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OF

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USE OF THE SENIOR CLASSES

IN

THE COLLEGE OF ST. COLUMBA.

BY

JOHN O'DONOVAN,

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TO

THE REVEREND

JAMES HENTHORN TODD, D.D.,

FELLOW OF TRINITY COLLEGE, DUBLIN, ETC.,

AS AN HUMBLE TESTIMONY

TO THE GREAT VALUE OF HIS EXERTIONS

IN PRESERVING AND ILLUSTRATING

THE MONUMENTS OF THE HISTORY AND LANGUAGE OF IRELAND,

AND AS AN ACKNOWLEDGMENT

OF THE ASSISTANCE DERIVED FROM HIM

IN THE COMPOSITION AND ARRANGEMENT OF THE FOLLOWING PAGES,

THIS VOLUME

IS INSCRIBED

BY HIS OBEDIENT, HUMBLE SERVANT,

JOHN O'DONOVAN.

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PREFACE.

THE following work was commenced in the year 1828, and has been since continued, with various interruptions. The Author, having in the interval visited every county in Ireland, has had opportunities of becoming acquainted with the provincial dialects of the language, as now spoken; and he has therefore noticed their more remarkable peculiarities, wherever they appeared to throw light on the Rules of Irish Grammar. He has also introduced copious examples from the remains of the ancient language still preserved in manuscript; a source of information peculiarly important, not only as preserving the original inflexions and forms of the language, but also because it has been hitherto almost entirely neglected by his predecessors, who, with the exception of Haliday, have all taken their examples from the modern vernacular Irish.

The Author has to return his thanks to the Provost and Senior Fellows of Trinity College, Dublin, for a

donation of twenty-five pounds towards the expense of this work; also to the Founders of the College of St. Columba, who have adopted it as the Class-book of their more advanced students, and have borne the risk of its publication.

Amongst his private friends the Author has to return thanks to the Rev. Dr. Todd, of Trinity College, Dublin, at whose suggestion the work has been thrown into its present form, and who has read the proofs in passing through the Press; to Mr. E. Curry, who has supplied many examples from ancient manuscripts, and from the living language, as spoken in the west of Thomond; and to Mr. Hardiman, for the use of several valuable books, and many judicious suggestions as to the mode of arrangement and illustration adopted in the work. He is also indebted to Mr. Petrie for copies of some curious inscriptions from ancient Irish tombstones, and for the use of two woodcuts, representing the most ancient inscriptions in Irish characters known to exist, which were first published by Mr. Petrie in his valuable Essay on the Round Towers of Ireland.

J. O'D.

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INTRODUCTION.

Section I.—*Of the Origin of Writing and Letters in Ireland.*

The question whether the pagan Irish had the use of alphabetic writing has often been discussed. Bollandus[a] and Innes[b] deny that the Irish were a lettered people before they received the Roman alphabet from the Christian missionaries; but the question has not been as yet handled on either side with a moderation likely to elicit the truth. O'Flaherty states that if Bollandus had consulted any Irishmen, well informed in the antiquities of Ireland, they could have produced for him the names of writers who had flourished in different ages before the mission of St. Patrick[c]. And in this assertion he was perfectly borne out by the Bardic traditional history of pagan Ireland; for we read that letters were known not only to the Scotic or Milesian colony, but also to their predecessors, the Tuatha De Dananns[d]. Several poets of distinction are men-

[a] Acta SS. ad 17 Mart. tom. 2, in Vit. S. Patr. sect. 4.

[b] See the arguments of Innes, quoted hereafter, p. xxxiv.

[c] "Certe si Bollandus Hibernos antiquitatum suarum peritos consuleret, facile in medium proferrent, scriptorum nomenclaturam qui ante S. Patricii apostolatum diversis sæculis floruerunt." —*Ogyg.* Part iii. c. 30.

[d] No Ogham inscriptions have, however, as yet been found on any of the monuments ascribed by the Irish writers to the Tuatha De Dananns, excepting the cave in the mound at New Grange, which exhibits a few Ogham cha-

tioned as of the Tuatha De Danann colony; and among the rest Ogma Mac Elathain, who is said to have invented one of the species of virgular characters called Ogham[e]; and Brigid, daughter of the Dagda, who was worshipped by the poets of after ages as the goddess of poetry. Among the Scotic or Milesian colony, on their arrival in Ireland from Spain, we find Amergin, the brother of the leader of the colony, who is said to have been their poet, and chief Brehon or Judge; and there are on bardic record also the names of many poets and legislators, from this period down to Forchern, who is said to have composed the Uraicecht, or Primer of the Bards, in the first century. But the writers of the traditional history of Ireland go farther, and give a regular account of the period at which, and the persons by whom, the Irish letters were invented. They tell us that Fenius Farsaidh, King of Scythia, the great grandson of Japheth, son of Noah, set up a school of learning on the plain of Shenaar, which the Book of Druim-

racters, and near them, a decided representation of a palm branch. To say that these are forgeries, and that they were engraved on the stone since the cave was opened in 1699, would be to beg the question. A great number of the stones within the chamber, as well as those in the gallery which leads to it, are carved with spiral, lozenge-shaped, and zig-zag lines, but these are evidently intended as ornaments, and not as phonetic characters or hieroglyphics.

[e] In the Book of Ballymote, fol. 167, *b*, *b*, commences a tract on the Ogham alphabets, in which the first invention of them is ascribed to Ogma, son of Elathan, above mentioned. This tract begins:

"Caiδe loc 7 aimsir 7 persu 7 fat airic in Ogaim? Ninn. Loc do Hibernia insola quam nos Scoti habitamus, i n-aimsir Bresе, mic Elatain, rig Erinn. Persa do Ogma, mac Elatain, mic Delbaiṫ, derbraṫair do Bres; ár Bres, 7 Ogma, 7 Delbaet iii mic Elatain.

"What is the place and time, and person, and cause of [inventing] the Ogum? Not difficult. The place of it, *Hibernia Insola quam nos Scoti habitamus;* in the time of Bres, son of Elathan, King of Ireland. Its person [inventor], Ogma, son of Elathan, son of Delbhaeth, brother of Bres; for Bres, and Ogma, and Delbhaeth, were the three sons of Elathan."

Sneachta places at Eothica[f], two hundred and forty-two years after the deluge, and having two assistants, Gaedhal, son of Eathor, and Iar, son of Nemha, otherwise called Cai Cainbhreathach: he there taught the Hebrew and the various languages which came into existence after the confusion of tongues.

After having presided over the school of Shenaar for twenty years, Fenius returned to his kingdom of Scythia, and there established schools, over which he appointed Gaedhal, the son of Eathor, as president. King Fenius then ordered Gaedhal to arrange and digest the Gaelic language into five dialects, the most polished of which was to be named Bearla Feine, after Fenius himself, while the language generally was to be named Gaidhelg, from Gaedhal. Fenius Farsaidh, we are told, reigned over Scythia for a period of twenty-two years after his return from the plain of Shenaar. He had two sons, Nenual and Niul; to the elder of whom he bequeathed his kingdom, but to the younger nothing but his learning. Niul continued for many years teaching in the public schools of Scythia, until the fame of his learning spread abroad into the neighbouring kingdoms, and at length Pharoah Cingeris [Cinchres], King of Egypt, invited him to his country to instruct the Egyptians in the various languages and sciences of which he was master. Niul set out for Egypt, and Pharoah was so pleased with him, that he bestowed upon him the lands called Capaciront, or Capacir, situated near the Red Sea, and gave him his daughter Scota in marriage, from whom the Milesian Irish were afterwards called *Scoti*. After his marriage Niul[g] erected public schools at Capaciront, and was there, instructing

[f] The Book of Drum-sneachta, quoted by Keating.

[g] To this royal schoolmaster of Egypt the chief Milesian families of Ireland trace their pedigrees, and are now about 118 generations removed from him, according to the genealogical lines preserved in ancient and modern books and MSS. Thus, the present Viscount O'Neill is 129 generations removed from him; Sir Richard

the Egyptians in the arts and sciences, at the very time that Moses took upon him the command of the children of Israel, 797 years after the deluge. At this time Niul had by Scota a son whom he named Gaedhal, in honour of his friend Gaedhal, the son of Eathor, and from him, according to some of our historians, the Irish were called Gaoidhil, and their language Gaoidheilg. The descendants of this famous schoolmaster, after various adventures by sea and land, emigrating from Egypt to Crete; from Crete to Scythia; from Scythia to Gothia, or Getulia; from Gothia, or Getulia, to Spain; from Spain to Scythia; from Scythia to Egypt again; from Egypt to Thrace; from Thrace to Gothia; from Gothia to Spain[h]; finally arrived in Ireland under the conduct of two brothers,

O'Donel 115; O'Conor Don 118; O'Dowda 116; the Marquis of Thomond 117; Justin Mac Carthy, of Carrignavar, 117; and O'Donovan 115. Now by allowing thirty years to each generation, it will appear, that Niul may have flourished about 3540 years ago, or 1695 years before Christ. This calculation will shew that the number of generations would sufficiently fill up the space of time; and that the line is not such a blundering forgery as might be supposed; but until we discover some real authority to prove by what means the Scotic or Gaelic race were able to preserve the names of all their ancestors, from the time of Moses to the first century, we must regard the previous line of pedigree thence to Niul and Fenius, as a forgery of the Christian bards. Certain it is that at the present day oral tradition does not preserve the names of ancestors among the modern Irish, with any certainty, beyond the sixth generation. The author has tested this fact in every part of Ireland.

[h] Lhwyd, in one of his letters to Mr. Rowland, the author of *Mona Antiqua*, expresses himself as follows on this subject: "Indeed it seems to me that the Irish have, in a great measure, kept up two languages, the ancient British, and old Spanish, which a colony of them brought from Spain. For notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland is very manifest, from a comparison of the Irish tongue partly with the modern Spanish, but especially with the Cantabrian, or Basque; and this should engage us to have something of more regard than we usually have to such fabulous histories."

Sir William Betham, who has laboured more strenuously than even any of the native Irish writers of our times, to support the truth of the pagan history of Ire-

Heber and Heremon, sons of Milesius, and the twenty-first in descent from Gaedhal, son of Niul.

We are told further in the *Uraicecht*, preserved in the Book of Lecan[i], that the ancient Irish alphabet did not begin with the letters *a*, *b*, *c*, like the Latin, nor with *a*, *b*, *g*, like the Greek and Hebrew alphabets, but with the letters *b*, *l*, *f*, from which it received its name of *Bobel-loth*, or with *b*, *l*, *n*, from which it received the appellation of *Beth-luis-nion*. Each of the letters of the Bobel-loth alphabet took its name from one of the masters who taught at the great schools under Fenius Farsaidh, and in the Beth-luis-nion alphabet each letter was named after some tree, for what reason we know not[j].

The names and order of the letters in the Bobel-loth alphabet are as follows:

b Bobel.	t Talemon.
l Loth.	c Cai.
f Foronn.	q Qualep.
s Saliath.	m Mareth.
n Nabgadon.	g Gath.
h Hiruath or Uria.	ng Ngoimer.
d Davith.	st Stru.

land, has attempted to prove, in his ETRURIA CELTICA, "that the Milesian invaders of Ireland were those Phœnician colonists, who, with their brethren of Britain, after the destruction of the Phœnician cities and power, became independent, and carried on trade with their neighbours of the Continent, and after many ages were found by the Romans under Cæsar in Gaul and Britain; that the Phœnician Celts, on their first invasion of the British Islands and Gaul, were a *literate people*, possessing alphabetic writing and the elements of learning, and that the Irish is but a modification of the old *Cadmean Phœnician alphabet*, in like manner as are the Etruscan, Greek, and Roman."—*Etruria Celtica*, vol. i. p. 10.

[i] Fol. 158 *a*, and 169 *a*. Ogygia, p. 235. There is a still more ancient copy of the Uraicecht in a MS. in the British Museum.

[j] Whoever wishes to read a long dissertation on this subject, a singular specimen of ingenious trifling, may consult Davies' *Celtic Researches*.

ꝑ	Ruben.	eu	Iachim or Iumelchus.
a	Achab.	oi	Ordinos.
o	Ose.	ui	Judæmos.
u	Uriath.	io	Jodonius.
i	Etrocuis or Esu.	ao	Aifrin.

The Beth-luis-nion alphabet is similarly arranged, but the names of the letters are taken from trees or shrubs, as follows:

b	beiṫ, the birch.	ꝑ	peṫpoc, unknown.
l	luiꝑ, the mountain ash.	ꝓ or z	ꝓṫraiꝑ, the sloe tree.
f	feaṁn, the alder.	ꝑ	ꝑuiꝑ, the elder.
ꝓ	ꝓail, the willow.	a	ailm, the fir tree.
n	nion, the ash.	o	onn, furze.
h	huaṫ, the hawthorn.	u	uꝑ, heath.
d	duiꝑ, the oak.	e	eaḋaḋ, the aspen.
ṫ	ṫinne, unknown.	i	iḋaḋ, the yew.
c	coll, hazel.	ea	eaḃaḋ, the aspen.
q	queiṙc, the apple tree.	oi	oiꝑ, the spindle tree.
m	muin, the vine.	ui	uilleann, woodbine.
g	gorṫ, ivy.	io	iꝑn, gooseberry.
ng	ngeḋal, the reed.	ea	amhancholl.—unknown[k].

On this simple story, handed down by the Irish bards, O'Flaherty remarks: "What if I should assert that our Fenius was that Phoenix who invented those ancient Greek characters which the Latins speak of. The Irish letters are not very unlike the Latin; the names of Phoenix and Fenisius, or Phoenius, are not very different, and the invention supports it; the time and place in matters of such antiquity are very often confounded. Besides I have the

[k] O'Flaherty acknowledges that he did not know the meaning of this name; but the Rev. Paul O'Brien, to whose etymological vision nothing presented the slightest difficulty, makes it amṁachol (Grammar, p. 210), which he forces to signify *witch* hazle, being derived, according to him from amṁa, vision [although the first portion of the word is amṁan, not amṁa] and col, hazle.

authority of the above cited poet, Forchern, in favour of my conjecture, in whom we read: 'The book of Forchern begins. The place of the book [i. e. the place where it was written or published] was Emania. The time, when Conquovar, the son of Nessa, ruled Ulster. The person [i. e. the author of the book] was Forchern, the philosopher. Fenius Farsaidh composed the first alphabets of the Hebrews, the Greeks, the Latins, and also the Beth-lius-nin [i. e. the Irish alphabet], and Oghum[1].'"

[1] "Quid si dicerem Fenisium nostrum istum fuisse Phœnicem literarum auctorem, qui Græcas eas vetustas depingeret, quas Latini referunt? a Latinis Hibernicæ non omnino abhorrent; Phœnicis, et Fenisii, vel Phœnii nomen non abludit, et inventio suffragatur; tempus et patria in hujusmodi antiquioribus sæpissimè confunduntur. Præterea conjecturæ meæ non deest authoritas supra laudati Forcherni poetæ, apud quem sic habetur. *Incipit liber Forcherni. Locus libri* [locus quo in lucem editus] *Emania* [Ultoniæ regia]. *Tempus, Conquovaro filio Nessæ;* sc. Ultoniam moderante. *Persona* [author libri] *Forchernus philosophus* [fileadh], *Fenius* [Fenisius] *Farsaidh alphabeta prima Hebræorum, Græcorum, Latinorum, et Bethluisnin* [alphabetum Scoticum] *an Oghuim composuit.*"—*Ogyg.* Part iii. c. 30, p. 221.

In the same chapter, O'Flaherty, after enumerating many of the poets, legislators, and other *literati* of pagan Ireland, says exultingly (p. 219): "Postremo Dualdus Firbissius patriæ antiquitatum professor hereditarius ex Majorum monumentis literis datis refert 180 Druidum, seu Magorum disciplinæ tractatus S. Patricii tempore igni damnatos." This assertion is very bold indeed, but no reference to it is found in any of the old Lives of St. Patrick published by Colgan, or in the Book of Armagh, and it is to be feared, that O'Flaherty has mistaken the meaning of the words of Mac Firbis, who generally wrote in the old Irish style, with which O'Flaherty had but a tolerable acquaintance. And he adds, that the same Duald Firbis wrote him an account of his being in possession of some of the taibhle fileadh, or poets' tablets, made of the birch tree. "Scoticis literis quinque accidunt, in quorum singulis ab aliarum gentium literis discrepant; nimirum, Nomen, Ordo, Numerus, Character, et Potestas. Et quia *imperiti literarum in chartâ, aliave ulla materia ad memoriam pingendarum* harum rerum ignarus incautè effutiit Bolandus, de materiâ aliquid præfabor. Ea ante pergamenæ usum tabulæ erant e betulla arbore complanatæ, quas *Oraiun* et *Taibhle*

These statements of O'Flaherty were sufficient to satisfy the mere Irish scholars of his day, but not so a Scotch writer, who flourished soon after, namely, Thomas Innes, M. A., a Roman Catholic priest, of acute mind and true learning. In his "*Critical Essay on the ancient Inhabitants of the northern Parts of Britain or Scotland*," London, 1729, he thus examines O'Flaherty's arguments in proof of the use of letters among the pagan Irish:

"We come now to examine the proofs that *Flaherty* brings, of the ancient use of letters among the *Irish*, before they received Christianity. The first is, that they have or had many books, poems, and histories, written in their *Pagan* ancestors' times. But all that is nothing but to beg the question, and to suppose what is under debate, till these books, or some of them, be published to the world, with fair literal translations, and documents to prove their authority and age, and to shew how, and where they have been preserved during so many ages.

"2°. Flaherty, for a proof that the *Irish* had not the use of letters from the *Latins*, and by consequence that their letters were much ancienter than the preaching of the Gospel among them, and peculiar to the *Irish*, tells us, that their letters differed from those of the *Latins*, and all others in name, order, character, number, and pronunciation and force: to shew this, he gives from the Book of *Lecan* (an *Irish* MS. about three hundred years old) the copy of the *Latin* alphabet, inverted and digested in a new arbitrary order, with the names of trees attributed to each letter, beginning with the three letters b, l, n; and from thence called *Beth-luis-nion*.

Fileadh. i. Tabulas Philosophicas dicebant. Ex his aliquas inter antiquitatum monumenta apud se superfuisse, ut et diversas characterum formulas, quas ter quinquagenas a Fenisii usque ætate numero, et Craobh Ogham .i. virgeos characteres nomine recenset, non ita pridem ad me scripsit Dualdus Firbissius rei antiquariæ Hibernorum unicum, dum vixit, columen, et extinctus, detrimentum."—*Ogygia*, p. 233.

And this he pretends was the ancient *Irish* alphabet, before they had communication with the *Latins* and *Romans.*

" But when *Flaherty* sets about to prove the antiquity of this *Beth-luis-nion,* he brings for proofs stories more incredible than the facts themselves, which he intends to prove by them. *Flaherty* tells us then the story we made mention of already from *Keating* and *Toland:* that the first author of this alphabet was *Fenius-Farsaidh, who composed,* says *Flaherty, the alphabets* of the Hebrews, Greeks, *and* Latins; the Beth-luis-nion *and the* Ogum. This *Fenius Farsaidh* (as we said before) was, according to the *Irish Seanachies,* great grand-child to *Jafeth,* son to *Noah,* and lived in Noah's own time, about one hundred years after the deluge. For this piece of antiquity, *Flaherty* quotes one *Forcherne,* an *Irish* poet, who, as a late Irish writer informs us, lived one hundred years before the incarnation. Now, not to ask how this poet *Forcherne,* or Feirtcheirne, as old as he is placed, knew so distinctly things past, above two thousand years before the time in which he is classed, it may at least be enquired, by what spirit of prophecy this *Fenius Farsaidh* composed the *Greek* alphabets so long before *Cecrops* and *Cadmus,* and that of the *Romans,* some 1700 years before the *Romans* were a people. And will the authority of *Lecan,* a MS. of about three hundred years, convince the learned of so rare a discovery, as that of an *Irish* writer one hundred years before the birth of Christ?

" But to let that paradox pass, there needs no great skill of the *Irish* language, to shew that the *Beth-luis-nion* is nothing else but an invention of some of the *Irish Seanachies;* who, since they received the use of letters, have put the *Latin* alphabet into a new arbitrary order, and assigned to each letter a name of some tree; and that this was not the genuine alphabet of the Irish in ancient times, or peculiar to them, but a bare inversion of the *Latin* alphabet.

"For 1°. The genuine *Irish* alphabet consists only of eighteen letters; for so many only they make use of in that tongue, viz. A, B, C, D, E, F, G, H, I, L, M, N, O, P, R, S, T, U; whereas in *Flaherty's Beth-luis-nion* there are twenty-six letters, that is, eight supernumerary, viz. Q, X, Y, Z, *oi*, *io*, *ng*, and *ea:* of these eight there are four which are never used in the genuine *Irish*, viz. Q, X, Y, and Z; at least in such Irish books or MSS. as I could hitherto ever meet with, or hear of: but they are in use in the *Latin* tongue, and with the other eighteen letters make up the *Latin* alphabet: which therefore the *Irish* bard must have had before him when he invented the *Beth-luis-nion.* As to the syllables *oi*, *io*, *ea*, and double letter *ng*, which are the other four letters in the *Beth-luis-nion*, they have no one proper character in the *Irish*, distinct from the common alphabet, but are expressed by two of the usual letters of it; and nothing but meer fancy could have placed them in this new alphabet as distinct letters from the other eighteen. So, I think, it is plain that this *Beth-luis-nion* was neither the genuine Irish alphabet, nor was in use among them till after the times of Christianity, when they received the use of the *Latin* letters, whereof this is but a bare transposition.

"As to the names of trees attributed to each letter, it seems visibly the work of meer fancy, without any reason or motive, there being no resemblance in the character of these letters to these trees, from whence this bard hath named them: whereas in the languages where the names of the letters are significative, as generally those of the *Hebrew*, the thing meant by these letters hath often some resemblance to the figure of the letter. And as for the term *Feadha*, *Woods*, which they gave to this alphabet, it was natural to call by the name of a forest or wood an alphabet whereof each letter was metamorphosed into a tree.

"Another proof which the *Irish* modern writers bring

for the antiquity of their letters, is from the form of their characters, as being peculiar to the *Irish*, and *not agreeing with the* Greek *or* Latin *characters, or perhaps any other now in the world.* But such arguments as these are only fit to impose upon those that never saw any *Latin* books or characters, but in vulgar print; and never had occasion to see any MS. but *Irish:* for if they had seen any ancient *Latin* MSS. or characters, they would have found, in the first place, by perusing those of the sixth, seventh, eighth, and following ages, down to the time of printing, as great differences betwixt the figures of letters, and form of the writing in MSS. of all countries, and the common print, as betwixt the usual characters in printed books, and those of the *Irish;* and yet originally all of them derived from the ancient *Roman* or *Latin* characters or letters.

"In the second place, the inspection of old *Latin* MSS. or charters will furnish new proofs to demonstrate, that the *Irish* had their letters originally from the *Latins*, or those that used the *Latin* characters; for all the characters of the *Irish* letters (without excepting the *Saxon* ꝼ, ȝ, ꝑ, ꝛ, which seem more extraordinary to vulgar readers) are generally to be met with in the same form in ancient MSS. and charters, not only of *Britain*, but none of them but are in MSS. of other foreign countries[m], who had nothing to do with *Ireland.*

[m] Mr. Mac Elligott, in his Observations on the Gaelic Language, published in the Transactions of the Gaelic Society of Dublin, says: "Let any one look into Astle, on the Origin and Progress of Alphabetic writing, the Spectacle de la Nature, and the early printed Classics, and he will be convinced that the small alphabet used in early ages all through Europe, was borrowed from the Irish." p. 38. It is very true that the people who were converted to Christianity by the Irish missionaries in the seventh and eighth centuries, first obtained their letters from those missionaries; but it must be confessed that the oldest inscriptions found in Ireland (excepting the Ogham), are in the Roman alphabet of the fifth century, and it is well known that

And in many countries, where no body doubts they had the first use of letters from the *Latins*, the characters of old MSS. differ much more from the vulgar printed characters of the *Latin* than the *Irish* do. Such are the *Merovingian* and *Longobardick* characters: for a proof of this I refer the reader to schemes of characters, and of old writ, which he will find in the learned *F. Mabillon's* book, *De Re Diplomatica*, in case he have not the opportunity to inspect *Latin* MSS. where he will generally find, even in MSS. of the twelfth, thirteenth, and fourteenth ages, much the same characters, or forms of letters, that are made use of in the *Irish* tongue; and little or no difference, but in the forms of abbreviations: for which, not only the people of different languages, but every different writer, may invent such characters, or forms of contractions, as he fancies will most abridge.

"The same thing may be said as to the notes for writing secrets, called by the *Irish Ogum;* of which Waræus says he had some copies; and one *Donald Forbis* mentions others: for no body doubts but the *Irish* had their notes or cyphers for writing short-hand, and keeping their secrets; especially the *Druids*, for preserving from the knowledge of Christians the secret of their profane mysteries, made use, no doubt, of secret characters or letters, from the time that once the use of letters was introduced in *Ireland*. All other nations, and every private man, may have the same, for keeping secrets, and those entirely different from their usual letters: such among the *Romans* were the *Notæ Tironis*, whereof a specimen may be seen in *F. Mabillon's* diplomaticks. Trithemius also hath written a book on the subject, De Steganographia: so I do not well conceive for what this serves towards proving the antiquity of the *Irish* letters; or that they were not ori-

this, more or less modified, prevailed all over Europe till the introduction of the Gothic style of writing.

ginally the same as the *Roman* or *Latin* character. Since *Warœus*, who is brought in to prove that the *Irish* had such characters, tells us, that the *Ogum* did not contain the *Irish* vulgar character, but a hidden way of writing for preserving their secrets.

"And thus far as to the arguments brought by *Flaherty*, and other modern *Irish* writers, against the opinion of the learned *Bollandus*, concerning the ancient use of letters in *Ireland;* with which subject, tho' *Flaherty* fills up about thirty pages of his *Ogygia;* yet the far greatest part is spent in useless flourishes on the origin of letters in general, and on the use and new order of the *Irish* new invention of *Beth-luis-nion*, there being little in his book, besides what we have mentioned, that looks like proofs of their having had the use of letters before Christianity, unless we call proofs citations of legends of St. *Patrick's* life, written long after his time.

"After all, I do not pretend that no private person among the *Irish* had the use of letters before the coming in of St. *Patrick*, and the preaching of the Gospel to them: for it may have very well happened, that some of the *Irish*, before that time, passing over to *Britain*, or other parts of the Roman empire, where the use of letters was common, might have *learned to read and write*. It might also have happened that the *Druids*, who were the magicians of these times, might have had certain hieroglyphick characters to express their diabolical mysteries; and that the remains of those are what *Toland* and others make such a noise about. But if the *Irish* had any distinct character or form of alphabetical letters different from those which we have above mentioned, and which were introduced to *Ireland* by St. *Patrick*, how comes it that all this time, especially within these last fifty or sixty years, that the matter hath been agitated, and the dispute warm about it, none of them have ever published any specimen of

these peculiar *Irish* letters, or at least an alphabet of them: such as *F. Mabillon* hath given of all ancient forms of letters, and Dr. *Hickes* more particularly of the *Runick*, and other northern characters?" vol. ii. pp. 444–452.

Not long after Innes, we find Dr. O'Brien reject the Milesian story as utterly unsupported by true history. In his strictures on the author of the *Remains of Japhet*, he writes as follows in the Preface to his Irish Dictionary: "As for this learned writer's making the Irish language a dialect of the Scythian, formed, as he says, upon the authority of the Irish bards, at the famous school on the plains of Shinar, or Senaar, by a king of Scythia, called Feniusa Farsa, son of Baath, who is pretended to be a son of Magog, I do not conceive how he can reconcile this opinion of the Irish being a dialect of the Scythian or Magogian language, with that circumstance he mentions, p. 119, 'that it is called Gaoidhealg, from its first professor at the above school, by name Gadel, a Gomerian,' and that the language he then spoke and taught as an usher of that school under that royal schoolmaster Feniusa Farsa, grandson of Magog, *is the language of the native Irish to this day;* a very venerable antiquity, I must confess. But at the same time I cannot but regret that this worthy gentleman, who appears but too well inclined to favour the antiquities of Ireland and Britain, did not consider that nothing could be of greater prejudice or discredit to them than asserting those fabulous genealogies, and the stories of the travels of the supposed leaders and chiefs of their ancient colonies, such as have been rejected with just contempt by all learned nations, first invented in Ireland by bards and romancers, after they came to some knowledge both of the sacred writings and profane histories; and in Britain by Nennius and Jeffry of Monmouth."

And again, in his remarks on the letter A.

"We should not, in the mean time, forget that it is to this

change made in the words *Gaill* and *Galic*, doubtless by our heathenish bards who inserted the letter *d*, that we owe the important discovery necessarily reserved to their successors who embraced Christianity, of those illustrious personages *Gadel* and *Gadelus;* the former an usher under that royal schoolmaster *Pheniusa Farsa*, king of Scythia, in his famous school on the plain of *Sennaar*, where this *Gadel* invented the Irish alphabet and the Gadelian language, so called, as it is pretended, from his name; and the latter a grandson of that king by his son *Niul*, married to *Scota*, daughter of Pharaoh *Cingris*, as our bards call him, instead of *Cinchres*, king of Egypt, under whose reign, they tell us, *Moses* and our *Gadelus* were cotemporaries and great friends: and from this *Gadelus* our learned bards gravely assure us that the Irish derive their name of *Gadelians*, who, they tell us, were also called *Scots*, from his wife the Ægyptian princess *Scota*. This discovery, I have said, was necessarily reserved to our Christian bards, as their heathenish predecessors most certainly could have no notion of the plain of Sennaar, of Pharaoh, or of Moses; objects not to be known but from the Holy Scriptures, or some writings derived from them, such as those of Josephus, Philo, &c. never known to the Irish bards before their Christianity."

Charles O'Conor, of Belanagar, also, though in his youth he had believed the pagan traditions with the same facility and enthusiasm as O'Flaherty, yet in his maturer years, gave up all hope of being able to convince the learned of the truth of the pagan history of Ireland, as handed down by the bards. On this subject he writes as follows, in his "Dissertation on the Origin and Antiquities of the ancient Scots of Ireland and Britain," prefixed to O'Flaherty's "Ogygia Vindicated," which he edited in the year 1775.

"Our earliest accounts of *Ireland* have been handed down to us by the *bards*, a race of men well qualified for

working on the barren ground of broken traditions. Poetic invention gave existence to facts which had none in nature, and an origin which included some genuine truths, has been obscured by forged adventures on sea and land. A succession of monarchs has been framed, many of whom never reigned, and the line of genealogy has been opened, to make room for redundancies, without which the succession of so many monarchs could not be admitted by the most ductile credulity.

"THUS it fared in the infancy of things in *Ireland*, as well as in every other *European* country; and in all, we will find that the introduction of letters, far from limiting, has, in fact, enlarged (for a considerable time) the sphere of the ostentatious and marvellous. The registering of facts under the direction of nature and truth, has been the work of ages advanced in civilization. To these we will hasten; and that we may give no line to a fugitive hypothesis, or the fanciful excursions of ingenious idleness, we will not attempt to pass any of our most antient traditions on our readers, but such as may be supported by parallel documents of foreign antiquaries, who held no correspondence with the natives of this island[n]."

He does not, however, go so far as to give up all claims of the pagan Irish to the use of letters: far from it; he argues that the ancestors of the Scoti must have had communications with the Phœnician colonies in Spain, from whom they must have borrowed their seventeen letters "so different in their powers, names and arrangement from those of the *Greeks* and *Romans*." He then writes as follows.

"This people, it is certain, know so little of *Greek* or *Roman* learning, that it was only in the fifth century they have learned the use of the *Roman* alphabet from the *Christian* missionaries. It was then, or soon after, that they laid aside their own uncouth and virgular characters, their *Beth-luis-*

[n] pp. xxvii, xxviii.

nion, and the *Ogum ;* the form heretofore used, and since preserved by the antiquaries, either from vanity, or the more rational motives of preserving an antient fact worthy of being recorded. The old manner of writing was indeed useless to the public, after a better and more elegant form was introduced ; but yet the retention of the *Ogum* has had its use in latter times, by convincing us that the heathen Irish had the means of conveying their thoughts in cyphers, and consequently of recording memorable events, for the information and instruction of posterity.—Their jurisprudence, partly still preserved, the succession of their monarchs, their accurate chronology, and their genealogies, transmitted with great care from the first to the fifth century, are incontestible proofs of this truth. An earlier or more creditable era of cultivation than that, which began with the monarch *Feradach the Just*, (a hundred years after the birth of *Christ*,) no nation in *Europe* can boast[o]."

Dr. Ledwich, however, argues that the Irish Ogums were secret alphabets invented in the middle ages, like the Runic inscriptions of the northern nations. He says :

" Verelius, Wormius, with many existing monuments prove, that the Northerns writ their runes in every possible form ; in circles, in angles, from right to left, and vice versa. Wormius enumerates twelve different ways of making runic inscriptions. The German Buchstab or runes were drawn sometimes in horizontal, and sometimes in perpendicular lines. Here we have, if not the original of our Ogum Craobh, a practice exactly similar. In a word, these wonderful Irish Ogums were nothing, as we see, but a stenographic, or steganographic contrivance, common to the semibarbarians of Europe in the middle ages, and very probably derived from the Romans[p]."

[o] pp. xxxviii, xxxix.
[p] Antiquities of Ireland, 2nd edit., pp. 330, 331.

The pagan antiquity of the Irish Oghams cannot be now established, to the satisfaction of the learned, except by existing monuments. It must be first proved that the monuments are undoubtedly pagan, and secondly, that the inscriptions are cotemporaneous with such monuments, and not fabrications of after ages. The only monument with an Ogham inscription yet discovered, which exhibits all the apparent features of a pagan monument, is an artificial cave near the castle of Dunloe, in the county of Kerry. This interesting remain of ancient Ireland was discovered in 1838, by the workmen of Daniel Mahony, Esq., of Dunloe Castle. In constructing a sunk fence in one of the fields of the demesne, they broke into a subterranean chamber, of a curved form, which proved to be the termination of a gallery. The sides of the cave are constructed of rude stones, without any kind of cement, and the roof is formed of long stones, laid horizontally; an upright stone pillar extends from the centre of the floor of the cave to the roof, and is evidently designed to support it. This pillar stone is inscribed with Ogham characters, as are four of those which form the roof, in such a manner as to impress the conviction that they had been inscribed before they were placed in their present positions. In the passage were found several human skulls and bones, which clearly indicated the sepulchral character of the monument, and which Mr. Mahony removed to Dunloe Castle, in order to preserve them.

The Author of this Grammar examined this cave in the year 1841, and can testify that the inscriptions are not fabrications; but whether the monument be pagan or early Christian, he will not take upon him to decide. Ogham inscriptions are constantly referred to in the oldest Irish historical tales, as engraved on the tombs and monuments of pagan kings and chieftains, and from these tales it would appear that they contained simply the names of the persons

interred. Thus in the story in *Leabhar na h-Uidhri*, about the identifying of the grave of King Fothadh Airgtheach, in the third century, it is stated that his headstone exhibited, in Ogham characters, the inscription :

FOTHAD AIRCTHECH IND SO,

"FOTHADH AIRGTHECH HERE."

Also in a very ancient poem, beginning Ogum illia, lia uas leact, "Ogum on the stone, the stone over the monument," preserved in the *Book of Leinster*, p. 28, *b*, a stone placed over a monument, with an Ogham inscription, situated on the site of a battle fought in the third century, is thus alluded to :

In t-ogum út fil is in cloiċ,
Imma torcrataṙ móṙ;
Dammaṙed Find fictib glond,
Cian bad ċuman in Ogom.

"That Ogum which is on the stone,
Around which many were slain;
If Finn of the many battles lived,
Long would the Ogum be remembered."

Again, in the tale of Deirdre, published in the Transactions of the Gælic Society of Dublin, pp. 127, 128, the sepulchral monument of Naisi and Deirdre is thus spoken of :

Do tógḃaḋ a liag ós a leċt, do scriḃaḋ a n-anmanna Ogaim, acas do feraḋ a ccluiṫċe caeinte.

"Their stone was raised over their monument, their Ogham names were written, and their ceremony of lamentation was performed."

It would be easy to multiply similar references to pagan monuments inscribed with Ogham characters, but as we have no manuscripts of pagan antiquity, the real proof of the facts above stated must be derived from the monuments themselves; and it is to be hoped that our antiquaries, in examining the ancient Irish sites of pagan battles, carns,

sepulchral chambers, and cromlechs, will have a close look out for Ogham inscriptions. It is highly probable that such inscriptions were generally engraved on that part of the stone which was concealed by the earth, in order to prevent the air from wearing the surface of the stone. This, at least, appears to have been the case with the monument of Fothadh Airgthech above alluded to; but from other references it seems that the Ogham inscription was cut on the flag stone with which the monument was covered over head[q], but whether on its upper or under surface, or on its external edges, we cannot determine. Ledwich, in his strictures upon O'Flanagan's paper on the Ogham inscription on the Callan mountain, in the county of Clare, asserts that the stone could not have retained the inscription from the remote period to which O'Flanagan ascribed it, and writes as follows:

"Can it be imagined, that the Callan inscription has stood almost 1500 years in a naked and wild situation, uninjured by the tooth of time, and all the vicissitudes of a variable climate? That the great Atlantic ocean, and its briny atmosphere, have had no influence on this rock, and so far from pulverizing its surface, have rendered it unfit for vegetation? These are wonderful things! Perhaps the venerable Druid who performed the funeral rites to the manes of Conal Colgach (and who has not heard of Conal Colgach?) not only pronounced the 'sit terra levis,' but washed the stone with a magic composition of Miseltoe, Semolus, and Selago, and in a fine prophetic phrenzy, predicted the amazing discoveries of Irish Antiquaries in the 18th century[r]."

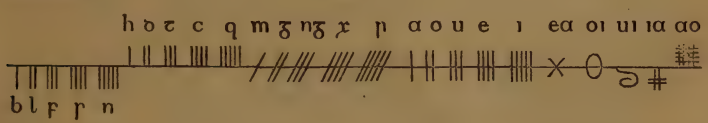
[q] The South Munster Society of Antiquaries have made a considerable collection of Ogham inscriptions, and Mr. Windele of Cork, a zealous advocate for the civilization of the pagan Irish, intends to write a paper on the subject, in which he will point out the situation and nature of the monuments on which they are found.

[r] Antiquities of Ireland, 2nd edit., p. 341.

It is, however, stated by some that this stone had lain buried beneath the earth for ages, while others asserted with confidence that the inscription was forged by Mr. John Lloyd, a Munster Irish poet of the last century, who was the first to notice it himself, in his Short Description of the County of Clare, as the monument of Conan, one of Finn Mac Cumhaill's followers! O'Flanagan, without acknowledging that it had been ever deciphered before, actually forges an Irish quatrain, which he cites as a part of the poem called the *Battle of Gabhra*, to prove that Conan was buried on the Callan mountain, whither he had repaired, after the battle of Gabhra, to worship the sun!

The Ogham inscriptions at Dunloe, and elsewhere in Kerry, are, however, of a more authentic character than that on the Callan mountain, but the clue to their interpretation has not yet been discovered; and it would be rash in the extreme to assume without positive proof that they are all pagan, as several of the stones, on which they are inscribed, exhibit crosses, and are clearly Christian monuments.

There are various kinds of Ogham given in the tract in the Book of Ballymote already referred to, but a complete discussion of the subject would occupy too much space, and it must therefore suffice to give here the most common form, called the Ogham Craobh, or Virgular Ogham, which is as follows:



Here it is to be noted that the diphthongs beginning with e, as ea, ei, eo, eoi, are all distinguished by a cross (×) intersected by the stem line. The diphthong oi is marked by a circle bisected by the line. The diphthongs and triphthongs beginning with u, as ua, ui, uai, are all marked by a curve

(ᚑ) below the line. All the diphthongs and triphthongs beginning with ı, as ıα, ıo, ıu, ıuı, are denoted by two strokes drawn below the line, with two others intersecting them at right angles. All the diphthongs beginning with α, as αo, αe, αı, are marked by four parallel strokes intersected at right angles by four others placed above the line. The letter *z* (*ts* or *dz*) which has been decidedly borrowed from the Roman alphabet is represented by a curve of this form ᚒ ("representans inuolutam Draconis caudam") intersected by the stem line, thus, ᚓ. A short line drawn parallel to the stem line ᚔ represents the consonant p; and *q*, which was unquestionably borrowed from the Roman alphabet, and used by the Irish to stand for cu, is indicated by five strokes drawn perpendicular to the stem line.—See O'Molloy's *Grammatica Latino-Hibernica*, pp. 135–142.

In a MS. in the British Museum (Clarendon 15), various Oghams are described, such as Dinn-Ogham, in which the name of the letters are borrowed from those of hills; En-Ogham, in which they are borrowed from those of birds; Dath-Ogham, from colours; Cell-Ogham, from churches, &c.; but these are evidently contrivances of later ages.

The ancient Irish also used an obscure mode of speaking, which was likewise called Ogham, and is thus described by O'Molloy: "Obscurum loquendi modum, vulgò Oghum, Antiquarijs Hiberniæ satis notum, quo nimirùm loquebantur syllabizando voculas appellationibus litterarum, dipthongorum, et tripthongorum ipsis dumtaxat notis[s]." To this mode of speaking distinct reference is made in the following entry in the Annals of Clonmacnoise, as translated by Connell Mageoghegan, in the year 1627:

"A. D. 1328. Morish O'Gibelan, master of art, one exceeding well learned in the new and old laws, civille and

[s] Grammatica, p. 133.

cannon, a cunning and skillfull philosopher, an excellent poet in Irish, an eloquent and exact *speaker of the speech, which in Irish is called Ogham*, and one that was well seen in many other good sciences: he was a cannon and singer at Twayme, Olfyn, Aghaconary, Killalye, Enaghdown, and Clonfert; he was official and common judge of these dioceses; ended his life this year."

But if the Irish are obliged to resign all claims to letters in the time of paganism, they can still historically boast of having writers among them before the general establishment of Christianity in the fifth century; for we must infer, from the oldest lives of St. Patrick, that there were several christian bishops in Ireland on Patrick's arrival; and we learn from St. Chrysostom, in his *Demonstratio quod Christus sit Deus*, written in the year 387, that the "British Islands, situated outside the Mediterranean sea, and in the very ocean itself, had felt the power of the divine word, churches having been founded there, and altars erected[t]."

But the most curious information respecting the literate character of Ireland before St. Patrick's time, is derived from the accounts of Celestius, who was certainly an Irishman, and the favourite disciple of the heresiarch Pelagius. St. Jerome, alluding to a criticism of Celestius upon his Commentaries on the Epistle of St. Paul to the Ephesians, thus vents his rage against this bold heretic:

"Nuper indoctus calumniator erupit, qui Commentarios meos in epistolam Pauli ad Ephesios reprehendendos putat. Nec intelligit, nimiâ stertens vecordiâ, leges Commentariorum, &c., ... nec recordatur stolidissimus, et Scotorum pultibus

[t] S. Chrysostom, Opp. tom. i. 575, B, Ed. Bened. Καὶ γὰρ αἱ Βρεταvικαὶ νῆσοι, αἱ τῆς θαλάττης ἐκτὸς κείμεναι ταύτης, καὶ ἐν αὐτῷ οὖσαι τῷ ὠκεανῷ, τῆς δυνάμεως τοῦ ῥήματος ἥψαντο· καὶ γὰρ κἀκεῖ Ἐκκλησίαι καὶ θυσιαστήρια πεπηγασιν.

prægravatus, nos in ipso dixisse opere: non damno digamos, imo nec trigamos, et si fieri potest octogamos: plus aliquid inferam, etiam scortatorem recipio pœnitentem[tt]."

And again, in the *proemium* to his third book on Jeremiah, St. Jerome thus more distinctly mentions the native country of Celestius:

"Hic tacet, alibi criminatur; mittit in universum orbem epistolas biblicas, priùs auriferas, nunc maledicas: et patientiam nostram, de Christi humilitate venientem, malæ conscientiæ signum interpretatur. Ipseque mutus latrat per Alpinum [al. *Albinum*] canem grandem et corpulentum, et qui calcibus magis possit sævire, quàm dentibus. Habet enim progeniem Scoticæ gentis, de Britannorum viciniâ: qui, juxta fabulas Poëtarum, instar Cerberi spirituali percutiendus est clavâ, ut æterno, cum suo magistro Plutone, silentio conticescat[u]."

We learn, however, from Gennadius (who flourished A.D. 495), that before Celestius was imbued with the heresy of Pelagius, he had written from his monastery to his parents three epistles, in the form of little books, containing instructions necessary for all desirous of serving God, and no trace of the heresy which he afterwards broached. The words of Gennadius are as follows:

"Celestius antequàm Pelagianum dogma incurreret, imò adhuc adolescens, scripsit ad parentes suos de monasterio Epistolas in modum libellorum tres, omnibus Deum desiderantibus necessarias. Moralis siquidem in eis dictio nil vitii postmodum proditi, sed totum ad virtutis incitamentum tenuit[v]."

[tt] Hieron. Prolog. in lib. i. in Hieremiam. Opp. ed. Vallarsii, tom. iv.

[u] Prolog. i. lib. iii. in Hieremiam. Some, however, think that the heretic Pelagius is here alluded to. See Vallarsius, not. in loc. Opp. S. Hieron. tom. iv. who confounds, both here and in his note on the passage last quoted, the *Scotia* of St. Jerome with the modern Scotland: not knowing that Ireland was the only country called Scotia in St. Jerome's time.

[v] Gennadius de Script. Eccl. c. 44. (inter Opp. B. Hieron. Ed. Vallarsii, tom. ii.)

It is conjectured[w] that these letters were written by Celestius from the monastery of St. Martin of Tours, in the year 369. But be this as it may, if Celestius, while a youth, wrote epistles from a foreign monastery to his parents in Scotia, in the neighbourhood of Britain, we must conclude that his parents could read them, and that letters were known in Ireland, then called Scotia, at least to some persons, at the close of the fourth century. For further historical reference to Celestius, and his master Pelagius, the reader is referred to Ussher's *Primordia*, p. 205, *et sequent.*, and O'Conor's *Rerum Hibernicarum Scriptores, Prolegomena*, p. lxxxiii.

There are also inscriptions still extant to which we may appeal in proof of the early use of letters in Ireland. The following, which is of undoubted antiquity, is a copy of the Roman alphabet, inscribed on a stone at Kilmalkedar, in the west of the county of Kerry. An accurate representation of this inscription is given by Mr. Petrie, in his Essay on the Ecclesiastical Architecture and Round Towers of Ireland[x], and is inserted here by permission of the author.

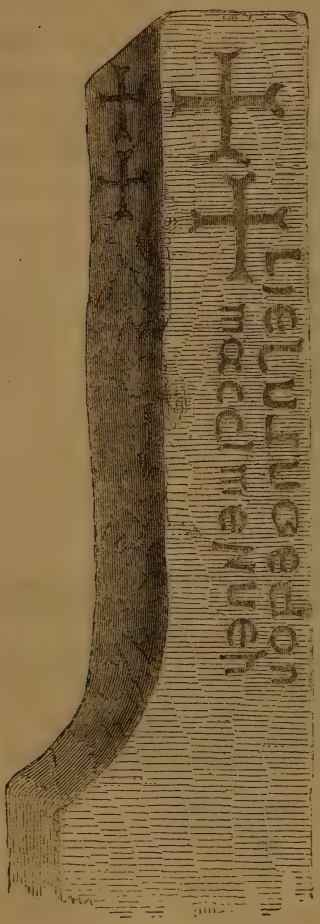
But there is a still older inscription, perhaps the oldest extant, which remains on the monument of Lugnathan, the nephew of St. Patrick, at Inchaguile, in Lough Corrib, county of Galway: of this a fac-simile is also given in Mr. Petrie's work, p. 164, and is here inserted. It contains the following words, in the Roman characters of the fifth century:

[w] Moore's History of Ireland, vol. i. p. 208.

[x] Transactions of the Royal Irish Academy, vol. xx. p. 133.

ꝛie ꝛugnaedon macc ꝛmenueh.

"The Stone of Lugnaedon Son of Limenueh."



The oldest Irish manuscript extant in Ireland is the Book of Armagh, now in the possession of the Rev. Mr. Brownlow. It contains a copy of the Gospels, and some very old Lives of St. Patrick; the characters are clearly a slight modification of the Roman alphabet, with a few Greek characters in the titles of the Gospels.

The Books of Durrow and Kells, in the Library of Trinity College, Dublin, said to be coeval with St. Columbkille, and in his handwriting, are in the uncial character common in Europe at the period. The latter is, perhaps, the most magnificent specimen of penmanship and illumination now remaining in the western world.

There is another manuscript of great age preserved in the Library of Trinity College, Dublin, called *Liber Hymnorum*, containing several ancient hymns in Latin and Irish, of which work there is another copy in the College of St. Isidore at Rome. This, though evidently not so ancient, nor so exquisitely beautiful, as those

already mentioned, is in the same character, and sufficiently proves that the Irish letters are immediately derived from the Roman alphabet. Ussher, in a letter to Vossius, expressed his opinion that this manuscript was then a thousand years old, but I think he increased its age by a century or two.

The manuscript of the Psalter, preserved in the Cathach, or Caah, a beautiful reliquary, now the property of Sir Richard O'Donnell, is also very probably coeval with St. Columba, if indeed it be not in his handwriting. This most curious box and reliquary has been deposited, by the public spirit and good taste of its owner, in the Museum of the Royal Irish Academy.

A fac-simile of an Irish passage in a manuscript at Cambray, has been recently published by Charles Purten Cooper, Esq., from which it would appear that the manuscript is probably of the eighth century. The character looks as old as that of any manuscript we have in Ireland, and differs from any of them that I have ever seen, in the form of the letter ꝑ, which is thus (ꝓ). Pertz, who has read the passage tolerably well, considering that he does not understand a word of the language, ascribes this manuscript to the ninth century.

The next oldest Irish manuscript remaining in Ireland is probably the Book of Leinster, preserved in the Library of Trinity College, Dublin (H. 2. 18.); and next in order of time I would rank *Leabhar na h-Uidhri*, in the Library of the Royal Irish Academy, which was transcribed by Maelmuire Mac Cuinn na m-bocht, at Clonmacnoise, in the twelfth century. Next may be classed the *Leabhar Breac* of the Mac Egans, the Books of Lecan and Ballymote, and a host of others compiled from more original manuscripts, in the fifteenth century. The characters in these are of a more angular form than those in the more ancient manuscripts[y].

[y] Mons. Adolphe Pictet of Geneva, in a letter addressed to the late Edward O'Reilly, dated 24th June, 1835, seems to incline to the opinion that we had no written documents in Ireland before

Specimens of alphabets from the most important of these ancient manuscripts, forming a series, nearly complete, from the sixth to the seventeenth century, will be found in the annexed plates. They have been drawn, from the original manuscripts, by George Du Noyer, Esq., one of the Fellows of the College of St. Columba.

Section 2.—*Of the Writers on Irish Grammar.*

Having now noticed the bardic accounts of the antiquity of letters among the Irish, and the authorities which prove the existence of learning in Ireland before St. Patrick, we shall next give some account of the labours of those who have

the fourth or fifth century, or at least that this is the most remote period to which written documents can be traced. The queries which this learned philologer proposes in this letter are very curious, and should not be omitted here :

" 1°. La seconde edition de votre dictionnaire a t-elle paru, ou doit elle biéntôt paroitre ?

" 2°. Existe-t-il quelque bon dictionnaire anglais-irlandais ?

" 3°. A-t-on publié, depuis O'Conor, ou doit-on publier prochainement, quelques textes anciens, soit poetiques, soit historiques, soit philologiques? Comment l'académie royale d'Irlande n'encourage-t-elle pas la publication des textes anciens des Brehon laws, des poëmes encore existans de Cenfaolad, de Eochoid, de Tanaide, de Maelmuire, etc. du glossaire de Cormac de l'uraicheapt de Fortchern, etc.?

" 4°. N'a-t-on retrouvé aucun fragment de traduction de la Bible en ancien irlandais, dont ou puisse fixer la date avec quelque certitude ? par ancien irlandais j'entends la langue telle qu'elle existoit anterieurement au dixième siécle et depuis le 4ieme ou 5ieme époque la plus reculée, je crois a laquelle remontent les documens écrits.

" 5°. Connoissez-vous quelque ouvrage de topographie sur l'Irelande ancienne ou moderne, qui renferme d'une manière exacte et un peu complète les noms de lieux, fleuves, lacs, montagnes, provinces, tribes, etc. avec l'orthographie irlandaise ?

" Voila, monsieur, bien des questions. Je m'excuse encore de mon indiscretion en prenant la liberté de vous les adresser : l'interet de la science plaidera pour moi. Si vous êtes assez bon pour vouloir bien m'aider de vos lumières j'espere que mes travaux ne seront pas inutiles à la cause trop méconnue des etudes celtiques, et réveilleront sur le continent un interet nouveau pour les restes vénérables de la litterature du plus ancienne peuple de l'Europe."

written on Irish grammar. The first work of this kind mentioned by the Irish writers is *Uraicecht na n-Eiges*, or Precepts of the Poets. This treatise is attributed to Forchern, or Ferceirtne, the son of Deaghaidh, from whom the Deagads, or Clanna Deaghaidh, of Munster, are descended. It is said to have been written at Emania, the royal palace of Ulster, in the first century, but was afterwards interpolated and enlarged at Derryloran, in Tyrone, about the year 628, by Cennfaeladh, the son of Ailill. Copies of this work, as remodelled by Cennfaeladh, are preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy, and a more ancient one, on vellum, in the British Museum, which the Author has recently perused. This work contains rules for poetical compositions, and is rather a prosody than a regular grammar. In a paper manuscript, in the Library of Trinity College, Dublin (H. 1. 15), is a larger work, called *Uraiceacht*, which gives genders and inflections of nouns, and various orthographical and etymological rules; but this work is a compilation of comparatively modern times.

There are several short treatises on Irish grammar, in manuscript, by various writers in the seventeenth century, in the Library of Trinity College, and one, by O'Mulconry, in that of St. Sepulchre's, Dublin; and we learn from the monument of Sir Mathew De Renzi, at Athlone, who died in 1635, that he composed a *grammar*, *dictionary*, and *chronicle*, in the Irish tongue[z].

The first Irish book ever printed, with instructions for reading Irish, was John Kearney's "*Alphabeticum et Ratio legendi Hibernicam, et Catechismus in eadem Lingua*, 1571, 8vo." The only known copy of this curious and rare book is preserved in the Bodleian Library, Oxford[a].

[z] See Statute of Kilkenny, edited by Mr. Hardiman for the Irish Archæological Society, p. 12, note [g].

[a] The Catechism is a Translation into Irish of the Catechism

The first printed Irish grammar is that of the Rev. Francis O'Molloy, written in Latin, and entitled "Grammatica Latino-Hibernica, nunc compendiata,—Authore Rev. P. Fr. Francisco O'Molloy, Ord. Min. Strict. Observantiæ, in Collegio S. Isidori S. Theol. Professore Primario, Lectore Jubilato, et Prouinciæ Hiberniæ in Curia Romana Agente Generali. Romæ, Typographia S. Cong. de Propag. Fide 1677." It contains 286 pages, 12mo., and is divided into twenty-five chapters, of which the first nine treat of the letters; the tenth, eleventh, and twelfth, of etymology, of which he treats but very slightly; the thirteenth chapter is on the oghams and contractions; and the remaining twelve, of the ancient Irish prosody, into which he enters very copiously.

The next grammar of Irish which issued from the press was written by the celebrated antiquary Lhwyd. It was published in his *Archæologia Britannica*, and prefixed to his Irish-English Dictionary, Oxford, 1707. This work was extracted from O'Molloy's, and from another work on Irish grammar, in manuscript, written by an anonymous author at Louvain, in 1669. It is somewhat more copious than O'Molloy's in the etymology, but is still very imperfect. He omits the defective or irregular verbs altogether, observing that they are very numerous, and that in conjugating them, "the common use and practice of the province, &c., is the only pattern." From the preface to his Dictionary, written in Irish, it appears that this great philologer knew almost nothing of the idioms of the Irish language, for he uses the English collocation in most of his sentences, which gives his Irish composition a strange, if not ridiculous, appearance.

The next Irish grammar that made its appearance after Lhwyd's, was written by Hugh Boy Mac Curtin, a native of

of the Church of England, which is followed by some Prayers and Collects from the Book of Common Prayer.

the parish of Kilcorney, near Corofin, in the county of Clare. It is entitled "The Elements of the Irish Language, grammatically explained in English, in fourteen chapters: small 8vo. Lovain, 1728." It was reprinted with his English-Irish Dictionary, at Paris, in 1732. This work is much more copious that its predecessors, particularly in the etymology and syntax, on which the author has every claim to originality. Of the irregular verbs he says, that they are very numerous, and that in the forming thereof, the common use or practice of the kingdom, or the distinct dialects of each province, is the only guide and rule. He omits prosody altogether.

In 1742, Donlevy published, at Paris, his Irish-English Catechism, to which he appended instructions for reading the Irish language, entitled "The Elements of the Irish Language." This treats of orthography only, but it is by far the best treatise on the subject that had till then appeared. At the end, he says: "Such as desire to get more Insight into the *Grammar-Rules* of this *Language*, may have recourse to the *laborious* M. Hugh Mac Curtin's *Irish Grammar*. The chief Difficulty of reading, or speaking *Irish*, consists in pronouncing ɔh, ʒh, and some Diphthongs and Triphthongs rightly; but this is easily overcome by Practice, or a little instruction by the Ear; whereby the Pronunciation of the *Language* will become agreeable, there being much Use made of *Vowels*, and little of *Consonants*, in it."

No other Irish Grammar appeared after this till the year 1773, when Vallancey published his, in quarto, with a preface, which tended to call attention to a subject then but little appreciated. Of this work he brought out an improved edition, in octavo, in 1782, with an "Essay on the Celtic language, shewing the importance of the Iberno-Celtic or Irish dialect to students in history, antiquity, and the Greek and Roman classics."

This work is compiled from those already mentioned, and from O'Brien's remarks on the letters throughout his Irish-English Dictionary. The author has treated of the irregular verbs more copiously and satisfactorily than any of his predecessors, and assures the learner that "they are not so numerous or more difficult than those of Latin, French, or English." His syntax, which is briefly dismissed in twelve rules, is much inferior to that of his predecessor Mac Curtin. On the whole, this work shews considerable research, and curious learning; but it is more theoretical than practical, and better adapted to assist the comparative etymologist than the mere Irish student. It is by far the most valuable and correct of Vallancey's writings, and is doubtlessly the joint production of the avowed author and several native Irish scholars[b].

Shortly after Vallancey's, appeared Shaw's Gælic Grammar, Edinburgh, 1778; but this is confined to the Erse or Gælic of Scotland, and its merits are very questionable[c]. In 1801 appeared the first edition of a Gælic Grammar, by Alexander Stewart, Minister of the Gospel at Moulin. Of

[b] The only other production given to the world by Vallancey which shews much ability, is the Law of Tanistry exemplified by the Pedigree of O'Brien; but this work was written not by Vallancey, but by the Right Rev. John O'Brien, Roman Catholic Bishop of Cloyne, as appears from a letter in the hand-writing of the Chevalier Thomas O'Gorman, in the possession of Terence O'Brien, Esq., of Glencolumbkille, in the county of Clare. O'Gorman, in referring to a genealogical extract from Vallancey's Collectanea, says: "The above genealogy is extracted from the History of the House of O'Brien, *written by the late Doctor John O'Brien, titular Bishop of Cloyne*, and published in the year 1774, by Col. Vallancey."

[c] The Rev. Mr. Stewart, in the Introduction to the 2nd edition of his Gælic Grammar, has the following reference to this work: "I know but one publication professedly of Gaelic Grammar, written by a Scotsman (Analysis of the Gælic Language; by William Shaw, A. M.); I have consulted it also, but in this quarter I have no obligations to acknowledge." p. xiii.

this an improved edition was brought out in 1812, which is undoubtedly the ablest work on Gælic grammar that ever appeared.

In 1808 was published, in Dublin, an Irish Grammar, in octavo, entitled Upaiceċt na Gaeòilge, "A Grammar of the Irish Language," under the fictitious signature of *E. O'C.*, which, in the Prospectus, is given in full as Edmund O'Connell; but the author, as many living witnesses can attest, was William Halliday, Esq., a solicitor in Dublin, who studied Irish as a dead language, and who died before he reached his twenty-fifth year, having produced this grammar in his nineteenth year. He derived much information from the first edition of Stewart's Gælic Grammar, and from Messrs. Wolfe, O'Connell, and Casey, three Irish scholars, natives of Munster, with the latter of whom he commenced the study of the language in 1805, under the fictitious name of *William O'Hara.* In this work he rejects the modern Irish orthography as corrupt, and strikes out a new mode of classifying the declensions of nouns. His syntax is almost wholly drawn from the works of Mac Curtin and Stewart, particularly the latter, whose arrangement and diction he has closely followed; and indeed he could not have followed a safer model. However, he has pointed out some errors in the first edition of Stewart's Gælic Grammar, which Stewart himself thankfully acknowledges and corrects in the second edition of his work, published in 1812[d]. Haliday gives the ancient Irish prosody, but

[d] Stewart writes in the Introduction: "The Irish dialect of the Gaelic is the nearest cognate of the Scottish Gaelic. An intimate acquaintance with its vocables and structure, both ancient and modern, would have been of considerable use. This I cannot pretend to have acquired. I have not failed, however, to consult, and derive some advantage from such Irish philologists as were accessible to me; particularly O'Molloy, O'Brien, Vallancey, and Lhwyd. To these very respectable names, I have to add that of the Rev. Dr. Neilson, author of 'An Introduction to the Irish Language,' Dublin, 1808; and E. O'C., author of a

merely as shortened from O'Molloy, with, here and there, a few remarks of his own. This work, however, considering the early age[e] and disadvantages of its author, must be regarded as one of much merit; it bears the stamp of taste, genius, and originality, not at all observable in the works of his predecessors.

In the same year (1808) was published, in Dublin, "An Introduction to the Irish Language," by the Rev. William Neilson, D.D., 8vo. This grammar is the joint production of Dr. Neilson and Mr. Patrick Lynch, a native of the parish of Inch, near Castlewellan, in the county of Down. Mr. Lynch had a good practical knowledge of the dialect of Irish spoken in the east of Ulster, but was a rude scholar. The orthography, however, and grammatical rules, are adapted to this dialect, and not to the general language. The arrangement of the work is excellent, but it is to be regretted that the examples given to illustrate the rules are, for the most part, provincial and barbaric.

In 1808 the Gælic Society of Dublin published, in their Transactions, "Observations on the Gælic Language, by R. Mac Elligott." The same writer[f] also compiled an Irish

'Grammar of the Gælic Language,' Dublin, 1808; to the latter of whom I am indebted for some good-humoured strictures, and some flattering compliments, which, however unmerited, it were unhandsome not to acknowledge." p. xiii.

[e] Mr. Patrick Lynch, the author of the Life of St. Patrick, has the following note in an advertisement of his works appended to his *Introduction to the Knowledge of the Irish Language:* "N. B. The new translation of the first volume of Keating's History" [of Ireland], "though originally published in Mr. Lynch's name, was begun and actually completed by the late William Halliday, Esq., whose much lamented death at the premature age of 24, is a cause of heart-felt regret, not only to the Gaelic Society, of which he was an active member, but to the lovers of Irish literature in general."

[f] For some account of the literary qualifications of Mr. Mac Elligott, the reader is referred to a pamphlet published in London.

Grammar, which is still extant in manuscript, in the possession of his daughter, Mrs. Ryding, of Limerick, but was never printed. He was a native of the county of Kerry, a region in which they studied classics, "even to a fault," in his time, and was for many years a classical teacher in the city of Limerick, where he created a high taste for classical and polite literature.

The next year (1809) ushered into light "A Practical Grammar of the Irish Language," by the Rev. Paul O'Brien. This is, perhaps, the worst attempt hitherto made to explain the principles of this language. The author was a native of Meath, and a man of some learning; but the visionary character of his mind disqualified him for the important task of writing a grammar of an ancient and neglected language. He does not appear to have had any acquaintance with Irish history or topography, or with any of the correct ancient Irish manuscripts. There are many specimens of his poetry in the native Irish preserved, but they exhibit no merit, except the mere power of stringing together long compound words in jingling rhyme, without poetic genius, or strength of thought. His Irish Grammar is the production of his old age; and the late Mr. James Scurry says, in his Review of Irish Grammars and Dictionaries, published in the fifteenth

in 1844, by his pupil, the Rev. Jonathan Furlong, in reply to certain observations by Dr. D. Griffin, of Limerick, in the life of Gerald Griffin, the celebrated novelist. We learn from O'Flanagan that Mr. Mac Elligott had got some valuable Irish manuscripts in his possession in 1808. In enumerating the collections of Irish manuscripts known to him, O'Flanagan writes: "The Chevalier O'Gorman, now living in the county of Clare, has a rare collection of annals, and other inestimable monuments. The books of Lecan and Ballymote, and the Leabar breac, or 'speckled book,' of Mac Egan are in the archives of the Royal Irish Academy; and there are besides several valuable tracts in private hands throughout the island, of which those in the possession of the learned M'Elligott, of Limerick, are not the least worthy of estimation."—*Transactions of the Gœlic Society of Dublin*, p. 235.

volume of the Transactions of the Royal Irish Academy, that "it is not to be taken as a fair specimen of the vigour of his intellect, or the extent of his learning."

In 1813 Mr. John O'Connell, of the parish of Tuath na Droman, near Caherciveen, in Kerry, published at Cork an Irish translation of F. Paul Segnary's "True Wisdom," to which he prefixed short "Instructions for reading Irish," which are very correct. This translation is a curious specimen of the dialect of the Irish spoken in Kerry.

In 1815 was published, in Dublin, a small grammatical tract, entitled "*Foroideas Ghnath-Ghaoidheilge na h-Eireand*, An Introduction to the Knowledge of the Irish Language as now spoken," by Patrick Lynch, Secretary to the Gælic Society of Dublin. This little work contains some very valuable remarks on the pronunciation and genius of the Irish Language, although it cannot be considered as entitled to the name of a grammar. Mr. Lynch was a native of the county of Limerick; he kept a classical school at Carrick-on-Suir in 1800, and afterwards removed to Dublin, where, for many years, he taught the classical languages, French and Hebrew. He wrote small works on grammar, chronology, astronomy, geography, and history; but the most celebrated of his works is his "Proofs of the Existence of St. Patrick," written chiefly to refute Ledwich's assertions. This work was published in Dublin, in 1810, and contains short "Directions for reading Irish." Mr. Lynch was of the Milesian Irish race (and wrote his name Patruic O'Loingsigh), and not of the Galway tribe of that name.

In 1817 appeared "A Compendious Irish Grammar," by Edward O'Reilly, annexed to his Irish-English Dictionary. This is chiefly compiled from the Rev. Paul O'Brien's Grammar, and partakes of all its faults and defects. His system of making the initials of nouns the foundation of the declensions, in imitation of O'Brien, is quite absurd, as the tables of ter-

minational changes, given in both grammars, sufficiently shew. The author was a man of strong mind, good memory, and studious habits, but had little or no acquaintance with the classical languages, or with any, except English. He learned Irish as a dead language, and had not commenced the study of it till he was more than thirty years of age; but by laudable perseverence, and strong powers of intellect, he acquired a considerable knowledge of the ancient Irish language and history.

In 1820 was published, at Waterford, an Irish translation of John Baptista Manni's "Four Maxims of Christian Philosophy," by Mr. James Scurry, of Knockhouse, in the barony of Iverk, and county of Kilkenny. To this is prefixed "An Introduction to the Irish Language, containing a comprehensive Exemplification of all the alphabetical Sounds, and their corresponding English Sounds, as a further Illustration of them, as far as could be effected by the Substitution of English characters."

This treatise is valuable, as giving the pronunciation which prevails in the diocese of Ossory, with which the writer was most intimately acquainted.

In 1828 Mr. Scurry published, in the fifteenth volume of the Transactions of the Royal Irish Academy, "Remarks on the Irish Language, with a Review of its Grammars, Glossaries, Vocabularies, and Dictionaries; to which is added a Model of a comprehensive Irish Dictionary." In this paper, p. 55, the author says, "that he had prepared for press a grammar, both theoretical and practical, formed on the genius of the language, the result of many years' consideration of the subject, which he had been deterred from publishing, from the little encouragement works of that nature had met with from the public." Mr. Scurry was a respectable farmer, and though his education was imperfect, he was a man of so vigorous a mind that he acquired an extensive knowledge of philology

and general literature[g]. He died in Dublin in 1828, and his body was buried in the church of Kilpecan, near the village of Mullinavat, in the county Kilkenny, where it lies without a monument to exhibit even his name.

Various other compilations, and abstracts from these grammars, have since been published ; but the limits of this preface would not permit a particular description of them. The largest work of this kind was published in Dublin, in 1841, and compiled for the Synod of Ulster, by S. O'M. Dr. Mason, Librarian of the King's Inns, Dublin, also compiled an Irish Grammar ; but it is to be regretted that he has adopted the system of O'Brien and O'Reilly to a considerable extent. The Rev. Mr. Nangle, of Achill, has also brought out a second edition of Neilson's Irish Grammar, with some judicious corrections. And Mr. Owen Connellan, who was employed for many years in the Royal Irish Academy, to transcribe the Books of Lecan and Ballymote, for the Royal Library, has recently published a small work on Irish Grammar, with examples from Irish MSS., not to be found in any of the works of his predecessors. He also gives the pronunciation which prevails in the northern part of Connaught, which will be found very useful, in preserving for posterity the local peculiarities of the Connacian dialect.

Some works have also been written on the grammar of the Gælic of Scotland, by Armstrong and Munroe ; but they contain nothing original, the Rev. Alexander Stewart having exhausted the subject, in his very excellent Gælic Grammar, published in 1812.

[g] The Author of these pages became acquainted with Mr. Scurry in Dublin, in the year 1826, and found that, although he had but slight acquaintance with Latin or Greek, he had still a sound knowledge of philosophical grammar. He was the first that induced the Author to study the grammatical works of Harris, Ward, Horne Tooke, Pickburne, and Fearns, and the antiquarian productions of Baxter, Davies, and Vallancey.

SECTION 3.—*Testimonies to the Value of the Study of Irish.*

The testimony of such writers as have mentioned the Irish language, in ancient and modern times, may be now adduced, in order to shew the importance and value of the language as a branch of philological study.

Ledwich[h] quotes Irenæus (A. D. 167), Latinus Pacatus Drepanus (A. D. 361), and Sidonius Apollinaris (A. D. 472), in proof of his assertion, that the ancients "branded the Irish language with the harshest expressions for its barbarism. But even though it were clear that these writers meant what we now call Irish, we should receive their testimony with some allowances, for the Romans described as barbarous the languages of all nations not civilized by themselves, except the Greeks.

Our own Adamnan, however, who was born in the year 624, and was one of the best Latin writers of his age, acknowledges, in his modest preface to his Life of St. Columba, that his own Latin style was inelegant, and that the Scotic language was to be classed with different other languages of the external nations. His words are :

"Beati nostri Patroni (*Christo* suffragante) vitam descrip-

[h] Antiq. p. 325. I have not been able to find any thing of this kind in S. Irenæus. Charles O'Conor of Belanagare, thinks that the original harshness of the Celtic must have been softened down in Ireland by a communication between the Phœnicians and the ancestors of the Scots. "How else," he asks, "the number of *Phœnician* words discovered in their language ? By what other means but a communication with the *Phœnicians* could they improve and harmonize their own unsonorous Celtic ? From what other people could they obtain the number of seventeen letters, so different in their powers, names, and arrangement, from those of the *Greeks* and *Romans ?* Evident it is, that without intercourses of this nature on the Continent, and perhaps afterwards in this island, our old inhabitants might be considered (as some have laboured to represent them) the most barbarous, as they were the remotest, in the west of Europe."—*Origin and Antiquities of the ancient Scots*, prefixed to *Ogygia Vindicated*, p. xxxviii.

turus, fratrum flagitationibus obsecundare volens : imprimis eandem lecturos quosque admonere procurabo; ut fidem dictis adhibeant compertis; et res magis quam verba perpendant, quæ (ut æstimo) inculta et vilia esse videntur, meminerintque, Regnum Dei non eloquentiæ exuberantia, sed in fidei florulentiâ constare : et nec ob aliqua *Scoticæ*, vilis videlicet linguæ, aut humana onomata, aut gentium obscura locorumve vocubula (quæ, ut puto, inter alias exterarum gentium vilescunt linguas) utilium, et non sine divina opitulatione gestarum despiciant rerum pronuntiationem[i]."

By this passage we are to understand that Adamnan regarded the Scotic language as one of those which had not received the polish of the classical languages; and in this light must all the vulgar languages of Europe be viewed, till they were cultivated during the last four or five centuries, and received terms of art from the Latin and Greek.

Tirechan also, in his "Annotations on the Life of St. Patrick," in giving a reason for having composed a portion of them in the Scotic language, though he was able to write the Roman language, says the Scotic names of men and places ("*qualitatem non habentia*") would not sound well in Latin composition. But the same could be said of the Hebrew, Persian, Arabic, and all the eastern languages; the proper names of which would not sound well in a Latin sentence, as wanting the necessary terminations, and could not be even pronounced by an ancient Roman, or a modern Italian.

In the seventeenth century, Archbishop Ussher pronounced the Irish to be a language both elegant and copious[j] :

[i] See Ussher's Sylloge, 1st edition, p. 42 ; Parisian edition, p. 29. See also Colgan's and Pinkerton's editions of Adamnan's Life of St. Columba.

[j] A curious contrast to this account is afforded by the following description of the Irish language, ascribed to a prelate of equal dignity in our own time : "The Irish language is a barbarous jargon, in which all the discordant sounds to be heard in the farm-yard are mixed up; there is the drawling running of one note into another of the

"Est quidem lingua hæc [*scil.* Hibernica], et elegans cum primis, et opulenta: sed ad rem isto modo excolendam (sicuti reliquas feré Europæ Linguas vernaculas intra hoc sæculum excultas videmus) nondum extitit hactenus qui animum adjiceret[k]."

Stanihurst, the uncle of Archbishop Ussher, a Roman Catholic priest, although he wished the Irish language not to be used in the English Pale, still does not venture to condemn it, as uncouth or barbarous.

"Idem ipse locus à me olim erat tractatus, in Hiberniæ descriptione, quam dictione vernacula edidi: meaq. ibi disputatio dedit sermonem inuidis, me laudes Hibernici sermonis minuisse. Sed in falsa hac criminatione suam produnt maleuolentiam, non redarguunt meam. Nec enim ego tum oratione mea suscepi, linguam, cuius essem ignarus et insolens, minus considerate vituperando, adfligere: imò contrà gravissimorum hominum auctoritas fidem mihi iamdudum fecit, eam, verborum granditate, dictionum concinnitate, atq. dicacitate quadam acutula redundare; denique cum Hebraica lingua, communi conglutinationis vinculo."

Campion, in his Historie of Ireland, written in 1571, thus speaks of the Irish language; cap. iv. Dublin Ed. p. 17:

"The tongue is sharpe and sententious, offereth great occasion to quicke apothegmes, and proper allusions, wherefore their common Jesters, Bards, and Rymers, are said to delight passingly those that conceive the grace and propriety

cock's crow, the squall of the peacock, the cackle of the goose, the duck's quack, the hog's grunt, and no small admixture of the ass's bray."—See *Etruria Celtica*, vol. i. p. 48, by Sir William Betham, where that writer gravely comments upon the injustice of this description of the language of the old Irish, not perceiving that the illustrious archbishop must have uttered it in jest. For though, like Stanihurst, he has of course no wish to see the Irish language revived, still the authority of grave men must have convinced him also that it is not so utterly savage as this description would make it.

[k] Ussher's Letters, by Parr. Lett. 193, p. 486.

of the tongue. But the true Irish indeede differeth so much from that they commonly speake, that scarce one among five score can either write, read, or understand it. Therefore it is prescribed among certaine their Poets, and other Students of Antiquitie."

The celebrated Leibnitz recommends the study of Irish, as useful in illustrating Celtic antiquities; but he does not give any opinion as to the elegance or inelegance of the language. His words are:

"Postremo ad perficiendam, vel certe valde promovendam literaturam Celticam, diligentius linguæ Hibernicæ adjungendum esse, ut Lloydius egregie facere cepit. . . . . Nam uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum et Britanni emissio veterum Celtarum Gallorum Cimbrorum; ita Hiberni sunt propago antiquiorum Britannicæ habitatorum Colonis Celticis Cimbricisque nonnullis, et ut sic dicam mediis, anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum et ex Cambricis veterum Gallorum; ita ex Hibernicis, vetustiorum adhuc Celtarum, Germanorumque, et, ut generaliter dicam, accolarum oceani Britannici cismarinorum antiquitates illustrantur[l]."

It would be tiresome to adduce here the praise of the Irish by the native writers[m]; but if the reader is curious to learn the opinion of a profound native scholar, who was acquainted with many other languages, he can turn to Dr. Lynch's *Cambrensis Eversus*, pp. 16 and 159, where he will find a very curious account of the avidity that some persons pos-

[l] Collect. Etymolog., Opp. vi. part 2, p. 129.

[m] Dean Swift, *Rabelaius noster*, though fond of ridiculing the Irish people in most of his writings, yet, in a letter to the Duke of Chandos, dated 31st August, 1734, requests that nobleman to restore to Ireland, by presenting to the Library of Trinity College, Dublin, *a large quantity of her ancient records*, on paper and parchment, then in his Grace's possession, that had been formerly collected and carried off from this country by the Earl of Clarendon, during the time of his government here.—*Swift's Works by Scott*, vol. xviii. p. 224.

sessed, in the writer's time, for studying Irish, and the feeling that existed to discourage such study; also of the use of the language to preachers and antiquaries.

Towards the close of the last century, Vallancey described the Irish in the following laudatory terms:

"The Irish language is free from the anomalies, sterility, and heteroclite redundancies, which mark the dialects of barbarous nations; it is rich and melodious; it is precise and copious, and affords those elegant conversions, which no other than a thinking and lettered people can use or acquire[n]."

The Rev. William Shaw, in his Gælic Dictionary (London, 1780), calls the Irish language "the greatest monument of antiquity, perhaps, now in the world. The perfection," he says, "to which the Gælic arrived in Ireland in such remote ages is astonishing." Alluding to the Irish MSS. of Trin. Coll. Dublin, which he calls "sealed books," he makes the following observation: "Whilst I surveyed and examined them, and looked back to the ancient state of this once blessed and lettered island, they produced emotions easier conceived than produced."

The same writer (Gælic Gram., Edinb. 1778) has the following observations on the state of learning in Ireland:

"Whilst Roman learning, by the medium of a dialect of the Saxon, now flourished in Scotland, the Gælic and Roman in some degree grew together in Ireland, which, for some centuries, was deemed the greatest school for learning in Europe. There letters and learned men, from all countries, found a secure retreat and asylum. Its happy situation, however, did not perpetuate these blessings. Ireland was invaded by the Danes, and, in a subsequent age, made subject to the kings of England. Though there were English colonies in Ireland, the Gael of that country enjoyed their own laws and customs till the reigns of Elizabeth and James I., when the

[n] Essay on the Gælic Language, p. 3.

English laws were universally established. Then, for the first time, the Gælic ceased to be spoken by the chiefs of families, and at court; and English schools were erected, with strict injunctions, that the vernacular language should no longer be spoken in these seminaries. This is the reason why the Iberno-Gælic has more MSS. and books than the Caledonian. In Scotland there has been a general destruction of ancient records and books, which Ireland escaped. It enjoyed its own laws and language till a later date, while the Scots-English very early became the language of North Britain[o]."

About the same time, the learned Dr. Samuel Johnson expressed the following opinion of the Irish language and literature, in a letter to Charles O'Conor, of Belanagare:

"What the Irish language is in itself, and to what languages it has affinity, are very interesting questions, which every man wishes to see resolved, that has any philological or historical curiosity. Dr. Leland begins his history too late. The ages which deserve an exact inquiry, are those times, *for such times there were*, when Ireland was the school of the West, the quiet habitation of sanctity and literature."

The celebrated Edmund Burke was anxious to preserve a knowledge of the Irish language, for the purpose of proving or illustrating that portion of Irish history which precedes the period of Anglo-Irish official records. In a letter to Vallancey, dated 15th August, 1783, he says:

"All the histories of the middle ages, which have been found in other countries, have been printed. The English have, I think, the best histories of that period. I do not see why the Psalter of Cashel should not be printed, as well as Robert of Gloster. If I were to give my opinion to the Society of Antiquaries, I should propose that they should be printed in two columns, one Irish and the other Latin, like

[o] Introduction, p. ix.

the Saxon Chronicle, which is a very valuable monument, *and, above all things, that the translation should be exact and literal.* It was in the hope that some such thing should be done, that I originally prevailed on Sir John Seabright to let me have his MSS., and that I sent them by Dr. Leland to Dublin. You have infinite merit in the taste you have given of them in several of your collections. But these extracts only increase the curiosity and the just demand of the public for some entire pieces. Until something of this kind is done, that ancient period of Irish history, which precedes official records, cannot be said to stand upon any proper authority. A work of this kind, pursued by the University and the Society of Antiquaries, under your inspection, would do honour to the nation."

Mons. Adolphe Pictet, of Geneva, in our own time, has written the following account of the importance of the Irish language in his work, *De l'Affinité des Langues Celtiques avec le Sanscrit:*

"*L'irlandais*, par son extension, sa culture, et l'ancienneté de ses monuments écrits, est de beaucoup le plus important des dialectes gaëliques. Sans entrer ici dans des details qui nous méneraient trop loin, je me bornerai à dire que ces monuments sont fort nombreux qu'ils embrassent l'histoire, la philologie, la législation, la poésie, qu'ils datent sûrement pour la plupart du 10e au 14e siécle, et que quelques uns remontent très probablement jusqu'aux 7e et 6e [p]."

But to collect other testimonies of this kind would exceed the limits which must necessarily be imposed on the present publication.

Section 4.—*Of the Dialects of Irish.*

A few remarks must now be made on the *dialects* of the Irish language. Keating informs us, from the ancient tradi-

[p] *Avant-propos*, pp. viii. ix.

tions of the bards, that Fenius Farsaidh ordered Gaedhal, the son of Eathor, to divide the Gaedhelc language into five dialects, namely, *Béarla Feine*, *Bearla Fileadh*, *Bearla eadarscartha*, *Bearla Teibidhe*, and *Gnath-bhearla.* On this subject, Thaddæus Roddy, of Crossfield, near Fenagh, in the county of Leitrim, wrote as follows, in the year 1700[q]:

"I have several volumes, that none in the world now can peruse, though within twenty years there lived three or four that could read and understand them all, but left none behind absolutely perfect in all them books [*sic*], by reason that they lost the estates they had to uphold their publique teaching, and that the nobility of the Irish line who would encourage and support their posterity, lost all their estates, so that the antiquaryes posterity were forced to follow husbandry, &c., to get their bread, for want of patrons to support them. *Honos alit artes.* Also the Irish being the most difficult and copious language in the world, having five dialects, viz. the common Irish, the poetic, the law or lawyers' dialect, the abstractive and separative dialects: each of them five dialects [*sic*] being as copious as any other language, so that a man may be perfect in one, two, three, or four of them dialects [*sic*], and not understand almost a word in the other, contrary to all other languages, so that there are now several in Ireland perfect in two or three of these dialects, but none in all, being useless in these times."

Connell Mageoghegan, who translated the Annals of Clonmacnoise in 1627, says that the "Fenechus, or Brehon law, is none other but the civil law, which the Brehons had to themselves in an obscure and unknown language, which none cou'd understand except those that studied in the open schools they had."

[q] The original (which consists of answers to questions proposed to the writer, evidently by the great antiquary Lhwyd), is in the autograph of Roddy, and is preserved on paper, bound up with a vellum MS. in the Library of Trinity College, H. 2. 16.

Vallancey thinks that there were but two dialects, the *Feini* and *Gnath*, i. e. the Fenian and the common; and that the former was, like the Mandarin language of the Chinese, known only to the learned; and that the science of jurisprudence was committed to this dialect. These five dialects cannot now be distinguished with satisfaction. The Brehon Laws and other tracts are distinctly stated to be written in the *Fenian* dialect; and Keating informs us that there are words from every primitive language in the *Bearla Teibidhe*, from which Vallancey assumes that it is the physician's dialect, because, I suppose, he found that the old medical Irish manuscripts contain words taken from various languages, such Latin, Greek, and Arabic; but none of the medical Irish manuscripts are older than the twelfth century. The poets' dialect was the same in construction as the common language, except that the poets were constantly borrowing words from the *Bearla Feine*, and every other dialect[r].

The dialects now spoken by the people differ considerably from each other, in words, pronunciation, and idiom, throughout the four provinces. The difference between them is pretty correctly expressed in the following sayings or adages, which are current in most parts of Ireland:

Tá blar gan ceart ag an Mumhneach;
Tá ceart gan blar ag an Ulltach;
Ní fuil ceart ná blar ag an Laighneach;
Tá ceart agus blar ag an g-Connachtach.

"The Munsterman has the accent without the propriety;
The Ulsterman has the propriety without the accent;
The Leinsterman has neither the propriety nor the accent;
The Conaughtman has the accent and the propriety."

[r] Of this we have a striking specimen in the Inauguration Ode of Brian na Murtha O'Rourke, composed in the reign of Elizabeth, by John O'Mulconry, of Ardchoill, in the county of Clare; published by Mr. Hardiman, in his Irish Minstrelsy, vol. ii. p. 286.

The antiquity of these national Irish sayings has not been determined; but they must be of considerable age, as they are paraphrased by Lombard, in his work entitled *De Regno Hiberniæ Commentarius*, published in 1632, as follows:

"Tertiò notandum, quod hoc ipsum idioma sit vernaculum totius in primis Hiberniæ, tametsi cum aliquo discrimine, tum quoad dialectum nonnihil variantem inter diversas prouincias, tum quoad artificij obseruationem inter doctos & vulgares. Et Dialecti quidem variatio ita se habere passim æstimatur, vt cum̃ sint quatuor Hiberniæ prouinciæ (de quibus paulò infra) Momonia, Vltonia, Lagenia, Conactia, penes Conactes sit & potestas rectæ pronuntiationis, & phraseos vera proprietas; penes Momonienses potestas sine proprietate, penes Vltones proprietas sine potestate, penes Lagenos nec potestas pronuntiationis, nec phraseos proprietas[s]."

There is another dialect known to some persons in the counties of Cork, Clare, Limerick, and Kerry, called *Bearlagar na saer*, or tradesman's jargon, of which Mr. Mac El-

[s] Ledwich, who sees every thing Irish with a jaundiced eye, refers to this passage of Lombard's, to confirm his assertion, that the Irish was a barbarous dialect, possessing "neither alphabetical sounds, words for ideas, orthography, or syntax." He might, for the same reason, pronounce the Greek a barbarous jargon, because it not only consisted of four principal dialects, the *Attic*, *Ionic*, *Doric*, and *Æolic*, but each of these dialects varied with the localities; and in one colony of Asia Minor, four different species of the Ionic dialect were observable. Every language, of any antiquity, and spread over a number of provinces, must have different dialects and local peculiarities. Nothing but literature, and a public communication, can form a standard dialect of a nation; and nothing can possibly prevent the language of a numerous people from splitting into dialects. The older the language is, and the more widely separated the tribes are, the greater will be the difference of the respective dialects. These facts being fairly considered, it will appear that Ledwich's observations on the different dialects of the Irish, are nothing more than illiterate and impertinent criticisms.

ligott, of Limerick, has given a few words and phrases in the Transactions of the Gaelic Society of Dublin, pp. 11, 12. This appears to be very like the slang of London, for as the latter preserves several Saxon words and phrases, which have become obsolete in the standard dialect of the English, and even in the provincial dialects, so the former preserves many ancient Irish words which have been obsolete in the spoken language throughout the provinces.

But passing over all artificial dialects of poets, and slangs of artisans, we will find that the common living language of the country, like the provincial English in the different shires, divides itself into varieties of dialects, merging into each other by almost imperceptible degrees of approximation, and which it would be next to impossible minutely to describe. Donlevy has the following observation on the dialectic variations and incorrect modes of writing Irish prevalent in his own time (1742):—

"*Poets*, not the Ancient and skilful, who took Pains to render their Poems sententious and pithy without much Clipping, but the *Modern Makers* of *Doggrel Rhymes* and *Ballads;* to save Time and Labour, introduced the Custom of clipping and joining Words together, in order to fit them to the Measure of their Verses: Others, who wrote in *Prose*, have, either in Imitation of the *Poets*, or through Ignorance and Want of Judgment, strangely clipped, and spelled, and huddled them together, as they are pronounced; let the Pronunciation be never so irregular and defective; not reflecting, that a *Poetical Licence*, *even* when justifiable, is not imitable in *Prose*; or that Writing, as People speak or pronounce, is to maim the *Language*, to destroy the *Etymology*, and confound the *Propriety* and *Orthography:* for, not only the several Provinces of *Ireland*, have a different Way of pronouncing, but also the very Counties, and even some Baronies in one and the same County, do differ in the Pronunciation:

Nay, some Cantons pronounce so odly, that the natural Sound of both the Vowels and Consonants, whereof, *even* according to themselves, the Words consist, is utterly lost in their Mouths. There are too many Instances of these Suppressions and Jumblings: A few will suffice here to shew the Abuse thereof: ſgan, ſgo, ſme, ſtu, instead of agus gan, agus gus, agus me, or is me, agus tu or is tu: And all this Mangling and Confusion without so much as an Apostrophe ('), to let the Reader see, that some Thing is left out. Again, Mac a natar, cuid a nfir, instead of an Atar, an fir: The poor *Particle* an is divided in two, and one Half of it is joined to the subsequent Word, for no other Reason but that in the Pronunciation, the (n) comes fast and close upon the following Word, as it frequently happens in all *living Languages;* yet ought not to pervert, or alter the *Orthography*, or Order of Speech in Writing: However, from this Fancy of Writing as People speak, chiefly arise not only the Mangling and Jumbling of Words, but also that puzzling Diversity found in the Writings even of those, who know the *Language* in Question, infinitly better than he, who has the Assurance to make these Remarks. But, either they have not reflected, or rather were resolved to imitate their Neighbours, who curtail and confound the different *Parts of Speech*, with far greater Liberty than the *Irish* do; for instance: I'll, you'll, he'll, &c. cou'dn't, sha'n't, won't, don't, t'other, they're, ne'er, can't, ha'n't, and thousands of that Kind; which, although very fashionable, the judicious *English* Writers look upon as a great *Abuse*, introduced only since the Beginning of *King Charles* the *Second's* Reign; and endeavour to discredit it both by Word and Example.

"It is no Wonder then, seeing the *English Tongue*, although in the Opinion of all, it be otherwise much improved, is thus maimed and confounded, *even in Prose*, that a *Language* of neither Court, nor City, nor Bar, nor Business, ever

since the Beginning of *King James* the *First's* Reign, should have suffered vast Alterations and Corruptions; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and shame of the *Natives*, who shall always pass every where for *Irish-Men:* Although *Irish-Men* without *Irish* is an incongruity, and a great Bull. Besides, the *Irish Language* is undeniably a very Ancient *Mother-Language*, and one of the smoothest in *Europe*, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable *Irish Manuscripts*, both in public and private Hands, which would, if translated and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the *Kingdom:* what a Discredit then must it be to the whole *Nation*, to let such a *Language* go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those *venerable Monuments of Antiquity* from the profound Obscurity, they are buried in? But, to return to our Subject, so prevailing are Habit and Custom, that even those who are sensible of the Abuse of clipping and blending of Words, do sometimes insensibly slip into it[t]."

The grand difference between the dialects of the present living language, consists in the position of the accent, and in the pronunciation of the grammatical termination αδ in nouns and verbs, it being pronounced in Conaught and Ulster like oo, or úṁ, in all dissyllables and polysyllables, but varied in Munster, being sometimes pronounced like α, short, sometimes like αċ, and sometimes like αȝ. The minor differences consist in pronouncing n like ṅ when coming after

[t] Christian Doctrine, pp. 504–507, Paris, 1742.

c, ȝ and m, in the north and west. The Munster dialect is also remarkably distinguished by the pronunciation of ȝ in genitive cases from ċ, and by throwing the primary accent on the second or third syllable when long. These peculiarities are pointed out in the Orthography and Prosody of the following Grammar with sufficient minuteness.

The other dialects which shot off from the Gælic of Ireland at an early period, are the Erse, or Gælic of the Highlands of Scotland, and the Manx, or primitive language of the Isle of Man.

OF THE ERSE, OR GÆLIC OF SCOTLAND.

The Highland Gælic is essentially the same as the Irish, having branched off from it in the sixth century; but there are peculiarities which strongly distinguish it, though the spoken Irish of the north-east of Ulster bears a close resemblance to it in pronunciation and grammatical inflections. The principal peculiarities of the Erse are the following:

I. *In the Terminations of Words.*

1. The frequent ending of the nominative plural in *an*, as *slatan*, rods; *mnathan*, women; *mullaichean*, summits; *clarsaichean*, harps; *laithean*, days. This is not unlike the old Saxon plural termination in *en*, still retained in a few English words, as *eyen*, *shoen*, *oxen*, *women*[u].

2. In writing the personal terminations aıṙe, oıṙ, and aıȯ, or ıȯe, always *air*, and *aiche*, or *iche*, as *sealgair*, a huntsman, for ꝛealȝaıṙe; *dorsair*, a doorkeeper, for the Irish ꝺóꝛꝛóıṙ, or ꝺóıꝛꝛeóıṙ; *coisiche*, a footman, for coıṙıȯe[v].

3. In writing the termination uȝaȯ of progressive active nouns, always *achadh*, as *smuaineachadh*, for ꝛmuaınıuȝaȯ; *gradhachadh*, for ȝꝛaȯuȝaȯ.

[u] See Stewart's Gælic Grammar, 2nd edit., pp. 54–57.
[v] Id., p. 46.

4. In writing the passive participle *te* hard, without varying it to ꞇa, ꞇa, ꞇe, ꞇe, as the Irish do. See this discussed more fully at pp. 205, 206.

5. In writing the diminutive termination oᵹ, always *ag*, as *cuachag*, a little cup, for cuaċóᵹ. This termination is also observable in the living language, and in the names of places in the north-east of Ulster.

II. *In the Beginning of Words.*

1. The genitive plural does not suffer eclipsis, as in Irish, for the Scotch Highlanders say *nan cos*, of the feet; *nan ceann*, of the heads; for the Irish, na ᵹ-coꞃ, na ᵹ-ceann. But *nam* is used before a labial, as *nam bard*, of the bards; *nam fear*, of the men[w].

2. The possessive pronouns *ar*, our, *bhur*, your, do not cause eclipsis, for they write *ar buachaill*, our boy; *ar Dia*, our God; *bhur cosa*, of your feet; for the Irish, aꞃ m-buachaill, aꞃ n-Dia, baꞃ ᵹ-coꞃa. It should be remarked, however, that the eclipsing letters are often not used in the most ancient Irish manuscripts.

The other peculiarities are less general, and consist in the inflection of the verbs, with a greater use of the auxiliary verb ꞇá, and in the total absence of the ꞃ in the future tense of the indicative mood, and in the subjunctive mood; also in the constant use of the negative ċa, for the modern Irish ní, and the ancient noċa, and in the strange orthography of some words, as *chaidh*, for ċuaiḋ, anciently ċoiḋ, he went; *thuirt*, for ꝺuḃaiꞃꞇ, he said; *ghios*, for ꝺ' ꞃioꞃ, to know, see, or visit; sometimes written ꝺuꞃ in Irish manuscripts; *seann*, for ꞃean, old.

OF THE MANX DIALECT.

The Manx is much further removed from the Irish; and it is probable that the Isle of Man had inhabitants from Ire-

[w] See Stewart's Gælic Grammar, 2nd edit., p. 155.

land long before the emigration of the Scots from Ireland to the coast of Argyle. Its words are principally obscured by being written as they are pronounced, without preserving the radical letters, as in the Irish. It also exhibits extraordinary corruptions, and approximations to the Welsh, of which the following are the most remarkable:

1. The nominative plural ends in *n*, as in the Erse and Welsh.

2. A final vowel is lost, as "O Hiarn," for O Thiġearna, O Lord! *dooys*, for ḋaṁ-ra, to me, &c.

3. *t* is added to progressive active nouns derived from verbs, as *choyrt*, for cur, putting. [This final *t* is also used in some words in Irish, as feicfint, for feicfin.—See p. 200.]

4. *d* is often put for g, as *dy bragh*, for go bráṫ.

5. *t* is often written for c or g, as *tustey*, for tuigse, the understanding; *festor*, for fercor, the evening, &c.

6. The final *a*, or *e*, of the passive participle is always dropped, as *soillsit*, *foluit*, for foillsiġte, foluiġte, illumined, concealed.

There are also many peculiarities of idiom, too numerous to be even glanced at here; and some particles of constant occurrence are so strangely, though analogically different from the Irish, that an Irish scholar would find it difficult to understand a Manx book, without studying the language as a distinct dialect[x].

OF THE WELSH.

It may not be out of place here to make a few observations upon the analogies between the Cymric or Welsh and Scotic or Gælic dialects, they being considered by some as

[x] The reader is referred to observations on this subject by Richard Mac Elligott, in the Transactions of the Gælic Society of Dublin, where he gives specimens of this dialect from the Manx Book of Common Prayer, London, 1767, with suggestions for restoring the pure original orthography.

cognate, and by others, as belonging to a totally different family of language. That they are very remotely related is quite evident from the fact, that the Gælic dialects of Ireland and Scotland, which separated from each other about the year of Christ 504, may be said to be still the same language: but that the Irish and Welsh were, at a still more remote period, the same language, will appear to any sober-minded philologer, on comparing the great number of words which are identical, or different only in analogical dialectic peculiarities in both languages, the almost perfect agreement of their mode of forming grammatical inflections, and even of their idioms, which are considered the soul of language. The number of words, not derived from the Latin, or Danes, in which they agree, having been already sufficiently shewn by Lhwyd and others, it will, therefore, be enough to point out here how far they agree in grammatical inflections; for when this agreement is duly considered, it will, no doubt, impress the conviction, that nothing but relationship of people, and identity of dialect, could have caused it, be the period of separation ever so remote.

To a casual observer, the difference between the grammatical inflections of both languages will appear to be very great, because the Welsh have adopted more of the letters of the Roman alphabet, by means of which, and of certain other combinations of their own invention, they write their words, throughout all the grammatical inflections, exactly as they are pronounced, without any regard to the preservation of the radical letters of the word; whereas the Irish, who have not adopted all the Roman letters, always write their words with the initial letters of the roots, and give notice of the grammatical influences, either by prefixing an adventitious consonant, or placing a mark of aspiration over or after the radical consonants. To make this intelligible, let us take a word common to both languages, and place it under a grammatical

influence, in which both agree: thus, bean, a woman; Welsh, *benyn*. Now if we place the possessive pronoun do, thy, Welsh, *dy*, before this word, the radical letter b suffers what the Irish call aspiration, and they write do bean. But the Welsh, who do not observe the same orthography, although the change of pronunciation is nearly the same, write *dy venyn*. In this particular both languages, *considered orally*, are the same, the difference existing merely in the system of writing. This being understood, let us next ascertain how far the initial changes by aspiration and eclipsis actually agree in both languages.

In Welsh, the initial consonants of feminine nouns are aspirated (or, as the Welsh grammarians term it, *become light*) after the articles.

In Irish, feminine nouns are always aspirated in the nominative singular after the article, as an bean, the woman; pronounced *an ven*, or *in van*.

In Welsh, after the possessive pronouns *dy*, thy, *ei*, his, aspiration takes place, as *dy venyn*, thy wife; *ei venyn*, his wife. In Irish, aspiration takes place after *mo*, my; *do*, thy; and *a*, his; as mo bean, my wife (pronounced *mo ven*); do bean, thy wife; a bean, his wife. It should be also remarked, as a striking point of agreement, that *ei*, in Welsh, and a, in Irish, mean *his*, or *her's;* and that when used to denote *her's*, they do not cause aspiration in either language: as, Welsh, *ei benyn*, her woman; Irish, a bean. This point of agreement is so remarkable, that nothing but actual relationship of people and dialect could have originated it[y].

In Welsh, the initial consonants of adjectives are aspirated, or (as their grammarians phrase it) become light, when their substantives are feminine, as *benyn vaur*, a big woman. In

[y] See *Syntax*, Rule xxv. p. 374.

Irish the same takes place in the nominative singular, as beαn mór; pronounced *ben vore.*

In Welsh, certain prefixed particles cause aspiration, as *rhy vyçan*, very little; *ni çarav*, I do not love. In Irish the same prevails as a general principle of the language, as ro beag, very little (*ro veg*); ní caraim, I do not love (*ni çaraim*)[z].

In Welsh, initial consonants are aspirated (made light) after all prepositions, except two. In Irish, many of the principal prepositions cause aspiration[a].

The system of eclipsis and aspiration somewhat differs, the Welsh having more forms; however, the agreement is so close, that nothing but original relationship could have caused it. The following table will shew this agreement.

b becomes *m* in Irish and Welsh by eclipsis, and *v* by aspiration.

c ,, *g* in Irish, and *g* and *ngh* in Welsh, by eclipsis, and *ch* by aspiration, in both languages.

d ,, *n* in Irish and Welsh by eclipsis, and by aspiration ó or *y* in Irish, and *dh* (pronounced like the Saxon þ) in Welsh.

f ,, *v* in Irish by eclipsis, but wanting in Welsh.

g ,, *ng* in Irish and Welsh, by eclipsis, and *y* by aspiration in Irish; but the true aspirate is wanting in Welsh.

p ,, *b* in Irish, and *b* and *mh* in Welsh by eclipsis, and *ph* by aspiration in both languages.

t ,, *d* in Irish, and *d* and *nh* in Welsh, by eclipsis, and *th* in Welsh, and *h* in Irish, by aspiration.

s ,, *t* in Irish, by eclipsis, and *h* by aspiration; but both are wanting in the Welsh[b].

[z] See *Composition*, p. 336, and *Syntax*, Rule xxxix. p. 388.

[a] See *Syntax*, Rule xliv. page 392.

[b] See Prichard's "Eastern Origin of the Celtic Nations," pp. 30, 31.

Let us next see the analogy between the two languages in terminational inflections. In these we find an equally close agreement, as will appear from the following instances.

1. The formation of the plural by attenuation, as Welsh, *bard*, a poet; plural, *beird:* Irish, bárd; plural, báird. Welsh, *brân*, a crow; plural, *brain:* Irish, bran; plural, brain. Welsh, *gûr*, a man; plural, *gûyr:* Irish, fear; plural, fir.

2. The formation of the plural by adding a vowel, as Welsh, *pénau;* Irish, cinnu, heads[c].

3. The ordinals are formed in Welsh by the addition of *ved*, as *saith*, seven; *seithved*, seventh. The ordinals in Irish are expressed by mad, *vadh*, as seacht, seven; seachtmad, seventh, pronounced *sechtvadh*.

4. The terminations *n* and *g* are diminutive in Welsh, as *dynyn*, a manikin; *oenig*, a lambkin. They have the same import in Irish, as duinín, a little man; uaimeog (more usually uainín), a lambkin; cuileóg, a little fly.

5. As expressive of an agent, the termination *r* is common to both languages, as, Welsh, *morûr*, a seaman; Irish (muir-fear, seaman), muilneoir, a miller.

6. The termination *og* in Welsh adjectives is generally óc in Irish, as *Duw trugarog*, a merciful God; Irish, Dia trócaireach.

7. The termination *vaûr* is used in Welsh adjectives to denote abounding, and mar, in Irish, as *guerpvaûr*, costly; Irish, lionmar, abounding; fionmar, abounding in wine.

8. The present participle in Welsh ends in *d;* in Irish, the progressive active noun, which stands for the present participle, generally ends in ó.

9. In what the Welsh grammarians call the first form of the verb, the third person singular is merely the verbal root,

[c] See Chap. II. p. 83.

as *carav*, *ceri*, *câr*, from *caru*, to love. In Irish, the form of the verb in the past tense for the third person singular is the simple root of the verb.

10. In Welsh, the third person plural ends in *ant*, *ent*, *ynt*. In Irish, in aıo, ıo, aoap. In this particular the Welsh is more like the Latin.

11. In Welsh, the first person of the preter tense ends in *is*, or *ais*. In Irish, in ap (anciently aıp), as in the following example of *caru*, to love.

SINGULAR.		PLURAL.	
WELSH.	IRISH.	WELSH.	IRISH.
1. *cerais*,	ċapap.	1. *carasom*,	ċappom, or ċapamap.
2. *ceraist*,	ċapaıp.	2. *carasoch*,	ċap ꝑıb, or ċapabap.
3. *carodh*,	ċap.	3. *carasant*,	ċappac, or ċapaoap.

12. The passive voice is expressed in both languages by endings almost identical; thus:

WELSH.	IRISH.	
carier,	capėap,	*amatur.*
carid,	capaȯ,	*amabatur.*
carir,	cappap, or capꝑaıȯep,	*amabitur.*

The Welsh has a greater variety of distinct terminations to express the persons than the Irish, but the Irish is far more distinct in the future tense, and in having a present and consuetudinal tense in the active voice, which the Welsh wants altogether.

The reader is referred to Dr. Prichard's valuable work, entitled "Eastern Origin of the Celtic Nations," for the theory of the personal terminations of verbs, where he shews that the personal endings of the verbs in the Welsh language are abbreviated forms of the personal pronouns.

Whether this agreement of the two languages is owing to identity of race, or to an amalgamation of both nations in the

third and fourth centuries, is a question not easily determined; but the probability is, that it is attributable to both. We are informed by Cormac Mac Cullenan, Bishop of Cashel, and King of Munster, in the ninth century, that Crimhthann Mor Mac Fidhaigh, Monarch of Ireland (of the Munster or Heberian line), subdued the Britons, and established Irish colonies, and erected royal forts, at Glastonbury and in Cornwall, and throughout the country; and that the Irish retained this power for a long time after the arrival of St. Patrick. It is not impossible, therefore, that it was at this period the Irish built the forts which the Welsh call *Ceitir Guidelod*, or forts of the Gaels, or Irish. Mr. Lhuyd says: "There are none of the Irish themselves, that I know of, amongst all the writings they have published about the origin and history of their nation, that maintained they were possessed of England and Wales; and yet whoever takes notice of a great many of the names of rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants, when those names were imposed upon them[d]."

It is not true, however, that no Irish writers attribute to their ancestors the conquest of Britain, though I believe the notice of it had not been published in Lhwyd's time. It is stated as follows in Cormac's Glossary, *voce Mogh Eime*:—

"At the time that the sway of the Gaels was great over the Britons, they divided Albion[e] between them in holdings, and each knew the habitation of his friends; and the Gaels did not carry on less agriculture on the east side of the sea than at home in Scotica [Scotia], and they erected habita-

[d] See *Archæologia Br.*, p. 7.

[e] *Albion.*—This was originally the name of all the island of Great Britain.—See Ussher, *Primordia*, and the Irish translation of Nennius.

tions and regal forts there; *inde dicitur* Dinn Tradui, i. e. the triple-fossed fort of Crimthann Mor Mac Fidhaigh, King of Erin, Alba, and as far as the Iccian sea; *et inde est* Glastimber na n-Gaedhal [Glastonbury of the Gaels], a large church which is on the brink of the Iccian sea, &c. And it was at the time of this division also, that Dinn Map Lethain, in British Cornwall, received its name, i. e. Dun mic Leathain, for *Map* in the British is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Musc was dwelling in the east [of the Channel], with his family and friends, &c.[f]"

J. O'D.

It is right to say a few words here respecting certain manuscript authorities frequently referred to, for examples of grammatical forms and inflexions, in the following work.

1. The copy of Keating's History of Ireland, of which very great use has been made, and which is always quoted by its pages, is a manuscript in the Library of Trinity College, Dublin (H. 5. 26). It was purchased in London, for the College, a few years ago, by Dr. Todd, and proves to be the most accurate and valuable copy of Keating's work which is known to the Author. It is in the handwriting of John, son of Torna O'Mulconry, of the Ardchoill family, in the county of Clare, a most excellent Irish scholar, and a contemporary of Keating.

2. The medical manuscript, by John O'Callannan, who was Mac Carthy Reagh's physician, sometimes quoted in the following pages, was the property of the Author, but is now by

[f] For the original of this passage, see Battle of Magh Rath, published by the Irish Archæological Society, note G, pp. 339, 340.

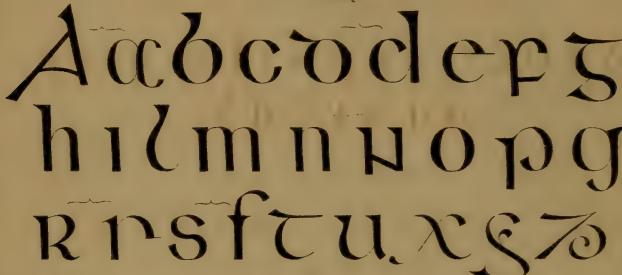
him deposited in the Library of Trinity College (H. 5. 27). It is a mere fragment, chiefly valuable for the age of its author, who translated it from Latin into Irish, at Kilbritton, in the year 1414, when Donnell Reagh Mac Carthy Cairbreach was on his death-bed.

3. The Irish manuscript transcribed in Ulster, in 1679, quoted as authority for the Ulster dialect of that period, and the extracts from the Book of Fermoy, the original of which is not now in Dublin[g], were also the property of the Author, and are deposited in the Library of Trinity College (H. 5. 28). The latter of these manuscripts is in the handwriting of old Mr. Casey, formerly of Myler's Alley, Dublin, and was purchased for the Author by his friend, Myles John O'Reilly, Esq., of the Heath House, in the Queen's County, at the sale of the manuscripts of the late Edward O'Reilly, author of the Irish Dictionary. An account of the transcriber, Mr. Casey, will be found in Whitelaw and Walsh's History of Dublin.

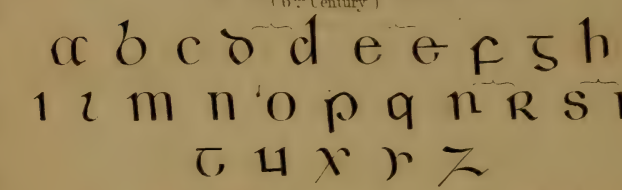
[g] The Book of Fermoy was in the possession of the Chevalier O'Gorman, at the close of the last century; it is not known to the Author into whose hands it has fallen, or whether it is still in existence.

ANCIENT IRISH ALPHABETS

Nº 1. From the Book of Kells.
(6th Century)



Nº 2. From the Book of Durrow. Autograph of St Columba.
(6th Century)



Nº 3. From the Autograph Gospels of St Moling.
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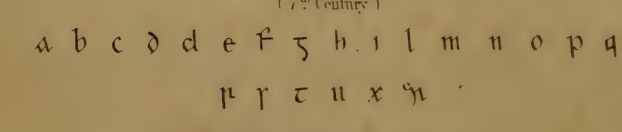
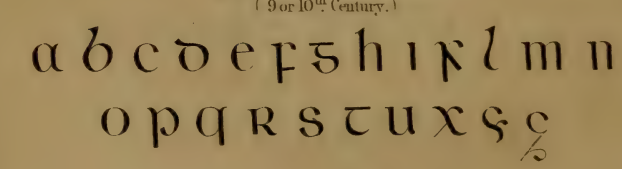
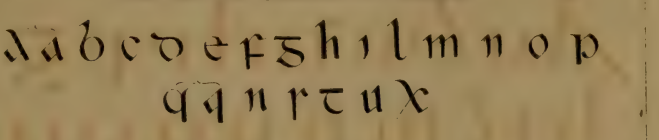


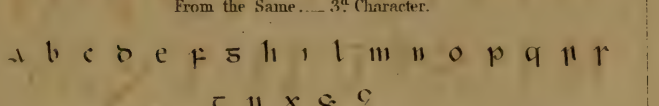
Nº 4. From the Liber Hymnorum.
(9 or 10th Century.)



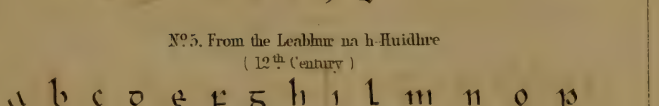
From the Liber Hymnorum. — 2d Character.



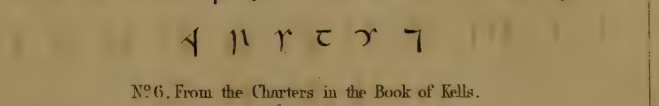
From the Same. — 3d Character.



№5. From the Leabhar na h-Huidhre
(12th Century)



№6. From the Charters in the Book of Kells.
(14th Century)



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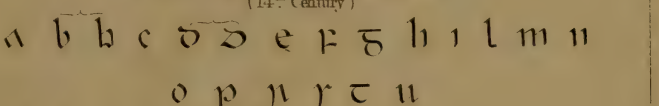

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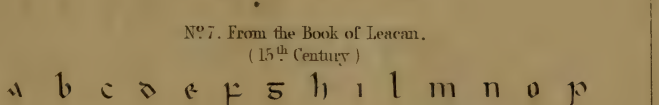

A GRAMMAR

OF

THE IRISH LANGUAGE.

PART I.

ORTHOGRAPHY.

CHAPTER I.

CLASSIFICATION OF LETTERS.

The modern Irish Alphabet consists of eighteen letters, arranged in the same order as their corresponding letters in the Roman Alphabet. They are as follows: a, b, c, d, e, f, g, h, i, l, m, n, o, p, r, s, t, u. The various forms of these characters, as found in manuscripts of different ages, have been already shewn in the Introductory Remarks.

Of these letters a, e, i, o, u are vowels, the rest are consonants.

The vowels are divided into broad and small. The broad vowels are a, o, u; the small e, i.

The consonants are either mutes or liquids. The mutes are b, c, d, f, g, m, p, t; the liquids l, n, r, s.

corporḋa, corporeal; not bṙiſaiḋ, moliḋ, corperḋa, or bṙioſiḋ, moleḋ, corporḋe.

O'Molloy, in his *Grammatica Latino-Hibernica*, published at Rome in 1677, explains this great canon of Irish orthography as follows, pp. 50, 51: "Rursus obserua in voculis polisyllabis quibuscumque saltem ordinariè seruari debere regulam Hibernis tritam tùm in scriptura, tùm in sono, quæ dicitur caol le caol, leathan le leathan, latinè *subtilis cum subtili, et larga cum larga.* Hoc est dicere, si posterioris syllabæ prima vocalis fuerit subtilis, similiter prioris seù antecedentis syllabæ ultima vocalis debebit esse subtilis; pariformiter si larga, larga; aliàs vitium erit tùm in enunciatione, tùm in orthographia: non tamen requiritur quod utraque vocalis semper; sit eiusdem speciei, vel numeri, tametsi multoties contingat quòd sint, sed sufficit quòd ambæ sint largæ, vel ambæ subtiles. Dixi ordinariè, nam exceptio datur de quibusdam paucissimis, vt ma, mar, &c., latinè, *quam in quo*, &c."

Professor Latham, in his chapter on Euphony, and the permutation and the transition of letters, notices this rule as a remarkable one in the Irish. His words are: "The Irish Gaelic, above most other languages, illustrates a Euphonic principle that modifies the Vowels of a word. The Vowels *a*, *o*, *u*, as seen in § 71, are Full, whilst *i*, *e*, *y* are Small. Now, if to a syllable containing a Small Vowel, as *bwil*, there be added a syllable containing a Broad one, as *am*, a change takes place. Either the first syllable is accommodated to the second, or the second to the first; so that the Vowels respectively contained in them are either both Full or both Small. Hence arises, in respect to the word quoted, either the form *bwalam*, or else the form *bwilim*."—*The English Language*, p. 122.

This rule, which has been so scrupulously adhered to by modern Irish writers, has been condemned as cumbrous by Vallancey, Stewart, Haliday, Mac Elligott, and others, and it is certain that it is not always strictly adhered to in the ancient Irish manuscripts; but the principle on which it is founded is observable in the oldest fragments of Irish composition remaining to us, as will appear from the specimens given in the Appendix to this work.

CHAPTER II.

OF THE VOWELS.

SECTION 1.—*Of the Sounds of the Simple Vowels.*

ALL the vowels are sometimes long, and sometimes short or obscure. In the southern half of Ireland they have medial or diphthongal sounds between long and short, which have not been hitherto noticed, or at least, not sufficiently explained by Irish grammarians. These diphthongal sounds, not being strictly analogical, shall not be introduced into the text of this Grammar, with the exception of a few of the most prominent of them, lest they should perplex the learner; but they shall be carefully described in the notes, in order to preserve the Munster pronunciation of the language.

A long vowel is generally marked by an acute accent, thus: bás, death; mín, smooth. In the absence of this accent, it is understood that the vowel is short, as bas, the palm of the hand; min, meal.

In words of two or more syllables the accent is generally on the first syllable, or root of the word, whether it be long or short, as slánuighthe, saved; corporda, corporeal.—See the Prosody, Chap. I., Sect. 1.

There are no quiescent final vowels in this language, as in the English or French; for although the final e in the words buidhe, yellow, croidhe, a heart, and such

like, as pronounced at present, is nearly quiescent, and looks as if it were merely intended, like the final *e* in English, to render the preceding vowel long, still we know from the oldest specimens of Irish poetry remaining, that the final e in such words was distinctly uttered and accounted a syllable.

The obscure sounds of the vowels prevail after the accented syllables, or when they are final in pollysyllables, as mórḋa, majestic; tiġearna, a lord.

In this situation the vowels have so transient and indistinct a pronunciation that it is difficult to distinguish one broad or slender vowel from another, and hence in ancient manuscripts we find vowels substituted for each other *ad libitum*, as ṗlánuiġṫe, saved, is written ṗlánaiġṫe, ṗlánoiġṫe, and ṗlánuiġṫi; where it is to be observed that the long accented á cannot be changed, but the obscure vowels are changed *ad libitum*, because the ear could not possibly distinguish the sound of one from that of the other. Walker, in his observations on the irregular and unaccented sounds of the English vowels, has a remark somewhat similar to this. "If," he says, "the accent be kept strongly on the first syllable of the word *tolerable*, as it always ought to be, we find scarcely any distinguishable difference to the ear, if we substitute *u* or *o* instead of *a*, in the penultimate syllable; thus, *tolerable*, *toleroble*, and *toleruble*, are exactly the same word to the ear, if pronounced without premeditation or transposing the accent for the real purpose of distinction," &c.

However, in writing ṗlánuiġṫe, and such other words as present many indistinct vowels, a fixed orthography should be preserved, and the form of the word to be adopted should be decided upon by observing the root and proper grammatical inflections or branches springing from it; thus, from the root ṗlán, safe, is formed ṗlanúġaḋ, salvation, and the u in this form should be retained in the passive participle ṗlánuiġṫe, and in all other derivatives springing from it, as ṗlánuiġṫeoiṗ, a saviour; ṗlánuiġṫeaċ, sanative.

Such as wish to become acquainted with the ancient MSS. should be informed that u before r may be written aur, er, or ir, as urnaiġe, prayers, which may be written aurnaiġe, ernaiġe, or irniġe; uroam, a scarcity, auroam, eroam, iroam.—See the remarks on the diphthong au.

According to a principle of the language no number of vowels meeting in a word forms more than one syllable; and therefore when many vowels come together an adventitious ḃ or ġ is often thrown in between them to make a second syllable, and to serve the same purpose as a hyphen or a diæresis; as do beóaiḃ, to the living, may be written do beoḃaiḃ; aer, the air or sky, may be written aiḃéar[a]; but in ancient manuscripts these adventitious consonants are seldom, if ever, used, and we sometimes find four or five vowels together without any consonant intervening, as aeoir, of the air; aéuroa, taiuir, melodious[b].

In modern Irish orthography no vowels are doubled in the same syllable, like *ee* or *oo* in English; but in the ancient manuscripts all long vowels are found doubled, as dee, gods; laa, a day; moo, greater, as "do rála laa nano mir am oenar, I happened to be one day alone."—*Battle of Magh Rath*, p. 34. "Moo a eineach oloar bic, his bounty is greater than the world."—*Id.* p. 52. This doubling of the vowels, however, does not in any way affect the pronunciation.

In reading Irish, all consonants, whether primary or aspirated, must be pronounced according to their respective powers, as they shall presently be described, except such as are eclipsed, as pointed out in the table

[a] See the copy of Keating's History of Ireland, by John Mac Torna O'Mulconry, in the Library of Trinity College, Dublin, p. 127, line 36.

[b] Book of Fermoy.

of eclipsis, and also the aspirated ṗ, which is quiescent in every situation, and the aspirated ḋ and ġ in the middle of words which are not compounds. It should be also remarked, that the aspirated ṫ is but very faintly pronounced in the end of words, as ꝑlaiṫ, a chieftain; bꝑeiṫ, a sentence.

Table of the Sounds of the Vowels.

a.

1. a when *long*, sounds like *a* in the English words *call, fall*, as lán, full; árḋ, high.

In Meath and Ulster a long is pronounced like *a* in the English words *mar, father*, as these words are pronounced by Walker, and this is also the prevailing long sound of this vowel throughout the Highlands of Scotland; but it cannot be considered its true original sound. O'Molloy describes the long sound of this vowel as follows:—"Hanc autem A efferes cum Latinis largè, ore scilicet deducto, flatu valentulo, suspensa modicè lingua, et dentibus inuicem non tangentibus, ut amaḋán, latine *stultus*."—*Grammatica Latino-Hibernica, Romæ*, 1677, p. 8.

2. a *short*, like *a* in the English word *fat*, as anam, a soul; ġlaꝑ, green[c]. In the end of a word it is pronounced very obscurely, like *a* in the English word *tolerable*, as céaꝑta, crucified or tormented; ḋéanta, done; móꝑḋa, majestic[d].

[c] In some of the southern counties a is pronounced in this situation like *a* in the English word *what*, as taꝑt, thirst; ġaꝑta, acute.

[d] As has been already remarked, when a has this obscure sound, it has been the custom to substitute o and u for it *ad libitum*, as Ulltu for Ullta, the Ultonians; ḋéanto for ḋeanta, done, but this should not be permitted, as it would prevent the orthography of the language from becoming fixed.

3. Aḋ and aġ, when immediately followed by a broad vowel, or by the consonants l, m, n, r, c, g, are pronounced like the English word *eye*, or the German *ei* in *wein*, as aḋarc, a horn; aḋlacaḋ, burial; aḋraḋ, adoration; Taḋg, a man's name.

This rule holds good throughout the southern half of Ireland, but it must be varied for the pronunciation of the north and west. In Connaught aḋ and aġ, when followed by a vowel, have the sound laid down in the text, but when followed by l, m, n, r they are pronounced like a long (1), as aḋraḋ, adoration; aḋlacaḋ, burial; aḋmaḋ, timber, which words are pronounced as if written áraḋ, álacaḋ, ámaḋ. In the north of Ulster aḋ and aġ, followed by a vowel, or by the consonants c, g, have a strange sound, not unlike *ŭēēŭ* closely and rapidly pronounced; but in the southern counties of Ulster, and in Meath, they are pronounced somewhat like *ay* in the English word *mayor*, as raḋarc, sight; aḋarc, a horn; Taḋg, a man's name, which words are pronounced in the north of Ulster nearly as if written raoiḋearc, aoiḋearc, Taoiḋeaġ; but in the south of Ulster and in Meath, as if written raéḋarc, aéḋarc, Taeḋaġ. Throughout the Highlands of Scotland this combination is pronounced nearly as in the north of Ulster, and Dr. Stewart says that "the sound has none like it in English." It would be now difficult to strike a medium between those various pronunciations, and point out what was the true original sound of this combination, but it is highly probable that it was originally pronounced á long, as it is in some instances in Connaught at present.

4. Aḋ in the end of words is pronounced in the south of Ireland like *a* in the English word *general;* as bualaḋ, striking; ḋéanaḋ, doing; glacaḋ, receiving; peacaḋ, sin.

This rule holds good in all monosyllabic words throughout Ireland; but in dissyllables and polysyllables aḋ, in this situation, is

pronounced like *oo* nasal throughout Connaught and Ulster. This, however, cannot be considered a sound of aḋ, but more properly of aṁ, which is the dialectic termination of most verbal nouns in Connaught and Ulster. For example, the word ḋéanaḋ, doing, is pronounced in Connaught as if it were written ḋíoġnaṁ; but this should not be considered the pronunciation of the form ḋéanaḋ, which is peculiar to the south of Ireland, but of ḋínġnaṁ, which is a form of this verbal noun found in very ancient manuscripts. Some Irish grammarians, who had but a local knowledge of the pronunciation of the language, not considering the dialectical variations of words, have given very odd sounds to some of the vowels and consonants, such as that of *oo* to the aḋ in question, and that of í to é, which leads to much confusion and inaccuracy; for it is in reality making a local peculiarity, or barbarism, the standard of a general principle of the language.

The original pronunciation of aḋ and aġ was in all probability like *agh* guttural, which is still partially preserved in the mountainous districts of the counties of Londonderry and Tyrone, as in ʼṙeaḋ, it is; cṙuinneaġaḋ, a gathering, &c.

5. A, when coming before the consonant m, or the double consonants ll, nn, nġ, in monosyllabic words, and before nt, nc in dissyllables, is pronounced in the southern half of Ireland like the German *au*, or nearly like *ow*, in the English word *how*, as am, time; ball, a member; ṙann, weak; manġ, a bag; neantoġ, nettles; ṙṫeancán, a tune. But in the province of Ulster the a has its regular analogical short sound (2) in these situations[c].

6. A before ḃ is pronounced in the southern half

[c] See the Prosody. In some parts of Connaught a before ll, m, and nn, has its natural long sound; as am, time, pronounced ám; ball, a blind man, pronounced báll; but this sound is unknown in Ulster and in the southern half of Ireland, and not general even in Connaught; it must therefore be regarded as a local peculiarity.

of Ireland like *ou* in the English word *ounce*, as abainn, a river; tabairt, giving; labairt, speaking.

In the County of Kerry a, in this situation, has the regular diphthongal sound of a (5). But in Ulster it has the sound of o long, as abainn, a river; gabal, a fork; gaba, a smith; gabar, a goat, pronounced in Ulster at present as if written óbainn, góbal, góba, góbar.

e.

1. e *long* sounds like the Greek ἦτα, or like *e* long in the French, and all languages except the English, as pé, time; ré, six; mé, I.

In English *e long* has evidently lost its original sound, it being now pronounced *ee*, like *i* long in all ancient, and most modern languages; but *e short* still retains its original sound, as in other languages. E still keeps its ancient long sound in a few words, as *where*, *there*, *ere*, &c., in which words it exactly corresponds with e long in Irish. O'Molloy, in pointing out the primitive character of the pronunciation of the Irish vowels and diphthongs, thus exclaims: "Sistunt ergo Patrum, veterumque vestigijs, nec cum nouatoribus in vicinio mutant religionem Hiberni."—*Grammatica Latino-Hibernica*, p. 46.

2. e *short* is pronounced like *e* in the English word *met*, as duine, a man; buile, madness.

In the modern Irish orthography the vowel e never appears alone in the body of a word or syllable, but is always accompanied by other vowels; but in the ancient Irish manuscripts it is often written singly, as fér, grass; fer, a man; ben, a woman, for the modern féar, fear, bean; also rpére, of the firmament, for the modern rpéire.—See notes under the diphthongs ea and ei. In the ancient manuscripts iu is frequently used for the final e short of the moderns, as "moo ocur airdiu oldar cech fer," for the modern "mó agus áirde iná gach fear."—*Battle of Magh Rath*, p. 64. "A n-dul uaid-riu" for "a n-dul uaid-re."—*Id.*, p. 68. "Eiriu" for "Eire."—*Id.*, p. 110.

I.

1. I *long* sounds like *i* long in all the ancient and modern languages, except the English, and like the usual long sound of the English *e*, or *ee*, as laid down by Walker, as mín, smooth or fine; ṗí, a king[d].

2. I *short*, like *i* in the English word *mill*, as mıl, honey; mın, meal; bıle, an old tree.

Before ll and lṗ the short ı of the other provinces is pronounced like *ei*, very slender, in the south-east of Ireland, but in the south-west like í long, as mılṗe, sweeter; mıll, spoil; ṗıll, return; cıll, a church. Neither of these sounds, however, can be considered analogical, though the former seems of considerable antiquity in the south of Ireland, and was highly prized by the poets for the sonorous jingles which it produced in their rhymes. It is made up of ĕ-ēē, not of *ă-ēē*, like the English *i* long.

O.

1. O *long*, like *o* in the English word *more*, as móṗ, great; óṗ, gold.

Throughout Meath, and the adjoining counties of Ulster, *o long* is pronounced like *a* in *hall*, as ól, drink, pronounced *all;* o short exactly corresponds with it, and is pronounced like *o* in the English *lot*, *sot;* but this must be regarded a great corruption.

2. O *short*, always like *o* in the English words *mother*, *brother*, *other*, as coṗṗ, a body; olc, evil[e].

[d] The general long sound of *i* in English is not that of a simple vowel, but that of a perfect diphthong; but in some few words it has the pure sound of a simple vowel, as in *machine*, &c.

[e] This is the natural short sound of the vowel *o*, as has been stated by all scientific writers on organic sounds. The general short sound of *o* in English is the natural short sound of *a* long and broad, as in *hall*, *all*, &c.

In monosyllables closed by the consonants ll, m, nn, and in dissyllables, when it is followed by ġ, or ȯ, the vowel o is pronounced in the southern half of Ireland like *ou* in the English word *ounce*, as poll, a hole; cṙom, stooped; lom, bare; ṙonn, desire; toġa, selection; roġa, choice. These sounds were highly prized by the southern poets for their musical tone, although the inhabitants of the north and west of Ireland considered them unnatural and barbaric. They are well exemplified in the following rhymes:

"Tá toṙann tonn a' boġṙaȯ Hawk ċoiṙ
A'ṙ é ġan ím, ġan ṁeaȯġ, ġan ḃláċaiġ."
William English.

"Ȯa ċaol a com, a cṙaoḃ-ṙolt tṙom
Aġ teaċt go bonn léi na ṙṙeaċaiḃ."
John Claragh Mac Donnell.

"Ȯaċ an loċa a'ṙ ġoṙm na o-tonn
Aġ teaċt go tolġaċ, toṙannaċ, tṙom."
Brian Merriman.

In Ulster, Connaught, and Meath o, in these situations, has its short sound, except before ȯ and ġ, where it is made long, as ṙoġlaim, learning.

It may be remarked here, once for all, that the principal difference between the Munster and the other dialects of the Irish language consists in the diphthongal sounds of the vowels here pointed out. The Ulster and Connaught pronunciation is generally, and particularly in this instance, more analogical and correct, but the Munster dialect is more sonorous and musical. The natives of the different provinces, however, are much divided in their opinions of the different modes of pronunciation, each claiming his own to be the most mellifluous and the purest.—See *Preface*.

U.

1. U *long*, like *u* in *rule*[f], as úṙ, fresh; cúl, the back.

[f] The usual sound of *u* in English is not that of a simple vowel, as it begins with the consonantal sound of *y*.

2. U *short*, like *u* in *full*, *bull*, as uċτ, the breast; uꞃꞃα, a prop.

This is the natural short sound of *u*, and it will be necessary for the English scholar to remember here that the general short sound of *u* in English, as heard in *tub*, *current*, is really that of *o* short. In the ancient Irish manuscripts αu is often written for the simple u of the moderns, as αuꞃꞃα for uꞃꞃα, a jamb or prop; αuȯαċτ for úȯαċτ, a will or testament; αuꞃɒαm for uꞃɒαm, a portico.

SECTION 2.—*Of the Sounds of the Diphthongs.*

There are thirteen diphthongs in the modern Irish language, αe, αι, αo; eα, eι, eo, eu; ια, ιo, ιu; oι; uα, uι. Of these αe, αo, eu, ια, uα, and most generally, eo are long: the others are sometimes long and sometimes short. Their sounds will be more particularly described in the following Table:

TABLE OF THE SOUNDS OF THE DIPHTHONGS.

αe.

Αe is always long, and sounds like *ae* in Latin, as pronounced by the continental nations, and like *ay* in the English word *mayor*, as αeꞃ, the air, the sky; lαe, of a day; ꞃαe, the moon.

This diphthong is very seldom used in modern Irish orthography, and Dr. Stewart, who had no ancient manuscript authorities to refer to, seems to doubt (Grammar, p. 5) that it properly belongs to the Gælic at all; but he is clearly in error, as it is generally used in the most ancient Irish manuscripts for the modern αo (which see). O'Molloy, in 1677, describes its sound as follows:

"Secunda biuocalis ae effertur sicut à priscis olim Latinis, in *Musæ*, *sæpè*, et similibus, largius nempè quàm si scriberentur cum *e* simplici, vt ael, latinè *calx*."—*Grammatica Latino-Hibernica*, pp. 48, 49.

ai.

1. Ai, with the accent on a, sounds like a long and i very short, as ſcáil, a shadow; cáin, a tribute.

The sound of this diphthong is varied in the provinces, accordingly as they pronounce the long á broad or slender.

2. Ai *short*, like *a* in *art*, *ai* in *plaid*, or *ai* in the French word *travailler*, as baile, a town; cailleaċ, a hag.

This is the ancient and most analogical sound of this diphthong when short, and it now prevails throughout the southern half of Ireland; yet in Ulster it is invariably pronounced like *e* short, as Aileach, the name of a place; aiſlinȝ, a dream, pronounced *ĕllagh*, *eshling*. The Rev. Paul O'Brien, who was a native of Meath, and had no general knowledge of the provincial variations of pronunciation, marks ai *short* as pronounced like *i* in the English word *king*, as ainȝeal, an angel; and it is true that it has this sound in some parts of Meath, but it should be regarded as a very corrupt sound of this diphthong, which is confined to a narrow district. Throughout Leath Mhogha, or the southern half of Ireland, this diphthong, when it comes before ll, m, nn, ȯ, ġ, is pronounced *ăēē*, but somewhat broader than the English *i* long, as aill, a cliff; aimſiſ, time; ſnaiȯm, a knot; maiġoean, a virgin; ꞇaiȯḃſe, pride, ostentation; ſaiȯḃſeaſ, wealth. The Munster poets of the last century delighted in jingles formed by this sound, as

"O ꞇaiȯḃſiġ mé an ſaiȯḃſeaſ ba ġſeiȯniġe le ſéaċain."

Donnell Mac Kennedy O'Brien.

In Connaught, Ulster, and Meath, this diphthong is short in these situations, except before ȯ and ġ, when it sounds in Connaught as in Munster, but in Ulster and Meath like *ai* in the

English word *main.* It should be also observed here that the word ꞅnaiȯm, a knot, which is properly pronounced *snime* in many parts of Munster, is also pronounced in the south of Leinster, and several parts of Munster also, as if written ꞅnaoim.

In the preposition aiꞃ, upon, and a few other words, this diphthong is pronounced like *e* in *err*, but the antiquity of this pronunciation is doubtful, as that preposition, in its simple form, is almost invariably written aꞃ or ꝼoꞃ in ancient manuscripts.

ao.

Ao is pronounced in the south of Ireland like *ay* in the English word *mayor*, but in Connaught, somewhat like *uee* in the English word *queen*, as maoꞃ, a steward; ȯaoꞃ, dear.

This diphthong is used in all printed Irish books, and is found in manuscripts of some antiquity, say four centuries; but it never appears in the ancient Irish sepulchral inscriptions, nor in the earlier Irish manuscripts, as the Book of Armagh, the Liber Hymnorum, Leabhar na h-Uidhri, the Book of Leinster, &c., but instead of it ae or oe are always used; for which reason there can be little doubt that it was anciently pronounced as *ae* was among the ancient Latins. It still retains this ancient sound all over the southern half of Ireland. In Connaught it is pronounced somewhat like *ea* in the English word *steal*, but broader, and with something of a diphthongal sound, not unlike *uee* in *queen.* In Ulster and Meath it has a very odd sound, which may be represented by *ŭēēŭ*, closely and rapidly pronounced[g].

This diphthong was evidently introduced into Irish orthography to facilitate the adherence to the rule of *Broad with a Broad*, &c.,

[g] O'Molloy described the sound of this diphthong as follows, in 1677, but it is not easy to perceive which of the sounds here laid down he intends: "Ao effertur lato mollique sono, ore videlicet modicè aperto, pugnante parce halitu cum superiori palato, reliquis omninò immotis, vt Aoȯh, quod proprium est nomen *viri*, tametsi idem significet quod Latinè, *ignis.*"

because ae, the diphthong which the ancients employed in its place, always gave the consonant which followed it a broad sound, and in the increments of words in which it occurred, broad vowels were always added, as ꝑaeꝛ, ꝑaeꝛa, where there would be an evident breach of the rule alluded to. Hence, when this great canon of Irish orthography began to be more strictly adhered to than it had been by the ancients, it was thought proper to change e into o, and write ꝑaoꝛ, ꝑaoꝛa, which fulfils the rule.

au.

Au is never used in the modern orthography, although frequently found in ancient manuscripts. Its pronunciation is uncertain; but it is often found in words now written with a u short, as aurċor for urċur, a shot[h]; aurdam for urdoṁ, a porch[i]; laulgaċ for lulgaċ, or loilgeaċ, a milch cow[j]; audertа for eadbeart, or iodbart[k], an offering; Aulell Aulom for Oilioll Olum[l], a man's name; Augaine for Ugaine, a man's name[m].—See u long.

ea.

1. Ea *long*, exactly like *ea* in the English words *bear*, *swear*, *tear*, *great*, as géar, sharp; ṗéar, grass.

The sound which *ea* represents in these words is the original and correct sound of that English diphthong, and is still preserved in speaking English by the uneducated classes in Ireland, where it had been introduced before the present affected change of its sound to *ee* took place in England. In the south of Ireland the Irish

[h] MS. Trin. College, Dublin, H. 2. 18. fol. 25.

[i] Book of Ballymote, fol. 245, *a*.

[j] Cormac's Glossary, *voce* cli-ṫar-ṗeo.

[k] MS. Trin. College, Dublin, H. 3. 18. p. 361.

[l] Cormac's Glossary, *voce* Mog Eime.

[m] Ibid. *voce* Sanb.

diphthong éa long is sometimes very corruptly pronounced *ēē-ă*, somewhat, but not exactly like *ea* in the English word *fear;* but this pronunciation, which never prevailed in any part of Connaught, Meath, or Ulster, cannot be considered analogical, nor is it to be approved of; and it is curious that while the natives of Munster use it in common conversation, they always reject it in repeating poems, songs, and prayers.

2. Ea *short*, like *ea* in the English words *heart, hearth, hearken*, as meaṙ, respect; ḃeaṙ, handsome.

Io short is often used for ea short by writers of the seventeenth century. In the ancient manuscripts a single e, or the character ſ, (which is only an elongated e), is always written instead of this diphthong whether short or long, as meṙ, or mſṙ, for méaṙ, finger; ḟeṙ, or ḟſṙ, for ḟéaṙ, grass; meṙ, or mſṙ, for meaṙ, swift; ḃeṙ, or ḃſṙ, for ḃeaṙ, handsome; and it is curious that in the counties of Monaghan and Louth, and other parts of Ulster, this diphthong, when short, is pronounced like a single *ĕ;* thus, the above words are pronounced *mĕr, dĕs*, not *măr, dăs*, as in the other parts of Ireland. Some Irish scholars have thought that the character ſ, which frequently occurs in the Irish manuscripts, is a contraction for ea, but it can be proved that it stands for a simple e, as it is used to represent the Latin *e* in very ancient manuscript copies of the Gospels.—See some curious observations on this subject by Richard Mac Elligott of Limerick, in the Transactions of the Gælic Society of Dublin, p. 26. From the present pronunciation of the words in which this character is introduced in the ancient manuscripts, we must conclude that the ancients pronounced the consonant preceding it with a slender sound, and that following it with a broad sound; and hence after the establishment of the great Gælic orthographical canon of "Broad with a Broad," &c., an a was thrust in between the e and the following consonant, to mark its broad sound with more certainty, as ḟeaṙ, a man, for ḟeṙ; ceaṙc, just, for ceṙc.

Some have thought that it would improve the modern Irish or-

thography to introduce the diphthong eu for ea, when long, as then ea would be always short and eu always long; for example, for ꝼéaꞃ, grass, to write ꝼeuꞃ. O'Molloy, in his Irish Catechism, and Duald Mac Firbis, in his Genealogical Book, have adhered to this distinction[n].

In Munster and south Leinster ea in monosyllables ending in ll, m, nn, and nꝫ, is pronounced like the German *au* (*aoo*), as ꝼeall, treachery; leam, with me; ꝫleann, a valley; ꞅeanꝫ, slender; but in dissyllables, formed in the course of grammatical inflection from these monosyllables, it is pronounced short, as ꝼeallaim, I deceive; ꞅeanꝫán, a pismire; an ġleanna, of the valley; except when a consonant follows, as meallta, deceived; ꝫleannta, valleys; teannta, a press, a support; neanntóꝫ, nettles; ꝫeallta, promised. These sounds, which the natives of Connaught, Meath, and Ulster abhor, are exemplified in the following rhymes:

"A h-aolċoꞃꝑ ꞅeanꝫ, a ꞃéiḋ ċꞃoḃ leaḃaiꞃ,
A caol-ṫꞃoiġ ṫeann, a ḋéaḋ, 'ꞅ a mailiġe."

John Mac Donnell, surnamed Clarach.

"Ḋo ṫꞃéiꝫ mé, iꞅ ꝼeaꞅ, mo ġꞃeann,
Tá an ċléiꞃ a n-aiꞃiḋ leam,
Iꞅ baoṫ mo ḃeaꞃt, iꞅ ꝼaon mo neaꞃt,
Ḋo ċlaon' ꞅ ḋo ꞅcaiꞃ mo ṁeaḃaiꞃ."

Andrew Magrath.

It is necessary to remark here, for the information of such learners as wish to become acquainted with the ancient Irish writings, that ea preceding ꞃ is often changed to au in old manuscripts, as auꞃḋalta for eaꞃḋalta, certain; auꞃḋam for eaꞃḋaṁ, a porch, an apartment; and that these words are also found written with a u, as uꞃḋalta, uꞃḋam. Also that the ancients wrote iu short for the ea short of the moderns, as "moꞃṫa caċa maiṫiuꞅa" for

[n] Some Irish grammarians have marked another sound of ea, like *ee* in *meek*, as in ḋéan, do, or make; but this is very corrupt, and confined to lower Connaught, and obtains in so few words that it should not be considered a sound of ea, but a provincial substitution of ío for that diphthong.

"mórḋa gaḋa maiḋeara."—*Battle of Magh Rath*, p. 100. "Fearcar flaiḋiura," for "fearcar flaiḋeara."—*Id.* p. 122.

3. Eá, with the accent on a, sounds like *a* in the English word *father*, as feárr, better; gearr, short; fearnóg, the alder tree.

There are very few words in the language in which this sound obtains, and even in these it is not generally adhered to throughout Ulster. It should be also remarked that the a is seldom written in ancient manuscripts, in which ferroe is written for the modern fearroe; fernog for fearnóg, &c.

Ei.

1. Ei *long*, like *ei* in *feign*, *reign*, as léim, a leap; céim, a step.

2. Ei *short*, like *e* in *ferry*, as beir, bring; deir, says; geir, tallow.

In Munster and south Leinster ei, in monosyllables ending in ġ, ll, m, ṁ, nn, ḋ, and g, and in dissyllables, when it is followed by ḋ, g, or ṁ, is generally pronounced like *i* long and slender in English, or the German *ei*, as feill, of treachery (gen. of feall); ceill, a church; greim, a bit or morsel; feiḋm, use; but in Connaught, Meath, and Ulster ei in these situations (excepting only before ll) is pronounced long, like *ei* in the English word *reign*. The Munster pronunciation of ei in these situations is exemplified in the following rhymes:

"Chuir Máire na mart ní fuil meiḋir,
O claoiḋeaḋ ár g-cearr a g-ceill."

John O'Tuama.

In ancient manuscripts a single e is often found for the ei of the moderns, as tear na gréne for tear na gréime, the heat of the sun.—*Battle of Magh Rath*, p. 34. Duald Mac Firbis, in his genealogical manuscript, and Peter Connell, in his Irish Dictionary, have, in many instances, rejected the diphthong ei and written a

single e in its place; and yet Haliday, who professes to restore the pure ancient orthography of the language, and rejects the diphthongs ao, ea, eu, as modern and corrupt, retains ei as a pure ancient diphthong; for which he certainly has the authority of the Book of Lecan and other manuscripts of considerable antiquity.

eo.

1. Eo *long*, like *oa* in *shoal*, as peol, a sail; ceol, music; but it must be borne in mind that the consonant preceding this is always slender, so that the e has its use.

In Meath, Louth, and Ulster, this diphthong, when long, is pronounced like *aw* in *shawl*, and when short like *o* in *mock*. This arises from their manner of pronouncing *o* long, i. e. like *a* in *call*.

2. Eo *short*, like *u* in *just*, as deoċ, a drink; eoċair, a key.

As this short sound of eo is found only in seven or eight words in the whole language, there is no necessity for placing an accent over the o when the diphthong is long, for the learner may consider it as always long. The words in which it is short are the following: deoċ, a drink; eoċair, a key; Eoċaiḋ, a man's name; eoċa, horses; neoċ, which; peoċ, a part; and two or three others now obsolete.

eu.

Eu, always like éa long, as meur, a finger; treud, a flock.—See Observations on ea.

This diphthong is used by some modern writers for éa long, or the simple e long of the ancient manuscripts. Thus Duald Mac Firbis introduces it in the following lines, where the Book of Lecan has a single e:

"Ɗaṫi ɗo ƒuaiꞃ ʒaċ aicme,
Coꞃanṫaċ cláiꞃ Ɛoꞃaiꞃe,
Ɗo ġaḃ ʒo h-Ɛalꞃa n-euꞃaiġ
Ɗlaɗ ɗ'á eaċṫꞃa n-uiꞃꞃʒeulaiġ."

Thus in the Book of Lecan, fol. 83, *a*:

"Ɗaṫi ɗo ƒuaiꞃ ʒaċ aicmi,
Coꞃanṫaċ claiꞃ Ɛoꞃaiꞃi,
Ɗo ʒab co h-Ɛlꞃa n-eꞃaiʒ,
Ɗlaɗ ɗa ecʰṫꞃa n-uiꞃꞃʒelaiʒ."

ıa.

ıa is always long, like *ea* in the English word *fear*, as ƒıaꞃ, crooked, warped; ƒıal, hospitable.

ıa *long* is in a few words pronounced *ēēă*, as in mıan, desire; ƒıaɗam, wild. The word ɗıaḃal, the devil, forms a singular exception to the usual sound of this diphthong, for it is pronounced ɗĕ-*owl* in the north and ɗıal in the south of Ireland.

ıo.

1. ıo *long*, like ı long, but the o renders the consonant which follows it broad, as ƒíon, wine; líon, flax.

2. ıo *short*, like *io* in the English word *motion*, as cıon, affection; ƒıoꞃ, knowledge.

In the ancient manuscripts a single ı is written for this diphthong, whether long or short, as ƒıꞃ for ƒıoꞃ, knowledge; ƒın for ƒíon, wine; bıꞃoꞃ for bıolaꞃ, water cresses; ılaꞃ for ıolaꞃ, many; ƒınn for ƒıonn, fair. The o was inserted to render the broad sound of the following consonant certain, and to fulfil the rule of "Broad with a Broad," &c. Dr. Stewart and Mr. Mac Elligott of Limerick recommend the rejection of this diphthong, and Haliday, in his Gælic Grammar, has actually rejected it, as being modern and corrupt. It is indeed very true that it is not found in the ancient Irish manuscripts; but still I do not think it advisable to reject it

altogether from modern Irish orthography, as the o is distinctly heard in many parts of Ireland, as will be observed by attending to the Munster pronunciation of the following words: ꝼıonn, fair; mıonn, an oath; ıontóġaḋ, turning. The following distich from an elegy by James O'Daly, an Irish poet of Clare, who lived in the last century, will shew that he intended the o in the word ꝼıonn, fair, to be pronounced somewhat like u long:

> "Ꝫaoıṫe an ḃáıṛ ɔo ṙáṛuıġ ɔaltɑ na *muse*,
> Ɛaꝫnaıḋ, ꝼeaṛḋa, ꝼáıltɛaċ, ꝼeaṛaṁaıl ꝼıonn."

Here the poet makes the o in ꝼıonn, form a kind of vowel rhyme with the *u* in the English word *muse*, and this shews that a single ı would not have represented its sound to his ears. In the northern half of Ireland also, although the power of the o in this diphthong is not so easily observed, still it has fully as much power as the *o* in the English diphthong *io* in the words *notion*, *motion*, *million*. Hence it is evident that although the sound of this diphthong may have been at first correctly represented by a single ı, it cannot at present, and, therefore, it cannot with propriety be rejected from the number of modern Irish diphthongs. It should be here remarked, that the general Munster pronunciation of ıo short, before the consonants m, nn, ll, is like ıu long; but that in the counties of Tipperary and Waterford, and parts of Kilkenny, it is often sounded like the diphthong eɑ in these situations.—See Observations on eɑ.

ıu.

1. Iu *long*, like *ew* in *few*, as ꝼıú, worth, which is pronounced like the English word *few*, except that the Irish ꝼ is somewhat more slender.

2. Iu *short*, like *oo* in *good*, as ꝼlıuċ, wet; tıuġ, thick; but the number of words in which it has this sound is very small.

oı.

1. Oı *long* is made up of o long and ı very short, as cóıṛ, just; tóıṛ, pursuit.

2. Oı *short* is made up of o short and ı very short, as ꝺoıl, the will.

In most parts of Leath Mhogha, or the southern half of Ireland, the diphthong oı, before ll, m, nn, ȯ, and ġ, is pronounced like *i* in *mile*, as coıll, a wood; ꝓoıllꝛe, light; oıġne, an heir; ꝓoıġıoe, or ꝓoıġne, patience. This sound is exemplified in the following verses of Irish poets, who lived in Munster in the last century:

"Ꝺ'éırꝺınn leo ġo ꝺoıṁın 'ꝛ an n-ġleo,
'S mé a ġ-coıllꝺıꝺ ceo ġo ceolṁar, ceaċꝺ-ꝺınn."

Brian Merriman.

"Ꝺa ġnáċ mé aġ ꝓıuꝺal ar ċıuṁaıꝛ na h-aꝺann,
Ar ꝺáınꝛıġ úır 'ꝛ a' orúċꝺ ġo ꝺrom,
Anaıce na ġ-coıllꝺeaꝺ, a ġ-coım an ꝺ-ꝓléıꝺ,
Ꝺan ṁaıꝛġ, ġan ṁoıll, ar ꝓoıllꝛe an lae."

Idem.

"Tá ꝓoıġeaꝺa le ꝓoıllꝛe ġo ꝺoıġreaċ am ċaeꝺ-ꝓa."

Donnell Mac Kennedy O'Brien.

"Ꝺ'éaġ an ꝓoıġne ȯoıṁın ġan ꝺuıꝺe."

O'Donohoe of Glenflesk[o].

But in the counties of Cork and Kerry, and in the south-west of Clare, it is generally pronounced in these situations like *uee* in the English word *queen*, a pronunciation which is not at all to be approved of.

In Connaught and Ulster this diphthong, coming before ll, m, and nn, has its analogical short sound as laid down in the text; but before ȯ and ġ, it is varied, being pronounced in Connaught nearly as in Munster, and in Ulster strangely, somewhat like *ai* in the English word *straight*, as ꝓoıġıoe, patience, pronounced ꝓaéġıo. In Ulster oı short is exactly pronounced like their aı short (see the remarks on aı), as Oıleaċ, the name of a place; oıꝺe, a tutor[p].

[o] In his Elegy on the Chief of Castlelishin.

[p] The diphthong *ou* is never found in the modern Irish orthography, although the sound which it represents exists in many words as pronounced in the south, as in poll, a hole;

3. Oí, with the accent on í, sounds exactly like αοι, or *uee* in the English word *queen*, as αn oíḋċe, the night; ċoíḋċe, ever; cꞃoíḋe, a heart; ꞅnoíġτe, chipped, polished; but the words in which this sound occurs are very few in number.

uα.

Uα, always long, like *ōōă*, as ꝼuαꞃ, cold; ʒuαl, coal.

The ancients often wrote uo and αe for the uα of the moderns.

uι.

1. Uι, with the accent on u, like ú long and ι very short, as cúιl, a corner; ꞅúιl, an eye; ḋúιl, desire.

2. Uι, with the accent on í, exactly like oí, or *uee* in *queen*, as buíḋe, yellow; ꝼuíġle, sounds; ʒuíḋe, a supplication; but this sound occurs in very few words.

3. Uι *short* is made up of u short and ι very short, as ꝼuιl, blood; ḋuιlle, a leaf; buιle, madness; τuιle, a flood.

In ancient manuscripts the diphthongs αι, οι, and uι, when short, are interchanged *ad libitum*, as bꞃeιṫeαṁnαιꞅ, bꞃeιṫeαṁnοιꞅ, bꞃeιṫeαṁnuιꞅ, judgments. It should be remarked here that the uι short of Ulster and Connaught is pronounced like *uee* in South Munster, and *eye* in North Munster, as ḋꞃuιm, which is pronounced *drĭm* in Connaught and Ulster, is pronounced *dreem* in South Munster and *drime* in North Munster, and in a few parishes of the county of Galway, adjoining the county of Clare.

ꝼoġ, a rush, or onset; but it is sometimes found in ancient manuscripts, as "ιꞅ αnḋ ιꞅ mou ḋo αιτhne α ꞅoιllꞅι ocuꞅ α h-αιꞃḋι," for "ιꞅ αn ιꞅ mó," &c., *Cor. Gloss.*, *voce* Sαmꞃαḋ.

Section 3.—*Of the Triphthongs.*

There are five triphthongs, viz., aoi, eoi, iai, iui, and oei, uai, of which the first aoi is considered modern and corrupt, and oei ancient and now obsolete. They are formed from their corresponding diphthongs by adding i, which generally takes place in the inflections of nouns. They differ but little in sound from their corresponding diphthongs, the principal difference being that the i, which closes each triphthong, gives the following consonant a slender sound.

Table of the Sounds of the Triphthongs.

aoi.

Aoi, always long, nearly like *uee* in *queen*, as caoin, keen, mild; maoin, wealth; aoibneas, happiness.

Haliday, in his Gælic Grammar, and O'Flanagan, in his edition of the Tale of Deirdre, have rejected the triphthong aoi as modern and corrupt; and it is true, that before the fourteenth century the Irish writers very generally wrote ai, oi, or oei in its place; but though the diphthong aí or oí, with the accent on i, may have anciently represented the sound,—as indeed it would at present in Munster, South Leinster, and Connaught,—it would not convey the complicated and very strange sound which this triphthong represents in Ulster and in the Highlands of Scotland, a sound which may be represented by the English vowels *ŭēēŭĭ* rapidly and closely pronounced; and for this reason it would not be advisable now to reject this triphthong, which has been used in all the printed Irish books, and all the Irish manuscripts of the last three centuries. He who wishes to become acquainted with the ancient manuscripts must bear in mind that he will never meet this triphthong in them,

but instead of it, as above remarked, generally ai, and sometimes oi and oei.

eoi.

Eoi, always long, like the diphthong eó, with this difference, however, that the consonant following eo is broad, and that following eoi slender, as ceol, music; ceoil, of music.

iai.

Iai, always long, and sounds like ia, excepting that the i influences the sound of the following consonant, as briain, Brian, a man's name, gen. briain.

iui.

Iui, always long, as ciuin, silent; the two i's very short, but strongly influencing the sounds of the consonants.

CHAPTER III.

OF THE CONSONANTS.

Section 1.—*Of the radical Sounds of the Consonants.*

The simple powers of the consonants do not differ much from those of the English consonants, except d, n, t, which are much thicker, or more liquid, than the same consonants in English.

In the modern Irish orthography no consonants are written double except l, n, and r; but in the ancient manuscripts all the consonants are doubled *ad libitum*, particularly r, as corra, feet, for the modern cora.

TABLE OF THE SOUNDS OF THE CONSONANTS.

B.

b, broad and slender, is pronounced exactly like the English *b*, as bárr, top; binn, melodious.

C.

1. C, broad, like *c*, in *cool*, as cúl, the back.

2. C, slender, like *k* in *king*, as ciall, sense. The learner should know that the Irish c is always pronounced like *k*, never *c* soft, as in English or French.

It is probable that *c* was pronounced *k* also in every situation by the ancient Latins, for the Roman C was evidently equivalent to the Greek K, as Cæsar, Cicero, Καισαρ, Κικερω. O'Molloy's remarks on this subject are curious: "Imò olim apud Latinos litera C non solùm in locum, sed in sonum literæ K planè, plenèque substituebatur: nec assertione res eget. Quis enim Grammaticorum vnquam aliter tradidit ante hæc tempora? Hoc est, nisi quòd hodie eò inoleuerit vsus, seù potius error; an prauus, anne pertinax, quis non videat? Latini inquam recentiores duplicem ei sonum dant; alterum vt debent; alterum ut volunt. Cum vocalibus namque A, O, V, vt cum diphthongo *Au* naturalem ei relinquunt sonum, pronunciando *corpus*, *caput*, *cubitus*, *cauda:* Verum præposita si fuerit vocalibus E, I, Y, et diphthongis Æ, Œ, &c., nouum ipsi et antè æuo inauditum dant sonum, quia pronunciant inde syllabam cum pingui et molesto quodam sibilo; quem dixeris à barbarismo fortè deriuatum, sic sequentia, et consimilia sibilantes proferunt, *Cera*, *Cippus*, *Cyrus*, *cœna*, *cœnum; Iaceo*, *iacio*, *Lucia*, *cis*, &c., qualem nunquam litera habuit enunciationem." — *Grammatica Latino-Hibernica*, pp. 13, 14, 15.

ᴅ.

1. ᴅ, broad, as ᴅún, a fort; ᴅonn, brown. Before l and n in the middle of words it is quiescent, as coᴅlaḋ, sleep; céaᴅna, same; but the words in which it is so sunk are very few.

The Irish *d* has never such a hard sound as the English *d*, and although Stewart asserts, that in the Gælic of Scotland *d* is pronounced nearly like *d* in *done*, this assertion is scarcely credible. There is no sound in the English language exactly like it, for *th* in the word *though*, as pronounced by the English people, is more sibilant than the Irish ᴅ broad.

In ancient writings ᴛ, or ᴛᴛ, is frequently substituted for ᴅ, as ꝼoᴛ for ꝼaᴅ, length; Tꞃionoiᴛᴛ for Tꞃionoiᴅ, the Trinity, &c.; ꞅúᴛᴛ for ꞅúᴅ, yon, *Vita Moling*.

2. ᴅ, slender, has a very liquid sound, nearly like *d* in *dew*, *duke*, *radiant*, as ᴅíleaꞅ, loyal; ᴅia, God; ᴅéiꞃc, alms.

Stewart says, that *d* slender in the Erse or Gælic of Scotland, is pronounced like *j* in *June*, *Jew*, and this is the sound which it generally has in Ulster also, but it must be considered a corruption. The proper sound of the slender Irish ᴅ which prevails in Connaught, Munster, and South Leinster, is not so sibilant as *j*, nor so hard as *d* in the English word *dew*, as pronounced by Walker, but an English speaker may form its sound by pronouncing *d* with the tip of the tongue between the teeth.

In the Manx Book of Common Prayer, London, 1767, the words beginning with ᴅ slender in Irish are written with *j*, as "Dy jig dty reeriaght," i. e. "Thy kingdom come," for "ᴅo ᴅ-ᴛiꝫ ᴅo ꞃíꞃiaċᴛ." "Dt' aigney dy row jeant," "Thy will be done," for "ᴅ' aiꝫneaḋ ᴅo ꞃoiḃ ᴅéanᴛ." And the same corrupt orthography will be found in some Roman Catholic Catechisms published in Irish, in English characters, in the north of Ireland.

ꝼ.

ꝼ, broad and slender, sounds exactly like *f* in English, as ꝼeaꝺ, a man; ꝼíoꝺ, true.

In the south of Ireland this consonant is prefixed to many words which, in the north and west, begin with vowels, as ꝼiolaꝺ, an eagle, for iolaꝺ; ꝼuiꝼeoġ, a lark, for uiꝼeoġ; ꝼuiннꝼeoġ, the ash tree, for uiннꝼeoġ, or uiнꝼeann; ꝼan, stay, for an, and many others. Both forms are found in ancient manuscripts, but it is better to prefix the ꝼ, as it often renders the word stronger and more distinct.

ġ.

1. ġ, broad, like *g* in *gall*, as ġall, a foreigner; ġoꝺta, famine.

In the ancient Irish manuscripts ġ is very often commuted with c, and sometimes written cc, as Ꝺaȯc, or Ꝺaȯcc, a man's name, for Ꝺaȯġ; ecla, or eccla, for eaġla, fear; ꝼucc for ꝼuġ, he brought, *Vit. Moling.* O'Molloy's remarks on this letter are curious, and worth inserting here: "ġ, suæ relicta naturæ, vt jam dixi, non solùm apud Hibernos, verum etiam apud Germanos, atque Latinos, præsertim priscos, vi et sono, à consona c parum abit. Vnde Terentius ille Scaurus ait, c *cognationem cum* g *habet:* et ideò alij *Camelum*, alij *Gamelum*, item alij *Caunacem*, alij dicunt *Gaunacem:* item Veteres pro *agna*, *acna;* pro *lege*, *lece;* pro *agro*, *acro;* pro *Gabino*, *Cabino*, non rarò vtuntur. Verum sonus literæ g videtur paulò diffusior, molliorque quam efferes, appulsa ad palatum lingua, modicello interuallo, lenem emittens spiritum, vt ġaiꝼe, latinè *risus*."—*Grammatica Latino-Hibernica*, pp. 21, 22.

2. ġ, slender, always hard, like *g* in *give*, as ġéaꝼ, sharp. This consonant is never soft, like *g* in the English word *general.*

h.

h never appears as an independent radical letter, but is used only in the inflections of words, or thrown in between vowels, like the Greek digamma, to prevent a hiatus, as na h-óige, of youth; a h-Eirinn, out of Ireland.

As no word in Irish begins, in its radical form, with this consonant, it has been much disputed among Irish grammarians, whether it is a letter of the language or not; and the latest writers on the subject of philosophical or general grammar have stated that "the letter *h* is no articulate sound, but only a breathing."—See *The English Language, by Professor Latham*, p. 104. O'Molloy bestows a whole chapter on the nature and influences of this character; he says, "h, siuè litera sit dicenda, siuè flatus, aut aspirationis nota, sæpius ea vtuntur Hiberni, quàm alia ex consonantibus vlla: adeòque propter multiplices eiusdem affectiones, integrum hoc meretur capitulum."—*Grammatica Hib.-Lat.*, pp. 23, 24. He then goes on to shew the influences which it has over the other consonants in aspirating them, which he does with great ability and accuracy. But it is of very little consequence, in a practical grammar, whether h be called a letter or not, so as we know its exact power and influences.

In the ancient Irish manuscripts h is sometimes prefixed to words beginning with vowels where it has no apparent grammatical use, just in the same manner as the lower classes in England prefix *h* in "the *h-eagle* flies *h-over* the *h-oaks*;" but this is never found in modern manuscripts or printed books. In the Book of Kells, Leabhar na h-Uidhri, and some of the oldest manuscripts, h is sometimes formed thus, ⊦, and placed over the vowel, like the Greek *spiritus asper*, as la ⊦ltu for la h-Ultu, with the Ultonians; and (in combination with the contraction ⸗, *est*,) ⊦⸗, for *h. est*, or *hoc est*.

l.

1. l, broad, has no sound like it in English, but in

some parts of Ireland it is pronounced nearly as hard as the *l* in the English word *steal*, as lám, a hand; síol, seed.

2. L, slender, sounds somewhat more liquid than the English *ll* in *million*, as mil, honey; gile, whiteness.

Haliday, in his Gælic Grammar, and in his edition of a part of Keating's History of Ireland, classes l among the aspirable consonants, and marks it, when aspirated, with two dots, thus, l̈. And it is true, that when coming after all those particles which cause other consonants to be aspirated, it has, in some parts of Ireland, a different sound from its primitive one. This, however, is not general throughout Ireland, nor is the sound it receives in these situations such as could with propriety be called an aspirate sound. It will be necessary here to remark that the sounds of the linguals or liquids, l, n, r, vary a good deal throughout the provinces, and stand much in need of a grammatical standard. Throughout the diocese of Ossory, and in most parts of the counties of Tipperary and Waterford, the sounds of these consonants are regulated by the characteristic vowels, and are under no other influences whatever; but in West Munster, Connaught, North Leinster, and Ulster, their sounds, in the beginning of words, are not so much regulated by the characteristic vowels as by the particles which precede them. The sound of l is regulated in Ulster as follows: 1. l, slender, in the beginning of words, in their radical form, has always the liquid sound laid down in the text. 2. If a small vowel precede a single l it is pronounced small, but hard, as baile, a town; file, a poet. 3. ll double, in the same situation, has the regular liquid sound laid down in the text, as cailleach, a hag; coill, a wood; cill, a church. 4. If a broad vowel precede l single, it is pronounced like l preceded by a slender vowel, excepting the almost indistinguishable change caused by the broad vowel, as eala, a swan; meala, of honey; fál, a hedge. This last sound of l is certainly the same as the hard English sound of the same consonant, for the Ultonians pronounce fál, a hedge, exactly as they do the English *fall*. 5. ll double, in the same situation, has the regular broad

sound laid down in the text, as eallaċ, cattle. The hard sound which the Ultonians give the single l, is formed by placing the tip of the tongue against the palate, above the root of the upper teeth, as in pronouncing the English *ally*. Their sound of ll is formed by spreading the tongue and extending it so as to cover one-eighth part of the upper teeth. An English speaker may produce this sound by pressing the tip of the tongue between the teeth.

In the ancient manuscripts we find the ll of the moderns sometimes written lo, as Aililo for Ailioll. This, however, is not very general, but it has induced Colgan to Latinize the names which might be so written with a *d*, as Alildus, or Olildus, &c.

3. Ln, broad and slender, like ll.—See n.

m.

M, broad and slender, sounds exactly like *m* in English, as mór, great; mí, a mouth, pronounced exactly as if written *more*, *mee*.

m is never doubled in the printed Irish books, or correct modern manuscripts, except in some very modern Munster manuscripts, as lomm, bare; cromm, stooped; tromm, heavy. The Munster Irish scholars of the last and present century thought it necessary to double the m as well as the n or l, to give the preceding vowel that diphthongal sound, or medial quantity, which is peculiar to the southern half of Ireland; but in Connaught and Ulster, where the preceding vowel has never this medial quantity, the m is never doubled.

In ancient Irish manuscripts, however, m is frequently found double in the middle and end of words, and sometimes in the beginning, as "amail ir lomm im chruim, as the worm is bare," *Cor. Gloss.*, *in voce* Cruimther; "cloiceno lomm, a bare skull," *Id.*, *voce* Coire brecain.—Ammuig, outside, *Book of Leinster*, fol. 78, *b. b.* immeadon, in the middle. *Vita Moling.*

N.

1. N, broad, has a thick sound which does not exist in English, as nór, a custom; bean, a woman. An

English speaker may form this sound by pronouncing *n* with the tip of the tongue first pressed between the teeth, and afterwards rapidly drawn into the mouth. After l it is quiescent, as colna, of the flesh, pronounced colla.

2. N, slender, very like *n* in *new*, as pronounced by Walker, but somewhat more liquid, as neart, strength; Niall, a man's name. After l it is quiescent, or rather sounds like l, as muilneoir, a miller, pronounced muilleóir.

In Ulster the sound of n varies like that of l: that is, a single n, in the middle and end of words, is nearly as hard as the English *n* in *not;* and nn, slender, has the thick sound referred to in the text. In the diocese of Ossory, and throughout East Munster, nn slender sound like *ng*, as binn, melodious; tinn, sick; bainne, milk. Throughout the north of Ireland, n, when preceded by c, m, and sometimes by r, is pronounced like r, as cnoc, a hill; cno, a nut; cnáṁ, a bone; na mná, the women; rneacta, snow, which are pronounced as if written croc, cro, cráṁ, na mrá, rreácta. This change has been made to facilitate the pronunciation, as cn and mn would not easily coalesce. Dr. Stewart remarks that the Latins changed *n* into *r* for the sake of facility of pronunciation, as *canmen*, from *cano*, first pronounced, and afterwards written *carmen*, *genmen*, from the obsolete γενω, passed into *germen*. The English have softened similar words which were originally very rough, by sinking the sounds of *k*, *g*, and *m* altogether, as in the words *gnaw*, *gnat*, *knight*, *mnemonics*.

In the south of Ireland the harshness which would be caused by the coalition of these consonants is got rid of by pronouncing them as if a very short vowel intervened, as cnáṁ, a bone, pronounced cănáṁ, but the first a is so short that it is scarcely perceptible.

In the ancient Irish manuscripts we find no almost invariably written for the nn of the modern Irish orthography, as tono for

tonn, a wave; ceno for ceann, a head; gleno for gleann, a glen, or valley. It is now difficult to determine how the ancient Irish pronounced this no, but it may be conjectured, that as they sometimes substituted nn for no, they pronounced them alike. Some manuscripts have even nt for nn, but no is more general.

3. Ng. This combination represents a simple sound, which English learners find very difficult to imitate when in the beginning of a word, although its broad and slender sounds are both heard in the English word *longing;* the broad sound in *long* and the slender one in *ing*, as áp ngpáó, our love; a ngialla, their hostages.

This ng, which is called by the Irish ngeal, is made one of the elements of the Ogham alphabet, and all the writers on the philosophy of articulate sounds have set it down as a simple sound which should be represented by a single character. Professor Latham speaks of it as follows: "The sound of the *ng* in *sing*, *king*, *throng*, when at the end of a word, or of *singer*, *ringing*, &c. &c. in the middle of a word, is not the natural sound of the combination *n* and *g*, each letter retaining its natural power and sound, but a simple single sound, which the combination *ng* is a conventional mode of expressing. The simple sound is related, however, to *n* and *g* in a manner that has not yet been determined."—*The English Language*, p. 110.

The true analogical sound of this combination in Irish is described in the text; it prevails at present throughout Munster, Connaught, South Leinster, and North Ulster; but in the counties of Louth, Cavan, Monaghan, and some parts of Meath, it is pronounced in the middle and end of words, like ġ very guttural, as peanġán, a pismire; teanga, a tongue; ceangal, a tie; pronounced peġan, teġa, ceġal. This corrupt pronunciation of ng is strikingly exemplified in the present pronunciation of Cnoc na peanġán, now Knock Abbey, near Louth, and of Cuailgne, now Cooley, a celebrated mountainous district situated between Dundalk and Newry.

In Thomond and Kerry the combination ng in the middle and end of words is sometimes pronounced as if a short vowel intervened between them, as long, a ship, pronounced as if written lon-g'. This sound, which is unheard of in East Munster, is something like the pronunciation of *ng* among the Cockneys in such words as *king*, *nothing*, which they pronounce *kin-g'*, *nothin-g'*.

P.

P, whether broad or slender, sounds like the English *p*, as port, a bank; pian, pain.

R.

1. R, broad, like *r* in *raw*, as rát, a fort; ruad, red.

4. R, slender, nearly like the second *r* in *carrion*, but more liquid, as beir, bring; geir, tallow; deir, says.

As this consonant may be said to be the only one in the language which does not become broad and slender according to the class of vowels which precede or follow it, I shall here, for the use of such readers as wish to obtain a critical knowledge of Irish pronunciation, lay down such rules as will point out when it is broad and when slender.

1. R, in the beginning of radical words, is always broad, whether the characteristic vowel of the word be broad or small, as ruad, red; rí, a king; réid, ready. To this rule a few exceptions may perhaps be found in some parts of Ireland, as riam, ever; rinn re, he did; but these are scarcely worth notice, and can hardly be called exceptions, as one is an adverb, and the other comes properly under rule 3.

2. R is always slender in the middle and end of words, when the characteristic vowel is a slender one, as óir, of gold; cóir, just; aire, care; áiro, state; cruitheoir, creator.

3. R, in the beginning of words after the possessive pronouns

mo, mine; ᴅo, thine; a, his; after the interjections o, a, signs of the vocative case, and in every situation in which the aspirable consonants are aspirated, has always its slender sound in the district extending from Galway Bay to Cork; but in the other parts of Ireland its sounds are regulated in these cases by the characteristic vowels, as a ṗí, his king; a ṗún, his secret.

4. In the combination ṗṗ, it has always its broad sound, as ṗṗian, a bridle; ṗṗeaċ, a series. In this we see a reason why the Irish find such difficulty in pronouncing the English words *shrill*, *shrub*, *shrine*, which they pronounce as if they were written *srill*, *srub*, *srine*; for though the Irish have the sound *sh*, it being the slender sound of their ṛ, more frequently than the English, still, by a peculiar tendency of the language when ṛ is followed by ṗ, it is never pronounced slender.—See under S. Obs. 1.

In summing up these sounds of the letter ṗ it may not be out of place here to notice a barbaric corruption of its sound which prevails in the counties of Kilkenny and Waterford. After the letters c and ᴅ it is pronounced in some words like n, as ᴅṓiṛ, adultery. This corruption, which the natives of these counties themselves acknowledge to be a vile one, is strikingly exemplified in the local pronunciation of Ceann Cṛiaᴅain (Credan Head, a headland forming the east extremity of the county of Waterford), which is pronounced as if written Ceann Cniaᴅáin. These tendencies to local corruption of pronunciation cannot be checked except by grammatical knowledge, and reading, or hearing read, correct language; and therefore it is difficult to check it among the untaught peasantry of any district. In parts of the county of Westmeath the letter ṗ is sometimes changed to l, as Ꝺoċ Uaiṛ, near Mullingar, to Ꝺoch Uail, and Ꝺṛuim cṛiaᴅ, the name of a place near Castlepollard, to Ꝺṛuim cliaᴅ. Such local, or baronial barbarities, however, should not be considered as of any weight in regulating the analogies of the pronunciation of the general language.

S.

1. S, broad, like *s* in *son*, as ṗoluṗ, light.
2. S, slender, like the English *sh*, which is in reality

a simple sound that ought not to be represented by two letters, as ſlıaḃ, a mountain; ınıſ, an island.

This consonant also furnishes some exceptions to the general rule, which it is necessary to point out here for the use of such as wish to obtain a critical knowledge of Irish pronunciation.

1. S, when followed by b, m, p, and ſ, has its broad sound, whether the characteristic vowel be broad or slender, as ſbeaċ, a kick; ſmıoſ, marrow; ſpeal, a scythe; ſſıan, a bridle.

2. S, in the assertive verb ıſ, and in the demonstrative pronouns ſo, this, and ſın, that, has sometimes its broad, and sometimes its slender sound. In the verb ıſ, when followed by a word beginning with a slender vowel, ſ has its slender sound, as ıſ í, it is she, and a broad sound when that verb is followed by a word beginning with a broad vowel or a consonant, as ıſ olc ſın, that is bad; ıſ mé, it is I. In the pronouns ſo and ſın the ſ has, throughout the southern half of Ireland, its broad sound, when they are preceded by words in which the last vowel is broad, as an ꝼeaſ ſo, this man, ıad ſo, these; and *vice versa*, when the vowel of the preceding word is slender, as an duıne ſo, this man, e ſo, this person; but in the northern half of Ireland the ſ is always slender in these pronouns. When the ſ is slender in the pronoun ſo some writers spell it ſeo, and when ſın has the ſ broad, they write it ſan, or ſoın, in order to comply with the great orthographical canon of "Broad with a Broad," &c. There may be found some local exceptions to these rules; but it is the duty of a grammarian to point out all anomalies, and fix a proper standard of pronunciation according to the true analogies of a spoken language. This consonant is never doubled in the modern orthography, but it is frequently doubled in ancient manuscripts, as tſeſſ for tſeaſ, third, *Cor. Gloss.*, *voce* Clıthaſ-ſed; "co ná teſna deſcıbal aſſ ocuſ nı ꝼeſſ a n-oıḋeaḋ, so that not one of them escaped, and their death was unknown."—*Cor. Gloss.*, *voce* Coıſe ḋſecaın.

T.

1. T, broad, like *t* in the Italian and Spanish, but

not so sibilant as the English *th* in thought, as ꞇonn, a wave; ꞇoɲann, noise.

It has been stated by some Irish grammarians that ꞇ broad is pronounced like *th* in the English words *thumb*, *thunder*, but this arose from their ignorance of the correct sound of *th* in the English language. It is well known to those who have studied the nature of the English letters philosophically, that the English *th* is a real aspirate sound; that is, a sound formed by a continued emission of the breath between the upper surface of the tongue and the edge of the upper front teeth, unimpeded by any contact of the organs of speech with each other; whereas the Irish ꞇ, whether broad or slender, is a mute consonant, properly so called, as being formed by a perceptible interruption of the breath, which is produced by striking the tip and edges of the tongue against the inner surface of the upper teeth.

2. Ꞇ, slender, nearly like *t* in the English termination *tude*, as pronounced by Walker, as ꞇíɲ, a country; ꞇiɲm, dry; ꞇiuġ, thick.

In Ulster, in parts of Meath, in the Highlands of Scotland, and in the Isle of Mann, ꞇ slender is pronounced sibilantly, like *t* in the English word *nature*, but this must be considered a great corruption. O'Molloy, in his Grammar, pp. 38, 39, 40, rails at the Italians for pronouncing the slender *t* in Latin like *tz*, *s*, or *z*; but he should have acknowledged that his own Celtic brethren, the Ultonians, the Caledonians, and the Manx, had borrowed a similar sibilant pronunciation of *t* and *d* from their neighbours of the Teutonic race.

Section 2.—*Of Aspiration, and its Effects on the Sounds of the Consonants.*

Aspiration, a grammatical accident, the general use of which distinguishes the Irish Gælic, and other cognate dialects of the Celtic, from all other modern languages,

may be defined as the changing of the radical sounds of the consonants from being stops of the breath to a sibilance, or from a stronger to a weaker sibilance.

This change of the radical sounds of the consonants has been considered the result of barbarity by some modern writers, among whom may be reckoned Pinkerton, the author of the Inquiry into the History of Scotland, and Davies, author of the Celtic Researches, the latter of whom asserts that men fell into this slovenly mode of pronunciation after they had descended into the vale of savage life; but this assertion is gratuitous, as there is no proof that the Irish or Welsh, who use those aspirations more, perhaps, than any other people, had been at any period more civilized than they are at present. Indeed it is much more probable, as we may infer from the Hebrew and the other Semitic dialects, that the original languages of mankind abounded in strong and deep guttural sounds, and that these have been retained or rejected by the different nations according to their ideas of strength or euphony. Thus the English, or Anglo-Saxon language, originally abounded in strong guttural sounds, as in the words *thought*, *nought*, *fraught*, *night*, but these have been all rejected by the polished English of the two last centuries, while the Scotch still retain them. On the other hand, the nobles and gentry of Germany pronounce the German consonants with a variety of guttural sounds, while the peasantry sink all the gutturals, as being too grand for people of their rank. There is, perhaps, no language in the world whose original words have suffered more change by aspiration and sinking of consonants than the French, and yet this is never referred to by writers as a proof of the barbarity of the French nation, but, on the contrary, as the highest proof of their advancement in civilization.

When these facts are considered, one must feel diffident in pronouncing the existence of guttural sounds in a language to be a sign of the barbarity of the speakers. The English, in whose polished spoken and written language no trace of a guttural sound is now to be found, abhor the rough sound of *gh* in the broad Scotch, but much more the Irish guttural sibilant sounds of ċ,

ḃ, ġ; although in reality their own *y*, *c*, *ch*, and *g* soft, are equally sibilant, and as much aspirations, as the Irish ċ, ḃ, ġ. The fact is, that men will regard this or that sound as polished or barbarous accordingly as it agrees with or differs from the sounds to which they have been themselves accustomed from infancy. The author has often tried the effect of the guttural Irish consonants on the ears of the lower classes of England and Scotland, and always found them to displease or please according to the analogies of their own languages. The Lowland Scotch admire the sound of ċ very much, but cannot bear that of ḃ or ġ *broad*, but they like the slender sounds of those aspirates, as they are exactly like their own *y*. The English cannot bear either ċ, ġ, or ḃ broad, but have no objection to ḃ or ġ slender. The Welsh have no dislike to any of the guttural Irish consonants, although they believe that their own gutturals are much more forcible and grander, but they despise the Irish language for not having the splendid sound of the Welsh *ll*, or *lh*, which, however, sounds truly barbaric in the ears of the English and French.

In some modern Irish, and all Erse printed books, the aspirate h is placed after all the consonants indifferently, to mark their aspirated sounds; but this gives the words so long and strange a look (the number of letters being in many instances double the number of the elemental sounds in each word), that many have recommended the rejection of the h, and the introduction of new characters in place of the primitive Irish consonants combined with the h; and no doubt this would save the eye some pain, and the printer some trouble. In ancient Irish manuscripts, however, the h is never written after any consonant except c, p, ꞇ; and in modern publications in the Irish character the aspirated consonants are always distinguished by full dots placed

over them, as ḃ, ċ, ḋ, &c.; and this is now generally considered a better expedient than to invent new characters, or to adopt equivalent consonants from the English, Greek, or other alphabets, as Lhwyd has done.

In the oldest vellum manuscripts a variety of signs of aspiration appear, which, no doubt, had different powers in early ages, although the ignorance or neglect of copyists has so much confused them in latter times, that it is now difficult to discover the original system. Even in the beginning of the fifteenth century, when the Books of Lecan and Ballymote were transcribed, the original system of aspiration was nearly forgotten; but a tolerably correct idea of this original system may be formed from Leabhar na h-Uidhri, a manuscript which was transcribed at Clonmacnoise in the twelfth century, as also from the ancient charters in the Book of Kells, the Book of Leinster, and other fragments of the twelfth and thirteenth centuries. In these the aspirate h is frequently written after the consonants c, p, t, but after no others, and frequently also a mark resembling an h is placed over them, thus, c̄, p̄, t̄. Over other consonants a full dot is placed, thus, ṁ, ṗ, ṫ; and even the liquids n and p are frequently marked with full dots, thus, ṅ, ṗ; which would seem to shew that the ancients varied their sounds in certain situations. It is a curious fact, however, that the consonants b, d, g, which are so often aspirated in the modern language, never appear with any mark of aspiration in our ancient manuscripts, nor in any of the sepulchral inscriptions still extant. This might naturally lead to the conclusion, that the b, d, and g always retained their radical sounds in ancient times, but we have now no sufficient data for the full determination of this question.

In the oldest monumental inscription in Ireland, namely, that on the monument of Lughnatan, the nephew of St. Patrick, by his sister Liemania, still preserved on Insi Goill, an island in Lough Corrib, in the county of Galway, no trace of aspiration is observable, but h is used as a separate consonant. The inscription is,

"LIE LUGNAEDON MACC LMENUEH."

"THE STONE OF LUGNAEDON, SON OF LEMENUEH."

But on the earliest tombstones at Clonmacnoise the letters c, p, and t are frequently aspirated, and sometimes m, not by dots or other marks placed over them, but by h written after them, thus:

"OROIT DO THUATHAL."

"A PRAYER FOR TUATHAL."

"OROIT AR CHUINDLESS."

"A PRAYER ON CUINDLESS[q]."

"OROIT DO CHOLMAN."

"A PRAYER FOR COLMAN."

"OROIT DO MAELPHATRAIC."

"A PRAYER FOR MAELPHATRAIC."

"OROIT DO MAELMHICHIL."

"A PRAYER FOR MAELMHICHIL."

But b is never aspirated in any of these inscriptions, as:

"OROIT DO SUIBINIU MAC MAILAEHUMAI."

"A PRAYER FOR SUIBINIU, SON OF MAILAEHUMAI."

The name Suibiniu would be now written Suib̆ne, and Mailaehuma, Maoilúṁa. We have in this inscription also an example of the use of h, as a separate consonant, being introduced between ae and u to prevent a hiatus.

Those who first cut Irish type appear to have retained some idea of a variety of marks of aspiration, for in some of the books published by the Franciscans in the seventeenth century the letter c is aspirated with an apostrophe, ċ; m with a mark like a v, as m̌; and g with a full dot, ġ. In the Grammar published by Hugh Mac Curtin, in 1728, six or seven kinds of marks of aspiration are used, but without any apparent system.

As the radical and aspirated sound of every consonant must be learned by the ear, it is my opinion that nothing is gained, in a

[q] This Cuindless was abbot of Clonmacnoise, and died, according to the Annals of Tighernach, in the year 724.

modern Irish alphabet, by varying the mark of the aspirations: any sign whatever that will give notice that the consonant has its aspirated, not its radical sound, will answer the purpose, and this can be as conveniently done by a full dot placed over the consonant as by any other sign whatever.

The ancient Greeks gave notice of their aspirations by varying the characters, and the Latins, who have been imitated by the English and other modern nations, by postfixing *h*; but as the *h* retains no part of its original power, it is more philosophically correct to vary the character, as the Greeks did, or to give notice of the change by some conventional sign, as the Irish sometimes did. The best plan always is, to represent every simple or elemental sound by a single character, and when this element receives a slight change of its radical sound in the course of grammatical inflection, to give notice of this change by a mark on the character which represents the radical sound, rather than invent a new one, in order that the eye of the reader may see at once the root or original frame of the word. To illustrate this by example, let us take the Irish word ꝑúıl, an eye, which, under certain grammatical influences, is pronounced *huil*, but if the aspirated sound of the initial ꝑ were represented by a new character, say *h*, one would be at a loss to know what original consonant to refer this *h* to[r], in order to ob-

[r] O'Molloy illustrates this in the Irish language, by a case of ambiguity in words, for it happens that ȯ and ġ at the beginning of words have the same power, and if a new character were invented to represent this aspirate sound one would be at a loss to know whether to refer it to ȝ or ꝺ. His words are: "ȝh siuè in principio, siuè in fine dictionis posita, parum quasi vel nihil differt quoad sonum a ꝺh de qua iam diximus, vt cùm dico ɑ ȝhıolla ꝑhɑoȝhalꞇɑıȝh, bhɑoȝhlɑıȝh, latinè *famule mundane, periculose.* Istæ enim voculæ efferuntur tamquam fermè si loco ȝh esset ꝺh vtrobique, vel græcula y pronunciata ab Anglis, vt suprà, vt ɑ yıolla, vel ɑ ꝺhıolla ꝑhɑoꝺhalꞇɑıȝh, vel ꝑhɑoyalꞇɑıȝh, bhɑoꝺhlɑıꝺh, non proindè tamen licebit alterum pro altero poni, alioquin non discerneretur sensus in prosa, vel metro. Si enim scripsero ɑ yɑıll, nescies quid intendatur; an ꝺall, anne ȝall, in vocatiuo, latinè *caece*, vel *galle*, vt iam suprà dixi de ꝑh. Non oportet ergo cum gallo caecum, nec cum caeco gallum hic confundi, maximè in Scripturis."—*Grammatica Latino-Hibernica*, pp. 29, 30.

tain the root of the word; but when the radical consonant ṙ is written, and a notice given of its aspirated sound by a dot placed over it, the eye of the reader sees at a glance the primary and influenced form of the word. This system also prevents the great multiplication of letters which is necessary if h be in every instance used to give notice of the aspirations; for example, the word a ḋeaṙḃráiṫreaċa, his brethren (or, as written according to the ancient mode, a ḋeṙḃraṫreċa), is, according to the Scotch or Erse system, written thus, *a dhearbhraithreacha*, where eighteen letters are employed in representing a word of four syllables.

A tendency to aspiration seems to be a conspicuous characteristic of all the dialects of Celtic, and that it belongs to the Irish in particular, will be seen by the forms which some words, borrowed from the English, have assumed in some parts of Ireland, as campa, a camp, pronounced in Clare and Kerry as if written *coumha;* pláiġ, the plague, pronounced *plaw* in many places. It is also perceivable in some words, which are pronounced with an aspiration in some districts, but not generally, as alṫóir, an altar, pronounced alṫóiṙ; ḋeaṫaċ, smoke, pronounced in some places ḋeaṫaċ; ġealṫán, a lunatic, pronounced ġealṫán. This tendency to aspiration also shews itself in Irish words obviously derived from the Latin, or at least cognate with it, as in the following list:

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Scribo.	Scṙiḃ.	Scṙíoḃ.
Dominicus.	Ḋomnaċ.	Ḋoṁnaċ.
Baculus.	ḃaċull.	ḃaċall.
Figura.	Ḟiġuiṙ.	Ḟioġuiṙ.
Lorica.	Ḷuṙeċ.	Ḷúiṙeaċ.
Clericus.	Clḗṙeċ.	Clḗiṙeaċ.
Medium.	Meḋon.	Meaḋon.
Lego.	Ḷeġim.	Ḷéiġim.
Cathedra.	Caṫaíṙ.	Caṫaoiṙ.
Grex—gregis.	Ḡreġ.	Ḡreiġ.
Rex—regis.	Riġ.	Riġ.
Sagitta.	Saġiṫ.	Soiġeaḋ.
Magister.	Maġiṙṫeṙ.	Máiġiṙṫiṙ.

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Imago—imaginis.	Imaiġin.	Iomáiġ.
Remus.	Ram.	Rámh.
Similis.	Samhil.	Samhuil.
Humilis.	Umal.	Umhall.
Capra.	Ġabar.	Ġabar.
Rota.	Rot.	Roṫ.
Gladius.	Claidim.	Cloidheamh.
Cor—cordis.	Cridi.	Croidhe.
Frater.	Brathir.	Bráṫair.
Pater.	Athair.	Aṫair.
Mater.	Mathair.	Máṫair.

Many of the same words, and others besides, are also aspirated in several of the modern languages of Europe, as the French, Moyen from *Medium;* avoir from *habere;* carême (anciently careseme) from *quadragesima;* evêque (or evesque) from *episcopus;* noel (Irish nodlaiġ, or noólaiġ), from *natalis;* père from *pater;* mère from *mater;* lieu from *locus;* lien from *ligamen;* rayon from *radius;* froid from *frigidus;* rire from *ridere;* lire from *legere;* boire from *bibere;* croire from *credere*, &c. In Italian, avere from *habere;* povero from *pauper;* tavola from *tabula*, &c.

Table of Aspirated Consonants.

The following Table exhibits the aspirated sounds of the consonants, as derived from the general analogies of the language, together with the present pronunciation throughout the provinces:

ḃh, or ḋ.

1. ḃh, or ḃ, as written in the printed Erse and some Irish books, is pronounced in Munster like *v*, but has a sound nearly as soft as *w* in the English word *wool* in the northern half of Ireland, as a ḃó, his cow; a ḃaile, his town.

In the beginning of words between two short broad

vowels it sounds softly, like *u* or *w*, in every part of Ireland, as gabar, a goat; seabac, a hawk; treabadh, ploughing; arbar, corn. In this situation it loses all its consonantal power, and becomes a vowel, like *w* in the English word *power*.—See remarks on the vowel a. But if the vowel preceding or following it be long, then it has the sound of *v* or *w* consonant, as gabáil, taking; tógbáil, raising; díogbáil, harm, &c.

2. bh slender, exactly like the English *v*, as bhí, was; bheirim, I give.

In the counties of Kilkenny, Tipperary, and Waterford, and in most parts of Munster, bh slender is often quiescent in the middle of words, as raibhir, rich; aoibhneas, happiness; luibheanna, herbs, pronounced *sigh-ir*, *eenis*, *lueena;* but in the northern half of Ireland these words are correctly pronounced *sĕvvir*, *eevnis*, *lŭivĕnnă*.

This consonant, bh, never appears with an aspiration in Leabhar na h-Uidhri, which may lead some to conclude that it was anciently pronounced *b* where we pronounce it *v* at present. Thus in *Tain Bo Cuailgne:* ni fil fon em ol Medb, "that is not true indeed quoth Meave" (for the modern ní fíor fin, eim, ol Meadhbh): do na fluagaib, for do na fluaghaibh.

It has indeed been a great puzzle to Irish grammarians whether the consonants left thus unaspirated by the ancients were intended by them to be pronounced according to their radical or aspirated sounds. It is not improbable that the ancient pronunciation differed from the modern in retaining the radical sounds of some consonants which the moderns aspirate; but it may have happened that the ancients thought it superfluous to mark some letters in situations where they were always aspirated, such as in the ablative plural, ibh; in adh, the termination of verbal nouns, &c. &c.

Ch, or Ċ.

1. Ch, or ċ, broad, has a deep guttural sound, which does not at present exist in English, but it is found in

the Lowlands of Scotland, in such words as *thought*, *daughter*, &c., as ɒeoċ, a drink; α ċoɾ, his foot.

It is curious that O'Molloy, who wrote his Irish Grammar at Rome in the year 1677, describes the *gh* in the English word *sought* as guttural, and there can be little doubt that it was then so pronounced. His words are: "h autem afficiens c præstat vt utraque sonent gutturaliter, qualiter vel Angli enunciant ȝh in vocula ꝓouȝhτ, vel Florentini litteram *c* in *Duca*, vel Hispani litteram *g* in *Angelo*, vt eaċh, Latinis *equus*."—*Grammatica Latino-Hibernica*, p. 25.

It is stated by some grammarians that ċ before the triphthong uα approximates to the sound of ꝼ, as ċuaiɒ (*pron.* foo-ee) he went; but this sound is confined to North Connaught. It is unknown in Leinster, Munster, and South Connaught, and should not be regarded as a sound of ċ in the general language, but the ꝼuaiɒ of North Connaught should be considered as a dialectic form of ċuaiɒ.

2. Ch, or ċ, slender, has a smooth guttural sound, which may be represented by the Greek χ in χιῶν, as α ċiall, his sense; α ċeann, his head. In the southern half of Ireland ċ slender in the middle and end of words is pronounced faintly, like the English *h*, as eiċ, horses; oíɒċe, night; ꝼiċe, twenty; but in Connaught and Ulster it has its regular slender sound in these situations.

In the counties of Monaghan and Louth, in parts of Meath, and some of the adjoining districts, aċ in the termination of words is pronounced very faintly, like *ăh;* and ċ broad, when coming before τ, is totally sunk, as boċτ, poor, leaċτ, a monument; pronounced boτ, leaτ. The English have also rejected the guttural sounds of their *gh* in similar situations, as *bought*, *sought*, *thought*, and there can be little doubt that English analogy has exercised an influence over the pronunciation of the Irish language in South Ulster and Meath. Throughout the southern counties of Ulster ċ broad, in the beginning of words, is pronounced faintly, like *h*, as

ċonaıc, he saw, pronounced as if written hăınĭc. In fact, the Irish spoken in these counties has scarcely a single guttural sound, so that it may be said to have, in a great measure, lost one of the most striking characteristics of the language.

Ȯh, or Ȯ.

1. Ȯh or ȯ, broad, has a deep guttural sound to which no equivalent is found in English, but it may be described as *y*, broad and guttural, as a ȯalτa, his foster-son; a ȯoꞃaꞃ, his door.

2. Ȯ, slender, sounds, in the beginning of words, exactly like *y* in *year*, as a Ȯhıa, O God. In the middle and end of words, which are not compounds, ȯ, whether broad or slender, is totally quiescent.

This consonant seldom, if ever, appears with an aspiration in the Book of Armagh or Leabhar na h-Uidhri; thus in the latter we find ı nȯıaıȯ for a n-ȯıaıȯ, after; ꝼolτ buıȯı ꝼuıꞃꞃı, for ꝼolτ buıȯı ꝼuıꞃꞃı (or, as it would be written in the modern Irish, ꝼolτ buıȯe uıꞃṫı), "yellow hair upon her head." Ȯo ṫaꞃelbaȯ a ċꞃoṫa for ȯo ṫaıꞃealḃaȯ a ċꞃoṫa, to exhibit his personal form.

Throughout the northern half of Ireland aȯ, in the termination of dissyllables and polysyllables, is pronounced like *oo*, somewhat nasal; but, as already remarked, this in reality is the sound of aṁ, which is the dialectic termination of verbs in Connaught and Ulster, and not a sound of aȯ, as some have supposed. Thus, ȯéanaȯ, doing, should be written, according to the Connaught pronunciation, ȯíonaṁ; according to the Ulster pronunciation ȯeunaṁ; and, according to the Munster pronunciation, ȯeanaȯ.—See the remarks on the pronunciation of aȯ, pp. 9 and 10, *supra*.

In the past tense of the indicative passive aȯ is pronounced aȝ in the counties of Kilkenny, Tipperary, Waterford, and parts of Limerick, but aċ in the other counties of Munster. These, however, cannot be considered real sounds of aȯ, but dialectic pecu-

liarities in the termination of the verb. In the third person singular of the consuetudinal past tense, active voice, it is pronounced eaċ in the south, as ḃuaıleaḋ ꞅe, he used to strike.

Ḋha or ḋa in the termination of adjectives is pronounced ʒa in Munster, as cꞃóḋa, brave; móꞃḋa, majestic; ɒıaḋa, divine, pronounced as if written cꞃóʒa, móꞃʒa, ɒıaʒa. O'Molloy says that ḋ after ꞃ is pronounced ꞃ: "Nota denique si *dh* in vna syllaba sequatur ad ꞃ finientem priorem voculæ syllabam, quod totum suum tunc sonum commutet in aliud ꞃ, vt oꞃɒha an ꝼeaꞃ O Moꞃɒha, latinè, O'Morus *est vir aureus*, quod effertur ac si scriberetur oꞃꞃa an ꝼeaꞃ O Moꞃꞃa."—*Grammatica Latino-Hibernica*, p. 60. This, however, is the Meath pronunciation of the Irish language, and cannot be considered general, original, or analogical, and the broad guttural sound of ḋ should be used in this instance.

Ꝼh or Ḟ.

Ḟ is quiescent in every situation, as a ḟuıl, his blood; an ḟıꞃ, of the man. The vowel following this quiescent ḟ is very forcibly pronounced.

In ancient manuscripts this quiescent ḟ is frequently omitted altogether, which often causes great obscurity, as ɒ' oꞃbuḋ for ɒ' ḟoꞃbaḋ, to finish.—*Chron. Scot.*, *ad ann.*, 1126. Ɒ' uaꞃaıꞇ ocuꞃ ɒ' ıaḋnuġaḋ for ɒ' ḟuaꞃaıꞇ aʒuꞃ ɒ' ḟıaḋnuġaḋ.—See *Battle of Magh Rath*, pp. 92, 93. This omission of the radical letter is called, in Cormac's Glossary, ɒıċneḋ ꞇoꞃaıġ, i. e. *initial decapitation*, or *Aphæresis*. Sometimes it is omitted out of mere whim, as óꞃ ꞇuıl ocuꞃ óꞃ ꞇꝼeoıl for óꞃ ꞇ'ḟuıl aʒuꞃ oꞃ ꞇ'ḟeoıl.—*Leabhar Breac*, fol. 111, *b*, *b*.

Ʒh or Ġ.

1. Ġ, broad, has a deep guttural sound, to which no equivalent is found in English. It is precisely the sound of ḋ, broad.

In the middle and end of words ġ, or ʒh, has the

same power as the English *gh* in *high*, *might*, *sight*, namely, ʒh has no sound, but the preceding vowel is long, as aṙḋuiġim, I exalt; ḋlíʒe, law; úʒḋaṙ, an author; ṙúʒ, juice.

It is very probable that ʒ had originally a guttural sound similar to that of *gh*, as pronounced by the Lowland Scotch in the words *daughter*, *sought*, &c. It is remarkable, that in those verbs and verbal nouns in which the Irish write ʒ, the Highlanders write *ch*, as, Irish, ṙoillṙiuʒaḋ, Erse, *foillseachadh*, &c. This shews that the Irish, like the modern English, have made some progress in getting rid of the guttural sounds of their language.—See Observations on ch.

In the middle of proper names of men ʒa, or ʒu, is pronounced like ao in Connaught, or *uee* in the English word *queen*, as Ṙeaṙʒaṙ, Aonʒaṙ, Ceaṙʒaṙ, Ṙeaṙʒal, Ḋonʒal, pronounced as if written *Farrees*, *Aenees*, *Larrees*, *Farreel*, *Doneel;* ʒail is pronounced *eel* in some verbal nouns, as ṙeaḋʒail, pronounced *faddeel;* but these must be considered corruptions, although at present almost general throughout Ireland. The surname O'Ṙeaṙʒail is universally pronounced *O'Farreel*, and written O'Ṙeaṙṙaoill in the margin of p. 120 of John Mac Torna O'Mulconry's copy of Keating's History of Ireland, by a bad Irish scholar of the name, who read the book in 1778.

2. ʒ has, when slender, the same sound and power as ḋ slender.

mh, or ṁ.

1. ṁ, broad, in the beginning of a word, is pronounced, in the south of Ireland, like *v*, but in the north of Ireland like *w*, as a ṁala, his brow; a ṁáṫair, his mother. In the middle of words it loses almost all its consonantal power, and becomes a nasal *u* or *w*, as ṙaṁṙaḋ, summer; ḋaṁṙaḋ, dancing; ṫaṁnaċ, a field; ʒaṁnaċ, a milch cow.

The syllable aṁ in these situations is generally pronounced *oo* nasal in Munster, except in parts of Kerry, where it retains its real analogical sound of *au*, as pronounced by the Germans. The broad sound of ṁ varies a good deal in the provinces, and stands in need of a grammatical standard. The most analogical sound is *au* German, but *oo* nasal is much more general at present.

2. Ṁ, slender, sounds like ḃ or *v*, but is slightly nasal, as ɼéiṁ, mild; a ṁian, his desire.

The only difference between the sounds of ṁ and ḃ is that the ṁ is somewhat nasal. Some grammarians have erroneously set down the sounds of these aspirates as exactly similar. Neilson (*Irish Grammar*, p. 143) supposes that both were originally pronounced like *v*, but custom, and the analogy of articulate sounds, are opposed to this opinion. O'Molloy, who published his Irish Grammar at Rome in 1677, takes particular notice of the nasal sound of mh. His words are, p. 30: "Mh posita vbicumque volueris Hibernis sonat quod v digamma seù consonans, quasi elata tamen per nares; vt a mhaꞇhaiꞃ mhaiꞇh, latine, *bona mater:* ita tamen vt efferantur per nares." Dr. O'Brien also draws a strong line of distinction between them in his *Irish Dictionary* (*Remarks on the letter* M). He says: "It is to be noted, that though *m* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronunciation is sensibly observable; for example, between *treabh*, a tribe, and *leamh*, insipid, as well as between *sclabhuidhe*, a slave, and *snamhuidhe*, a swimmer."

N.

Ṅ is found with a full dot over it in some very old manuscripts, from which some grammarians have classed it among the aspirated consonants, but as the change

effected in the situations where it is thus marked seems rather a hardening of its sound, it cannot be called an aspiration with propriety.

ph, or ṗ.

ph, or ṗ, sounds exactly like *ph* in English, as a ṗian, his pain.

It is curious to observe the analogy of these aspirations: b becomes *v*, ṗ becomes *f*, and when ꝑ, which is an aspiration of p, is aspirated itself, its sound is totally destroyed. In Connaught ṗ, or ph, is quiescent in the vocative case of proper names derived from the Greek, as a Phılíp, O Philip, but the reason is, because the speakers of Irish in that province look upon the name Philip as written with an ꝑ in the nominative, not with a p. In other parts of Ireland they pronounce a Phılıp as if written a ꝑılıb. Stewart remarks, in his Gælic Grammar (second edit., p. 13), that "*Ph* is found in no Gælic word which is not inflected, except a few words transplanted from the Greek or the Hebrew, in which *ph* represents the Greek φ, or the Hebrew ɔ. It might perhaps be more proper to represent ɔ by *p* rather than *ph*; and to represent φ by *f*, as the Italians have done in *filosofia*, *filologia*, &c., by which some ambiguities and anomalies in declension would be avoided."

Ṙ.

Ṙ is sometimes marked with a dot in ancient manuscripts.

See above, Observations under Ꝛ, radical. It should be remarked here that the *aspirated sound* (as it is called) of ꝑ is nothing more than its slender sound. It is unknown in the counties of Kilkenny, Waterford, and Tipperary, but strongly marked in the other counties of Munster. The late Mr. Scurry, in his Review of the Irish Grammars, published in the fifteenth volume of the Transactions of the Royal Irish Academy, gives it as his opinion that this aspirated sound of ꝑ, and of the other immutable consonants, is a

mistake. His words are, in reviewing O'Brien's Irish Grammar: "The immutable consonants are treated of correctly, except when he states that 'the immutables at the beginning of words, which have a reference either to objects of the feminine gender or to objects or things of the plural number, are pronounced double.' This has been asserted by many of his predecessors, but, with deference to such respectable authorities, they have, in my opinion, no variation of sound but what they obtain from the vowels with which they are combined in a syllable, like the other consonants."

This is undoubtedly the case in the county of Kilkenny, of which the critic was a native; but not in Clare, Kerry, Limerick, or Cork; and it appears from O'Molloy's remarks on the liquids l, m, n, r, that they were under influences different from those of their adjoining vowels, in his time, in Meath, of which he was a native.—See his *Grammatica Latino-Hibernica*, pp. 33–36.

Sh, or Ṡ.

Ṡ sounds exactly like *h* in the English words *hall, hill*, as a ṫál, his heel; a ṫíol, his posterity. This aspirate never appears in the middle or end of radical words, nor in the end of any word. S before the consonants b, c, d, g, m, p, t, is never aspirated.

S being a sibilant dwindles, when aspirated, into the less distinct sound of h, which is in accordance with the definition of aspiration above given. In the Book of Lecan h is prefixed to r to mark its aspiration, as "cri dairig ar dir ri h riar."—See *Tribes, &c., of Hy-Fiachrach*, p. 216, line 3. This mode is also recommended by Donlevy, but, in my opinion, it is of no advantage whatever.

O'Molloy states, in his Irish Grammar, p. 66, that ṫ coming after g in compound words is quiescent, as in bogṫhonach, but this is confined to Meath and the southern counties of Ulster, as shall be pointed out in a subsequent portion of this Grammar.

Th, or ṫ.

Th, or ṫ, sounds also like the English h, and appears very frequently in the beginning, middle, and end of words, as a ṫoil, his will; cṙuṫ, shape or form.

It must be acknowledged that, according to the analogy of articulate sounds, h is too weak an aspirate of t, as is indeed *y* of d. But a grammarian can never correct anomalies of this kind, which have been so long and so uniformly established by the tendencies of the language.

In the province of Ulster, and in the counties of Louth and Meath, ṫ broad is scarcely heard at all in the middle of words, as Caṫán, Caṫalán, the proper names of men; bóṫar, a road; aṫair, a father; pronounced as if written caán, caalán, bóar, áair; but this must be considered a great corruption, and should be rejected, as tending to enfeeble the language, as Dr. Stewart phrases it, "by mollifying its bones and relaxing its nerves." In the adjective maiṫ, and other words, ṫ slender is pronounced like ċ; but this is not to be approved of, neither is it general.

In the end of words ṫ is very faintly sounded, as cṙuṫ, shape; dlúṫ, close; tnúṫ, envy; cṙioṫ, trembling; but when such words are followed in sentences by words beginning with vowels, the ṫ is heard as distinctly as *h* in the English word *hall*, as cṙuṫ an ṫréinḟir, the personal form of the mighty man; ċriṫ an ḃean, the woman trembled. In the counties of Kilkenny, Tipperary, and Waterford, ṫ broad, at the end of monosyllabic words, is pronounced like ċ broad, as go bráṫ, for ever; ṙruṫ, a stream; lúṫ, agility, pronounced as if written go bráċ, ṙruċ, cioċ, lúċ. This is a corruption in the other extreme, but one not analogically adhered to, for the genitives of these words are pronounced correctly in these counties, as bráṫa, ṙroṫa, ceaṫa, pronounced as if written bráha, ṙroha, ceaha.

It is recommended by Donlevy (in his Elements of the Irish Language, annexed to his Irish Catechism, p. 514), to place the letter h before ṙ and t in the beginning of a word where, when aspirated, they are entirely silent, as we have just seen; but this, although

examples of it occur in the Book of Lecan, and other authorities, is not to be recommended, if the system of aspirating the consonants by dots be, as we have attempted to shew, the best; besides, to prefix the h would savour more of the system of eclipsis than of aspiration, and confuse the learner.

Having now shewn the nature of aspiration, it will be necessary in this place to say a few words of the grammatical use made of it in the language, although this more properly belongs to Syntax.

Aspiration is used not only in forming compound words, but also to point out the gender of adjectives and possessive pronouns. It is chiefly caused by the influence of simple prepositions and other particles, as will appear from the following rules, which include every possible case in which aspiration can occur in this language, and which the learner should commit to memory.

1. In all compound words, whether the first part be an adjective or a substantive, the initial of the second is aspirated, if of the aspirable class, as deagḟ-duine, a good man; ceann-mór, big-headed.

The exceptions to this rule, which are few, shall be pointed out in the proper place.

The initials of all genitives singular of proper names of men and women are always aspirated; except in surnames of families, as O'Fearġail, O'Farrell; Mac Domhnaill, Mac Donnell; but if we wished to express "grandson of Fearghal," or "son of Domhnall," we should write O'Fhearġaíl, mac Dhomhnaill.

2. After the following simple prepositions, the initials of all nouns are aspirated (if aspirable), viz., air, on; ar, out of; de, of, or off; do, to; fa, fo, or faoi,

under; ó from ım, about; ᴛαɲ, over; ᴛɲe, through; mαɲ, as, or like to.

3. After the possessive pronouns mo, my; ᴅo, thy; α, his.

4. The article aspirates the initials of all feminine nouns in the nominative, and of masculine nouns in the genitive.

5. The interjection α or o, sign of the vocative case, also causes aspiration.

6. In verbs the initials are aspirated by the particle ní, not, and mα, if; and also by the particle ᴅo, or ɲo, prefixed to the past tenses of the indicative mood, or to the conditional mood, and the aspiration is retained even if this particle be left understood. The initial of the verb is also aspirated (if aspirable) after the relative α, who, whether expressed or understood, and after the particle ᴅo, a sign of the infinitive mood.

SECTION 3.—*Of certain Combinations of Consonants which do not easily coalesce.*

According to the modern pronunciation of the Irish language the following combinations of consonants do not coalesce, and a very short vowel is heard between them:

bᴛ,	as in	lúbᵺα,	bent,	pronounced	lúpaᵺα.
ᴅlᶜ,	,,	ᴅlúᵺ,	close,	,,	ᴅŏluᵺ.
lb,	,,	ɾcolb,	a scollop,	,,	ɾcol-ŏb.

[c] In the beginning of words only.

lʒ,	as in	bolʒ,	a belly,	pronounced	bŏllŏʒ.
lp,	,,	colpa,	the thigh,	,,	colŏpa.
nnċ,	,,	Donnċaḋ,	a man's name,	,,	Donnaċaḋ.
ꞃb,	,,	boꞃb,	fierce,	,,	boꞃŏb.
ꞃḃ,	,,	ɒeaꞃb,	certain,	,,	ɒeaꞃaḃ.
ꞃċ,	,,	ɒoꞃċa,	dark,	,,	ɒoꞃăċă.
ꞃʒ,	,,	ʒaꞃʒ,	fierce,	,,	ʒaꞃăʒ.
ꞃm,	,,	Coꞃmac,	a man's name,	,,	Coꞃămac.
ꞃꞃ,	,,	ꞃeiꞃꞃeaċ,	a yoke of horses,	,,	ꞃeiꞃĭꞃeaċ.
ꞃn,	,,	coꞃn,	a goblet,	,,	coꞃꞃŏn.
ṫn,	,,	aiṫne,	a commandment,	,,	aiṫĭne.

The other combinations of consonants coalesce as readily as in English.

In ancient Irish poetry, however, no allowance is made for the short vowel inserted by the modern pronunciation, from which it may fairly be concluded that the ancient Irish pronounced such words as ꞃcolb, boꞃb, ʒaꞃʒ, as the English would pronounce similar combinations of consonants at the present day. Thus, in the poem attributed to Torna Eigeas, the word boꞃb is clearly intended to be pronounced as one syllable, not bŏꞃ-ŏb, as it is at present.

"Ƀoꞃb a ɒ-tꞃeathan ꞃoꞃ ʒaċ tꞃáiġ
Niall mac Ɛaṫaċ Muiġṁeaḋain."

Section 4.—*Of Eclipsis of Consonants.*

Eclipsis in Irish Grammar may be defined the suppression of the sounds of certain radical consonants, by prefixing others of the same organ. This owes its origin to a desire of euphony, or facility of utterance. All the consonants are capable of eclipsis, except the liquids l, m, n, ꞃ.

m eclipses	b, as	ár m-bo,	our cow,	pronounced	ár mó.
g	,, c, as	ár g-ceart,	our right,	,,	ár geart.
n	,, d, as	ár n-dorar,	our door,	,,	ár norar.
bh	,, f, as	ár bh-fuil,	our blood,	,,	ár bhuil.
n	,, g, as	ár ngort,	our field,	,,	ár ngort.
b	,, p, as	ar b-pian,	our pain,	,,	ár bian.
d	,, t, as	ar d-tír,	our country,	,,	ár dír.
t	,, r.—See p. 61.				

It appears from this table, that the eclipsing consonant is always softer than the initial radical which is eclipsed; as m, a narisonant semivowel, for b, a sonant mute; g, a sonant palatal, for c, a mute; n, a narisonant semivowel, for d, a sonant mute; bh, a sonant sibilant, for f, a pure sibilant; ng, a narisonant semivowel, which should be represented by one character[d], for g, a sonant;

[d] This is a defect in the system of eclipsis, for in the pronunciation g is not eclipsed by n, but by a simple sound, which the combination ng is a conventional mode of expressing. O'Molloy, in his Grammar, p. 63, takes notice of this incongruity: "Eclipsis *ng*, vulgo uipdhiúghadh niacal, hoc habet speciale, quod *g* non penitùs taceatur, sed aliqualiter vno tractu simul cum *n* efferatur, vt ar ngort latinè, *nostra seges*." Compare the quotation from Professor Latham, under ng, p. 35.

For this reason n should never be separated from the g by a hyphen. Some have remarked that it would be better to omit the eclipsed consonant, as in the Welsh; but this would, in Irish, lead to endless confusion, as the radical letter of the word would, in almost every instance, be disguised; and though this is unavoidably the case in the spoken language, yet it has been thought advisable to preserve, in the written language, the radical consonant in every instance, even at the risk of often giving the words a crowded and awkward appearance. On this subject O'Molloy remarks: "Aduerte ex dictis nunquam sequi, quòd in scriptione liceat literam mergendam omitti, esto omittatur in sono: aliàs foret magna confusio, et ignoraretur dictio, seù sensus voculæ, ejusque tùm proprietas tùm natura."—*Grammatica*, p. 66.

Many instances could be pointed out where, if the radical consonant were omitted, the eye would be completely deceived, as in ar nord, which might be referred

*

b, a sonant, for p, a mute consonant; t eclipsing r is an exception, but d eclipsing t is a sonant eclipsing a mute.

The reader is referred to Dr. Darwin's Analysis of articulate Sounds for a classification of the consonants exactly according to this table of Eclipsis, although the author was probably not aware that such a classification had been observed in the practical grammar of any language, but was purely guided by the philosophy of articulate sounds, to which he gave the most careful consideration.

Dr. Prichard's remarks on this subject are worthy the consideration of the student of this language:

"It is a habit common to many of the Indo-European languages to interchange certain letters according to rules founded originally on euphony, or on the facility of utterance; and from this circumstance arises the great capability which these languages possess, of composition, or the formation of compound words. The substitution of consonants of particular orders for their cognates, which takes place in Greek, in the composition of words, and in some other instances, is an example of this peculiarity.

"In Greek, in Latin, and in the German dialects, the mutation of consonants is confined to words brought together under very peculiar circumstances, as chiefly when they enter into the formation of compound terms, and it is scarcely observed in words which still remain distinct, and are merely constituent parts of sentences. Either the attention to euphony, and the ease of utterance, has not extended so far, or the purpose was attained by a choice of collocation, the words themselves remaining unaltered. But in the Sanskrit language, words merely in sequence have an influence upon each other in the change of terminations, and sometimes of initial letters, on the principle above alluded to."—*Eastern Origin of the Celtic Nations*, pp. 27, 28.

either to ar n-dórd, our chant, or ar n-órd, our order; ár mala, which might be referred to ar mala, our brow, or ar m-bala, our wall; ar neoca, which might be either ár n-deoca, our drinks, or ár n-eoca, our horses.

The peculiarity of the Sanskrit here noticed is evidently of the same nature as the eclipsis in the Irish language. But it should be stated that, in Irish, eclipsis answers a further purpose than that of mere euphony or facility of utterance; for it sometimes helps to point out the cases of nouns and the moods of verbs; and that the learner may see the exact nature, use, and extent of this very peculiar accidence, rules are subjoined (see p. 62), pointing out every case in which it can take place in the language.

The letter ꝑ is eclipsed by ꝛ; but as it forms an exception to the ordinary rules, it ought not, perhaps, to have been classed among the consonants that admit of eclipsis. In nouns, but not in verbs, the eclipsis of ꝑ by ꝛ follows the rules of aspiration, not of eclipsis; that is to say, in all instances where the article aspirates the other consonants, ꝑ has ꝛ prefixed, excepting where it is followed by b, c, ꝺ, g, m, ꝑ, ꝛ, in which case it never suffers any initial variation in either nouns or verbs.

The local exceptions to this rule will be pointed out in the proper place. Some writers prefix ꝛ to ꝑ in situations where others aspirate it, as, ꝺ'oꝓouiġ Niul ꝺ'a ꝛ-ꝑliocꝛ iaꝺ ꝑéin ꝺ'aiṁṁioġaꝺ aꝑ an Sciṫia, "Niul ordered his progeny to name themselves from Scythia."—*Keating*. But this is not to be imitated.

The letter ꝑ never suffers eclipsis in the moods or tenses of verbs, or from the influence of any particle in any situation in verbs, except in the compound verb ionꝛaṁluiġim, I imagine, which occurs in some medical Irish manuscripts of the fourteenth century, and in the verb ꝛ-ꝑiubluiġeann, it extends or proceeds; but these, particularly the latter, must be considered local, and a mere conceit of the writer.

The following rules explain the grammatical use of eclipsis to indicate the inflexions and genders of nouns,

and the tenses or moods of verbs. They necessarily presuppose a knowledge of Etymology and Syntax, and may be passed over until the student has mastered the second and third parts of this Grammar. They are inserted here in order to complete the subject of eclipsis.

I.—*Rules of Eclipsis in Nouns.*

1. All initial consonants that admit of eclipsis are eclipsed in all nouns in the genitive case plural, when the article is expressed, as na m-bárd, of the bards; na g-cos, of the feet; na n-duan, of the poems; na b-fear, of the men; na ngort, of the fields; na-b-pian, of the pains; na d-tonn, of the waves. Some writers eclipse these consonants even in the absence of the article, as a n-aimsir b-Fear m-Bolg[e], but this is not general, though the adoption of it would tend to clearness and distinctness in the language.

2. When the article comes between any of the simple prepositions and the noun, the initial consonant of the latter, when capable of eclipsis, is eclipsed in the singular number, as ó'n m-bárd, from the bard; tré an g-cois, through the foot; ó'n b-fuil, from the blood; ó'n ngort, from the field; o'n b-péin, from the pain. But d and t are generally excepted, as ag an doras, at the door; ar an tonn, on the wave. Also after the simple prepositions a or i, in, sia, before, and iar, after, with or without the article, as a m-baile, in a town; i n-dorus, in a door; sia m-baisdeadh, before

[e] Keating.

baptism; iar n-dul, after going. The preposition do, to, forms an exception in the western, but not in the eastern counties of Munster.

3. After the possessive pronouns ár, our, bur, or bar, your, a, their, all nouns beginning with eclipsable consonants are eclipsed in the singular and plural, without a single exception, as ár m-bárd, our bard; bar g-cosa, your feet; a n-duanta, their poems; ar b-fir, our men; bar ngort, your field; a b-pianta, their pains; ár d-tonna, our waves.

II.—*Eclipsis in Verbs.*

1. After the interrogative an, which is cognate with and equivalent to the Latin *an*, all verbs beginning with eclipsable consonants are eclipsed, as, an m-buaileann sé, does he strike?

2. After the particle nach, whether it means *non*, *nec*, *neque*, *qui non*, or *anne?* as deirim nach m-buaileann sé, I say that he strikes not; an té nach m-buaileann, he that does not strike; nach nguilfir, wilt thou not weep?

3. After the particle go, whether it means *ut*, or *utinam*, as go n-deirim, that I say; go g-cuirid Dia an rath ort, may God put prosperity on thee, i. e. may God prosper thee.

4. After dá, if (sign of the conditional mood); as dá m-buailfinn, if I would strike.

5. After the interrogative cá, *ubi*, *where?* as ca g-cuirfir é, where wilt thou put it?

6. After the relative preceded by a preposition ex-

pressed or understood, as ó a d-táinig, from whom came; i n-a b-fuil, in which is.

In the ancient Irish manuscripts the eclipsing consonant is but seldom prefixed, from which some grammarians have inferred that the ancients pronounced the radical consonants as they wrote them; but this is not certain, as we find the same writer sometimes prefixing the eclipsing consonant, and at other times omitting it in the same words, placed under the same influence; which seems to lead to the conclusion that the consonants, in situations where they would now be eclipsed, anciently changed their sound into that of the letter now used to eclipse them; and that the ancients thought it unnecessary to mark this change where the construction of the sentence, and the ear of the native scholar, would at once suggest the pronunciation.

In some manuscripts, particularly those of the sixteenth and seventeenth centuries, the letters c, f, p, t are doubled to denote eclipsis; thus, ar cceart, our right, for ár g-ceart; ár ffuil, our blood, for ár b-fuil; ar ppian, our pain, for ár b-pian; ár ttir, our country, for ár d-tir; but this is not to be recommended, as the prefixed consonant could not be then said to eclipse the one which follows it, but both combined to assume the sound of a consonant different from either, a system which would neither be philosophically correct nor convenient. The eclipsing consonant is separated, in some modern books, from the radical one by a hyphen, and sometimes in the ancient manuscripts by a dot placed over it; thus, maccan fe ṁbliadan dec.—*Liber Hymnorum*, fol. 15, *a*. Angid dan ar cech ṁbar act ec fri adart, "fearful of every death, except death on the bed," *Id.*, fol. 11, *a*. Here the dot over the m is not intended to aspirate it, but to give notice that it is an adventitious consonant. But the hyphen placed by the moderns between the m and the b is now preferable, as in the modern orthography the dot is always used to denote aspiration, not eclipsis. In some ancient manuscripts f is dotted to denote that it is eclipsed, as Duanand, muimme na ḟiann for Duanann, muime na b-fian, "Buanann, nurse of the heroes," *Cor. Gloss.*, *in voce* Duanand; and

in the *Leabhar Breac*, Iar ḟothugud ċell ocus ċonbal n-imda, iar ḟerraib ocus adamraib atta lín gainem mara, no rendai nime, iar n-déirc agus trócaire, 7c., "after building many churches and monasteries, after performing miracles and wonders as numerous as the sands of the sea, or as the stars of heaven, after works of charity and mercy," &c.—*Vita Brigidæ* in *Leabhar Breac*, fol. 33, *b*.

We shall conclude the subject of the grammatical use of eclipsis by observing, that in every situation where an initial consonant is eclipsed, an initial vowel takes n, as ar n-arán, our bread.

In ancient manuscripts eclipsis is sometimes used, for no grammatical reason whatever, but merely for euphony, as soillsi n-gréini, the light of the sun; and hence also we find n inserted before an initial vowel, without any grammatical necessity, as cuairt n-aimsire, a circle of time.—See p. 71.

PART II.

ETYMOLOGY.

ETYMOLOGY is that part of practical grammar which reduces to fixed rules the changes of forms which words undergo in one and the same language. It is not to be confounded with general Etymology, which treats of the changes that words undergo in passing from one language to another.

OF THE PARTS OF SPEECH.

There are nine classes, or divisions of words, or, as they are called, *parts of speech*, viz., article, noun-substantive, noun-adjective, pronoun, verb, adverb, preposition, conjunction, and interjection.

CHAPTER I.

OF THE ARTICLE.

THE Irish language has but one article, an, which has, in general, the same signification as the English definite article *the*, as an fear, the man; an bean, the woman. When this article is not prefixed, the noun is

translated with the indefinite article in English[a], as ꝼeaꞃ, a man; beaꞃ, a woman.

The form of the article is aꞃ throughout all cases of the singular, except the genitive feminine, in which it becomes ꞃa; ꞃa is also the form for all cases of the plural in both genders.

The prepositions aꝫ, at, and ım, with, or about, preceding the article, combine with it, and are written in old, and some modern, manuscripts, ıcon, con, ımon, ımmon, mun, as ꞃo ṫaıſꝑen ıcon ꝼleaḋ, "he exhibited them at the feast," *Cor. Gloss.*, *voce* Ꝫaılenꝫ; ıcon teniḋ, "at the fire," *Id.*, *voce* Oꞃc; ımmon am ſın, "at that time."—*Annals of the Four Masters*, *passim.*

In the ancient Irish manuscripts the article is written ın, ına, and ınd, even in the plural; and the masculine form aꞃ or ın is sometimes prefixed, in the genitive case, to nouns of the feminine gender in the singular number, as aꞃ or ın tíꞃe, for ꞃa tíꞃe, of the country; ın talṁaꞃ, of the earth.—See *Battle of Magh Rath*, p. 114. Iaꞃꝼaıꝫıt ın ꝼıꞃ ſcela de, "the men asked the news of him," *Id.*, p. 76; tꞃeaḃ-aıcmed ın talmaꞃ, "every tribe of the earth," *Id.*, p. 98; ıſ ꞃa ꞃelꝫıb ına ꞃꝫente, "in the cemeteries of the pagans," *Cor. Gloss.*, *voce* Ꝼe; atꞃaċt ſoıllſı ꞃa ꝫꞃéıne óſ dꞃeıċ aꞃ talṁaꞃ, "the light of the sun shone upon the surface of the land," *Vita Moling;* I tꞃaıꝫ ın maꞃa, "on the shore of the sea," *Imramh Curraigh Mailduin*, MS. in the Library of Trin. Coll. Dubl. (H. 2. 16.), p. 373. Keating also uses this form of the article before the genitive case of muıꞃ, the sea, as "ꝫo h-ımıol aꞃ ṁaꞃa."—*Hist. Irel.*, p. 148. In some very ancient and correct

[a] This is the case in English with all nouns in the plural number; thus, the plural of *a man* is *men*, without any article, where the absence of the *a*, or any form of it, in the plural, serves exactly the same purpose as the presence of it does in the singular. It may be also worthy of remark here, that in many languages articles are wholly wanting. In the Latin, for example, the words *filius viri* may mean *the son of* A *man*, A *son of a man*, *a son of* THE *man*, or THE *son of* THE *man*. In Greek there is no indefinite article.

manuscripts the article is made to terminate in ıb, like the noun, as in the following passage in the Annals of Ulster, at the year 891: Uentuſ maȝnuſ ın ꝼeꝼıa Maꝼtını, conᴅaꝼſȝaꝼ ꝼíᴅ-áꝼ ıſ naıb caıllıb, ocuſ con ꝼuc na ᴅauꝼtaıȝı aſ a laṫꝼaıġıb, ocuſ na taıȝı olcena, i. e. "A great storm *occurred* on the festival of St. Martin, which caused a great destruction of trees in the woods, and blew the daurthachs [oratories] from their foundations, with the other houses likewise." Also in a very ancient tract on the consecration of a church, attached to a copy of Cormac's Glossary: O naıb mecnaıb coıcᴅıb, "*ex quinis radicibus.*"

As the article is so frequently used in the Irish language, and causes very remarkable changes in the beginning of nouns[b], it will be necessary in this place

[b] The Rev. Paul O'Brien arranges the declensions of Irish nouns by the initial changes which they undergo, and asserts that the ancient Irish never inflected their nouns by *terminations*, but by initials.—*Irish Grammar*, p. 17. But we find terminational changes in the most ancient Irish manuscripts, in which the initial changes are seldom marked. It matters very little whether the changes caused by the article on the initials of nouns be called declensions or not, but it is absurd to say that these changes are sufficient of themselves to determine the cases of substantives, for they are merely used for the sake of euphony, and to help to point out the gender of the noun; and if the article, which has very little to do with cases, be removed, such initial changes disappear altogether, while the terminational inflexions remain. Stewart has the following accurate remarks on this subject: "The changes expressive of Relation are made on nouns in two ways: 1, On the beginning of the noun; 2, On its termination. The relations denoted by changes on the termination are different from those denoted by changes at the beginning; they have no necessary connexion together; the one may take place in the absence of the other. It seems proper therefore to class the changes on the termination by themselves in one division, and give it a name; and to class the changes at the beginning also by themselves in another division, and give it a different name." And he adds in a note: "It was necessary to be thus explicit in stating the changes at the beginning, and those on the terminations, as unconnected independent *accidents*, which ought to be viewed separately; because I know that many who have happened to turn their thoughts to-

to lay before the learner such rules as will point out distinctly all the changes which it causes, although most of these rules must be considered as strictly belonging to Syntax.

1. In modern printed books the a of the article is cut off after a preposition ending in a vowel, as do'n for do an, to the; ó'n for ó an, from the; fa'n for fa an, under the, &c.; but in ancient manuscripts and early printed books the article and preposition are united as if one word, without any mark of elision; thus, don, on, fan, &c.

In the spoken dialect a simple a is used for an before a consonant; but this should not be written.

2. The article aspirates the aspirable initials of all feminine nouns, in the nominative and accusative singular, and of all masculines in the genitive singular: as an bean, the woman; an fir, of the man; and eclipses the eclipsable initials of all nouns, masculine or feminine, in the dative or ablative singular; but these influences never extend to any case of the plural, except the genitive, which is always eclipsed, as na m-bárd, of the bards; na n-druad, of the druids; na g-crann, of the trees; na b-pian, of the pains; na d-tonn, of the waves.

Exception.—Nouns whose initial consonant is d and t, undergo no initial change in the singular, as ir an tír, in the country; an dorair, of the door; an tighearna, of the lord; ó'n dorair, from the door; ag an tighearna, with the lord. 'San diorgan, no 'fan

ward the declension of the Gælic noun, have got a habit of conjoining these, and supposing that both contribute their united aid toward forming the cases of nouns." — *Elements of Gælic Grammar*, second edition, p. 48.

m-beirtin, "in the Fasciculus or little collection," *Keat. Hist.*, p. 110; ó'n deamhan, "from the demon," *Id.*, p. 127; Do'n Taódg seo, "to this Tadhg," *Id.*, p. 95; do'n toirg sin, "on that expedition," *Id.*, p. 91; 'san teinidh, "in the fire," *Id.*, p. 94; fo'n talamh, "upon the earth," *Id.*, p. 120. But Keating and other modern writers sometimes eclipse d and t after the article as regularly as the other consonants: ar an d-teirt, "by the testimony," *Id.*, p. 1; ar an d-teaghlach, "on the household," *Id.*, p. 120; tréir in d-teanguidh g-ceudna, "through the same tongue," *Id.*, p. 50; triallair 'na aonar o'n d-tulaigh, "he goes alone from the hill," *Id.*, p. 75; trer an d-tain sus Feargus uadha, "on account of the cattle carried off from them by Fergus," *Id.*, p. 77; leir an d-tréimhdear, "with the mighty man," *Id.*, p. 80; ar an d-teagorc rioghdh, "on (or of) the royal precepts," *Id.*, p. 90.

3. Wherever the article causes aspiration on other consonants, it eclipses s by prefixing t (see p. 61); except when s is followed by a mute consonant, in which case it is never either aspirated or eclipsed.

Nouns beginning with s, not followed by a mute, are, like other nouns, eclipsed by the article, when preceded by the prepositions de, off, do, to, and is, in, as do'n t-saoghal[c], to the world; de'n t-sliabh, off the

[c] In some parts of Ireland, articulated nouns of this class are eclipsed after all the simple prepositions; but in north and west Munster, and in the best Irish manuscripts, it is never used, except after the prepositions de, do, and is; for they say, ar an saoghal, in the world, not ar an t-saoghal, ar an sligh, on the way; but the t is prefixed throughout the eastern half of Munster, and in many other parts of Ireland. O'Molloy, who was a native of Meath, does not always prefix t to s in the dative or ablative case, in his Irish Catechism, published at Rome in 1676, for he writes ar an saoghal so, in this world, p. 76, excepting after the preposition do; and Keating never prefixes t to s in this situation, except after the preposition do, for he writes ar an sligh, on the way; 's an sneachta, in the snow, *Hist. Irel.*, pp. 1, 73; o'n Siúir, from the Suire, *Id.*, p. 92.—See *Syntax.*

mountain. In the plural, ſ never undergoes any change whatever.

4. The article requires ꞇ to be prefixed to the nominative singular of masculines, and h to the genitive singular of feminines beginning with vowels, as an ꞇ-aꞃán, the bread; na h-aoiſe, of the age.

5. The particle a (when an interjection and a sign of the vocative case) aspirates the initial consonants of all nouns in the singular and plural number, as a ꞇ̇iġeaꞃna, O Lord! a ḋaoine, O men! a ṁná, O women!

6. In all cases of the plural (except the genitive) the article requires h to be prefixed to nouns beginning with vowels, as na h-éin, the birds; ó na h-éanaiḃ, from the birds. In the genitive plural, n is prefixed after the article, as na n-éan, of the birds.

The learner is to bear in mind this general fact, already stated (p. 65), that the same grammatical accidents which cause an initial consonant to be eclipsed, require n to be prefixed to initial vowels, which explains the exception to rule 6, in the case of the genitive plural. It has also been remarked, that a euphonic n is often prefixed to a word beginning with a vowel, merely to prevent a hiatus, and sometimes for no grammatical reason whatever, as, h-i ꞇiꞃ n-Eꞃenn, "into the land of Ireland," *Cor. Gloss.*, *voce* Moġ Eime; ġoꞃ cuiꞃioḋ laṁ n-aiꞃġiḋ aiꞃ, *Keat. Hist.*, p. 37, for ġuꞃ cuiꞃeaḋ laṁ aiꞃġiḋ aiꞃ, "so that a silver hand was put upon him;" cuaiꞃꞇ n-aimſiꞃe, "a circle of time," *Cor. Gloss.*, *in voce* Ceꞃcenn.

Some writers eclipse the noun in the genitive plural in the absence of the article, and this is to be recommended, as it gives force and definiteness to the case, which would otherwise be weak and uncertain, as it has seldom any peculiar termination; as iomaḋ ġ-caꞇ̇, many battles [i. e. a number of battles]; aſ é an ḃꞃeoġan ſoin ḋo ḃꞃiſ iomaḋ ġ-caꞇ̇ aꞃ an Eaſpain, "this is the Breoghan

who won many battles in Spain," *Keat. Hist.*, p. 49; ꝼıllıo ꝛaꝛ a n- aıꝛ ꝛaꝛ éıꝛ ıomao ʒ-cꝛeaċ oo ȯeunaṁ, "they returned back after having committed many depredations," *Id.*, p. 133; le h-áꝛꝛaċ-ꝛuꝛ nʒnıoṁ, "by valour of deeds," *Id.*, p. 140; ꝼlaıṫ ḃ-ꝼeaꝛ ʒ-Cúl, "chief of the Feara Cul," *Id. ib.*; Móꝛ ʒ-cléıꝛıoċ ʒ-cꝛáıḃ-ṫıoċ, o-ꝛaoıꝛıoċ o-ꝛoʒaıȯe, aʒuꝛ laoċꝛuıȯe loınnṁeaꝛ oo ṫuıꝛ ann ḃeóꝛ, "many pious clergymen, distinguished chieftains, and select heroes fell there," *Keat. Hist.*, 145.

CHAPTER II.

OF NOUNS-SUBSTANTIVE.

To nouns belong gender, number, case, and person.

SECTION 1.—*Of Gender.*

Gender in Irish grammar is often to be distinguished from sex, for in this language a fictitious, or conventional sex is attributed to all inanimate objects. Sex is a natural distinction, gender an artificial, or grammatical one.

Stewart, in his Elements of Gælic Grammar, p. 44, after having examined the true nature of grammatical gender, remarks: "it seems therefore to be a misstated compliment which is usually paidt o the English, when it is said that 'this is the only language that has adapted the gender of its nouns to the constitution of Nature.' The fact is, that it has adapted the *Form* of some of the most common names of living creatures, and a few of its pronouns, to the obvious

distinction of *male* and *female*, and *inanimate;* while it has left its nouns without any mark characteristic of *gender*. The same thing must necessarily happen to any language by abolishing the distinction of masculine and feminine in its attributives. If all languages had been constructed on this plan, it may confidently be affirmed, that the grammatical term *gender* would never have come into use. The compliment intended, and due to the English, might have been more correctly expressed by saying that 'it is the only language that has rejected the unphilosophical distinction of gender, by making its attributives, in this respect, all indeclinable.'"

In Irish the following classes of nouns are masculine:

1. Proper nouns of men, and nouns signifying males, as Diarmaid, Donnchadh; fear, a man; sagart, a priest; tarbh, a bull; cullach, a boar.

2. Derivative personal nouns terminating in aire, óir, ach, aidhe, oidhe, or uidhe, as fealgaire, a hunter; flánuightheoir, saviour; marcach, a rider; scéalaidhe, a story teller; foghluidh, a robber.

3. Diminutives in án, as cnocán, a hillock; mionán, a kid.

Diminutives in ín are of the gender of the noun from which they are derived; as pirín, a manikin, *masc.;* ciaróigín, a little chafer, or clock, *fem.* Except caillín, a girl, which, by a strange anomaly, is masculine.

4. Derivatives in ar, or ear, which are principally abstract nouns, as aoibhneas, delight; tighearnas, lordship; maitheas, goodness; cáirdeas, friendship.

5. Most short monosyllables terminating in ath, ucht, ur, uth; as cath, a battle; ucht, the breast; lus, a leek; sruth, a stream.

6. Most polysyllables, in which the last vowel is broad, are masculine, as fothanán, a thistle; tighearnas, lordship.

The following are feminine:

1. Proper names of women, and nouns signifying females, rivers (except the Fergus in Thomond), countries, and most diseases; as Meadhbh, Deirdre, names of women; Banna, the River Bann; bolgach, the small-pox; bean, a woman; máthair, a mother; bó, a cow.

2. Diminutives in óg, as ciaróg, a chafer, or clock; oidhóg, a thumb.

This rule is so general in every part of Ireland, that the peasantry think that St. Daibeog of Lough Derg, and St. Dachiarog of Errigal, in Ulster, were women.

3. Derivatives in acht, as mórdacht, greatness; ríoghacht, a kingdom.

4. Abstract nouns formed from the genitives of adjectives, as uaisle, nobility; gile, whiteness; finne, fairness.

5. Most nouns whose last vowel is small (except personals in óir), as tír, a country; fréir, the firmament; lasair, a flame; uaill, a howl; uair, an hour; onóir, honour.

This rule is so strictly adhered to in most parts of Ireland, that some words naturally masculine are made feminine to comply with it, as searl, an entire horse; is breagh an searl i, "*She* is a fine stallion."

It should be here remarked that the gender of nouns varies very considerably in the north and south of Ireland; as for example, the word aiteann, furze, which is masculine throughout the southern half of Ireland, is feminine throughout Ulster. Some varieties of gender will also be found in ancient manuscripts, as in the word colam, a dove, which is now universally masculine, but is inflected with the feminine article and termination, in a manuscript in Trinity College, entitled, *Uraicecht na n-Eigeas* (H. 1. 15.) Some

proper names of men are inflected as if they were feminine, in the older Irish Annals and genealogical MSS., as Ferȝaile, for Fearġail; Mailiḋúin for Maoilḋúin; Artȝaile for Artġail; this is chiefly the case with names compounded with maol, *calvus*, or *juvenis*, and ȝal, valour.

Section 2.—*Of Cases.*

By case is understood a certain change made in the form (generally on the termination), of a noun to denote relation.

According to this definition, there is in the Irish language, strictly speaking, but one case different from the nominative, namely, the genitive, for all the other relations are expressed by the aid of prepositions and verbs; but as prepositions modify the beginning and ending of some nouns, another case can be admitted, which may properly be called *casus præpositionis*, by reason of its depending on a preposition always expressed. Most Irish grammarians, however, following the plan of the Latin grammars, have given the Irish nouns six cases, and this, though unnecessary, may be done without incommoding the learner in the slightest degree, as the six cases are well suited for the purposes of grammatical construction.

The nominative and accusative are always the same in form, and are only distinguished by their position, and connexion with other words in the sentence.

The dative and ablative cases are always alike in form, and are never used except after a preposition, which can never be left understood, as in Latin or Greek. These two might therefore be conveniently made one case, and called *casus præpositionis*, as Sanctius calls the ablative in Latin, although in that language the

ablative sometimes expresses the relation without the preposition.

Although a change of termination is made in what is called the dative or ablative feminine in the singular, and in both genders in the plural, still the termination does not in any one instance express the relation without the preposition, so that it may be regarded as a form of the noun used in junction with a preposition, to express a certain relation, and not a form which expresses that relation of itself, as the ablative case in Latin sometimes does. Some Irish grammarians have attempted to classify the prepositions according as they are dative or ablative in signification; but the distinction is useless, as the form of the noun is the same whether the preposition means *to* or *from*, and nothing can be gained by any classification of prepositions, except such as would point out the exact relations expressed by them, which the classification under the heads of dative and ablative does not effect. The fact is, that the introduction of an ablative case into Irish is altogether useless, for the reason just given; or, in other words, it is useless to introduce a dative, because it is always the same as the ablative. There is but *one case* influenced by prepositions, and it would be useful, for the sake of distinction, to give it a name; but as neither the term *dative*, derived from the verb *do*, to give, nor *ablative*, from the verb *aufero*, to take away, would be a sufficiently definite name for this case, which comes after all the simple prepositions, the best term that can be invented for it would be the *prepositional case.*

It will be seen also that the accusative of all nouns in the modern language is, without a single exception, the same as the nominative. Stewart, who paid great attention to the analogies of the Erse and Irish dialects, as far as he could become acquainted with them through printed books, came to the conclusion that there is no accusative case of nouns in the Gælic different in form from the nominative, and no ablative different from the dative. He defines the nominative thus: "The nominative is used when any person or thing is mentioned as the *subject* of a proposition or question, or as the object of an action or affection."—*Elements of Gælic Grammar*, first edit., p. 48.

Haliday, however, makes a difference between the accusative and nominative plural, by making the accusative always terminate in α, as bάꞃꝺα for bάιꞃꝺ; but no such difference is observable, at least in the modern language, for the nominative terminates in α as often as the accusative. See *O'Brien's Irish Grammar*, pp. 50, 51, where he says, that "some writers terminate their nominatives plural generally in α, e, or ȯ; thus, ꝼeαꞃα for ꝼιꞃ, coꞃꝼα for coιꞃꝼ, olcα for uιlc, bάꞃꝺα for bάιꞃꝺ, ceolτιȯ for ceolτα, ꞃιġ̇τ̇ιȯ for ꞃιġ̇τ̇e, bolʒα for buιlʒ."

The nominative and vocative feminine are always alike in the termination.

The genitive and vocative masculine are always alike in the termination.

SECTION 3.—*Of Declensions.*

The general rules by which the cases are formed are called declensions.

In declining nouns the formation of the cases generally depends on the gender and the last vowel of the nominative, and hence the last vowel of the nominative is appropriately called the characteristic vowel.

The number of the declensions is varied by the different writers on Irish grammar; but the author, after the most attentive comparison of their systems, and the closest consideration of the variations of the nouns of the language, as spoken and written, has come to the conclusion that all their inflections can be reduced under five general rules or declensions, as shall be presently pointed out.

Stewart makes but two declensions, which he distinguishes by the quality of the last, or characteristic vowel, making the first declension comprehend those nouns whose characteristic vowel is broad, and the second those whose characteristic vowel is small. Haliday took up the notion that the formation of cases depends

altogether on the last vowel of the nominative, and thus reduced all the nouns of the language under seven declensions. Dr. Neilson makes but four declensions, and appears to have been guided more by the gender in the arrangement of them than by the characteristic vowel; and it is true that the gender has more influence on the formation of the cases than any ending of the nominative.

The fact is, that the declension cannot be discovered until the gender is first known, and that even then the characteristic vowel of the nominative is no absolutely certain guide; it is, no doubt, a help to suggest what declension the noun may be of, but cannot, in very many instances, be relied on, and the learner will discover that, as in Latin, Greek, and other ancient languages, so in Irish, he must learn the gender and genitive case singular of most nouns by reading, or the help of a dictionary.

Before the learner proceeds to study these declensions it will be necessary that he should attend to two accidents of inflection which characterize the Irish language, namely, *attenuating* and *making broad* the characteristic vowel. They are called by the Irish caol-uġaḋ, attenuation, and leaṫnúġaḋ, making broad. Thus á is attenuated by being changed into ái; and ai is made broad by being changed into a, and so with other vowels and diphthongs; as in the following Table:

ATTENUATION.			MAKING BROAD.		
á	into	ái.	ai	into	a.
a	„	ai, irreg. oi, ui.	aoi	„	ao.
ao	„	aoi.	ei	„	ea.
éa	„	éi, irreg. eoi.	eoi	„	eo.
ea	„	ei, irreg. i.	i	„	ea.
eo	„	eoi, irreg. iui.	iai	„	ia.
io	„	i.	iui	„	iu.
ia	„	ei, iai.	oi	„	o.
iu	„	iui.	uai	„	ua.
ó	„	ói.	ui	„	u, o.
o	„	oi, irreg. ui.			
ú	„	úi.			
u	„	ui, irreg. oi.			
ua	„	uai.			

In the spoken language throughout Ireland o short is attenuated to ui, and a to oi; but in Connaught a is seldom so attenuated, for the sound of the a is retained in the oblique cases, as na clainne, of the children; na slaite glaine, of the clean rod, not na sloite, or sluite gloine, as in Munster. The orthography found in ancient manuscripts proves the correctness of the Connaught pronunciation in this particular, as baill for boill, members, *Cor. Gloss.*, *voce* Nescoit.—See p. 85.

There are some examples of anomalous attenuation, as sgian, a knife, sgine, sgin; biadh, food, bídh; mac, a son, meic, or mic, &c.

In all printed books, and in most manuscripts of the last four centuries, final ċ becomes g, when attenuation takes place, as bealaċ, a road, gen. bealaig; but in very ancient Irish manuscripts, and in all printed books in the Erse or Scotch Gælic, the ċ is retained.

In the inscription on the cross of Cong, now in the Museum of the Royal Irish Academy, g is used in the genitive, but not aspirated, as, Oraid do Muredach U Dubthaig do senoir Erend, "a prayer for Muredach O'Dubthaig, senior of Ireland." But on the stone cross in the village of Cong, the same name is written U Dubthaich. Mr. Mac Elligott, of Limerick, in his observations on the Gælic language, published in the Transactions of the Gælic Society of Dublin, states it as his opinion, that this ancient form in ċ is the best mode of orthography, and after giving several examples from the Book of Lecan, and an old copy of the Festiology of Aengus, to shew that the final ċ of the nominative is retained in the genitive singular and in the nominative plural, recommends it to be generally made use of. But we have seen that the tendency of the language is, in its inflections, to change the harder consonants into the softer ones, as c into g, t into d, p into b, &c.; and Mac Elligott himself, who had paid close attention to the analogies and tendencies of this language, finds in the spoken dialect of Munster a fact, which suggests a strong objection to the adoption of ic in the modern orthography, namely, that the final g in this inflection is pronounced without an aspiration, as sleascaig, bodaig, artig, &c., which in other parts of Ireland are pronounced sleascaiġ, bodaiġ, artiġ, and which in Scotland are written *flescaich*, *bodaich*,

&c. The fact is, that the ʒ in this inflection is so distinctly pronounced with its radical sound in Munster, that a native of that province would look upon the substitution of ċ or ch in its place as a very strange innovation.

The pronunciation of ʒ in this inflection is one of the strongest characteristics of the Munster dialect.

FIRST DECLENSION.

The first declension comprises nouns of the masculine gender which are attenuated in the genitive singular. In the singular, the nominative, dative, and accusative are the same, and the genitive and vocative terminate alike. In the plural, the nominative terminates generally like the genitive singular, the genitive like the nominative singular; the dative is formed by adding aıb to the nominative singular. The vocative plural is formed by adding a to the nominative singular.

The initial changes caused by prefixing the article and simple prepositions have been already pointed out in treating of aspiration and eclipsis.

bárd, a poet, *masc.*

Simple Form.

SINGULAR.		PLURAL.
Nom.	bárd.	báird.
Gen.	báird.	bárd.
Dat.	bárd.	bárdaıb.
Voc.	a báird.	a bárda.

Articulated Form.

SINGULAR.		PLURAL.
Nom.	an bárd.	na báird.
Gen.	an báird.	na m-bárd.
Dat.	o'n m-bárd.	ó na bárdaıb.

Sꞃoṫán, a streamlet, *masc.*

Simple Form.

SINGULAR.		PLURAL.	
Nom.	ꞃꞃoṫán.	Nom.	ꞃꞃoṫáɪn.
Gen.	ꞃꞃoṫáɪn.	Gen.	ꞃꞃoṫán.
Dat.	ꞃꞃoṫán.	Dat.	ꞃꞃoṫánaɪḃ.
Voc.	a ṙꞃoṫáɪn.	Voc.	a ṙꞃóṫána.

Articulated Form.

SINGULAR.		PLURAL.	
Nom.	an ꞃꞃoṫán.	Nom.	na ꞃꞃoṫáɪn.
Gen.	an ꞇ-ꞃꞃoṫáɪn.	Gen.	na ꞃꞃoṫán.
Dat.	ó'n ꞇ-ꞃꞃoṫán.	Dat.	ɒo na ꞃꞃoṫánaɪḃ.

Ꝑáꞃaċ, a wilderness, *masc.*

Simple Form.

SINGULAR.		PLURAL.	
Nom.	ꝑáꞃaċ.	Nom.	ꝑáꞃaɪġe, or ꝑáꞃaċa.
Gen.	ꝑáꞃaɪġ.	Gen.	ꝑáꞃaċ.
Dat.	ꝑáꞃaċ.	Dat.	ꝑáꞃaɪġɪḃ.
Voc.	a ṙáꞃaɪġ.	Voc.	a ṙáꞃaċa.

Articulated Form.

SINGULAR.		PLURAL.	
Nom.	an ꝑáꞃaċ.	Nom.	na ꝑáꞃaɪġe, or ꝑáꞃaċa.
Gen.	an ṙáꞃaɪġ.	Gen.	na ḃ-ꝑáꞃaċ.
Dat.	ó'n ḃ-ꝑáꞃaċ.	Dat.	ó na ꝑáꞃaɪġɪḃ.

General Rules for the Formation of the Cases.

The genitive case singular is formed from the nominative by attenuating the characteristic vowel, according to the table already given, p. 78. With the article the initial consonant of the genitive singular is aspirated, or (if it be ꞃ) eclipsed by ꞇ.—See p. 61.

Haliday remarks that all polysyllables take both the proper and improper attenuation, unless the last vowel be accented, as ɒoṫċuɪꞃ,

or ꝺoṫċaiꞅ, but this arises more from the unsettled state of the orthography of the language than any grammatical principle.—See remarks on the obscure sounds of the vowels, p. 6.

The dative singular always terminates like the nominative. With the article the initial consonant is eclipsed.—See p. 62, Rule 2.

Haliday states that the dative singular is formed by making broad the genitive, as "nom. coꞅp, gen. coiꞅp, or cuiꞅp, dat. coꞅp, or cuꞅp." And it is true that some ancient, and even modern writers, have attempted to introduce a difference between the dative and nominative forms of some few nouns of this declension, as nom. ꝼeaꞅ, a man; dat. ꝼioꞅ, anciently ꝼiꞅ, as uꞅċuꞅ ꝺo'n ḟiꞅ ꝼiꝺċilli, "a cast of the chess-man," *Battle of Magh Rath*, p. 36; nom. ceann, a head; dat. cionn, anciently cinꝺ, as ꝼoꞅ a cinꝺ, "on her head," *Id.*, p. 16; also nom. olc, evil; dat. ulc. In an ancient vellum copy of Cormac's glossary, now in the Library of the Royal Irish Academy, the form ulc is found after the preposition o, under the word ƀuananꝺ, as ȝeniꞇheꞅ buan o ambuan, .i. maiꞇh ó ulc, i. e. "good is produced from evil." But in a copy of this Glossary preserved in the Library of Trinity College, H. 2. 16, it is written o olc, as in the present spoken language. The word poꞅꞇ, a port, is also sometimes written puꞅꞇ, in the dative, as a b-Puꞅꞇ Ƨáiꞅȝe, "in Waterford."—*Keat. Hist.* pp. 158, 168. The word cꞅann, a tree, is also found written cꞅunn in the dative, as ꝺo'n cꞅunn, in an old life of St. Moling. From these examples it will appear that some effort was made by the old writers to make a dative or ablative form for nouns of this declension, but no trace of this form remains in the modern language.

The accusative singular is always the same as the nominative in form, and is distinguished from it, as in English, only by its position in the sentence and its relation to the verb.

The vocative singular always terminates like the genitive singular, and has always prefixed the interjec-

tions a or O, which aspirate the initial consonant, if it be of the aspirable class.

The nominative plural is generally like the genitive singular.

Some writers form the nominative plural of many nouns of this declension by adding a or u short to the nominative singular, as giall, a hostage; nominative plural, gialla, or giallu, for geill, as, giallu Erenn ocus Alban, "the hostages of Ireland and Scotland," *Battle of Magh Rath*, p. 4; fear, a man, is made firu in the nominative plural, as firu in domain, for fir an domain, *Id.*, p. 12; maer, a steward, makes maera, instead of mair, or maoir, *vide id.*, p. 16; gar, a sprig, makes gara in the nominative plural, as Ocus ir i a fromo ceċa nona iar toċt funn uġ co leiṫ, ocus trí gara do bior na Boinne, "and his dinner each evening, after returning here, is an egg and a half, and three sprigs of the water cresses of the Boyne," *Id.*, p. 18; ceann makes ceanna, or cinn, as cinn deġdaine, "the heads of good men," *Id.*, p. 42; arm makes arma, *vide id.*, p. 68.—See particular rules for the formation of the nominative plural, p. 86.

The genitive plural terminates like the nominative singular, but when the article is expressed the initial consonant is eclipsed, r being always excepted.—See p. 62.

The dative plural is generally formed by adding aiḃ to the nominative singular. But when the nominative plural does not terminate like the genitive singular, then the dative plural is formed from the nominative plural by dropping final e, and adding ib.—See p. 87.

This termination ib of the dative plural is very seldom used in the spoken Irish of the present day, except in the county of Kerry, where, however, it is as often made the termination of the nominative plural. It should be remarked also, that this termination is not *always* found in plural nouns, even in the best manuscripts,

after the simple prepositions; but this is perhaps owing more to the carelessness of Irish writers than to any real grammatical principle. Mr. Patrick Lynch, who had a native knowledge of the modern Irish, states, in his *Introduction to the Irish Language*, that "a man would be laughed at in the country, were he to say, ꞇaḃaiꞃ ꝼeuꞃ ꝺo na caiꞃliḃ, or ꝺo caꞃalluiḃ, give hay to the horses; instead of ꞇaḃaiꞃ ꝼeuꞃ ꝺo na caꞃuil. However, ꝼeaꞃ, a man, and a few other monosyllabic words, are an exception to the above, as we say, na ꝼeaꞃaiḃ, oꞅ na ꝼeaꞃaiḃ, ꝺo na ꝼeaꞃaiḃ," &c. &c.—p. 11. It should be also remarked, that in the best manuscripts the dative plural is frequently formed by adding a or u short to the nominative singular, as Ꞇa naeṁu Eꞃenn, for Ꞇe naoṁaiḃ Eiꞃeann, "with the saints of Erin."—*Battle of Magh Rath*, p. 4; ꝺo ꝼeꞃ-ṫain ꝼáilꞇi ꝼꞃiꞅ na ꞃiꝝu, "to bid welcome to the kings," *Id.*, p. 24; ꝼꞃi h-Ullꞇu, "with the Ultonians," *Id.*, p. 34; iꞇiꞃ na ꞅloꝝu, "between the hosts," *Id.*, p. 36; Ro ꞃáiꝺ Ꝺoṁnall ꝼꞃi a ṁaeꞃu ocuꞅ ꝼꞃi a ꞃeċꞇaiꞃiu, "Domhnall said to his stewards and law-givers," *Id.*, p. 16; ꝼꞃiꞅ na h-aꝺnaclu, for leiꞅ na h-aꝺnaclaiḃ, "with the graves," *Cor. Gloss.*, *voce* Ꝼe; "*Dicunt hoc Scoti, Goibne Goba faciebat hastas*, ꝼꞃi ꞇeoꞃa ꝝꞃeꞅꞅa, the Scoti say that Goibne, the smith, made the spears with three processes," *Id.*, *voce* Neꞅcoiꞇ.

The accusative plural is, in the modern language, always like the nominative.

Haliday makes the accusative plural different from the nominative plural, but no trace of this difference is to be found in the modern Irish language, although in some ancient manuscripts the accusative is sometimes found to terminate in a, or u short, while the nominative terminates like the genitive singular; as ꝝiallа for ꝝeill, hostages; ꝼiꞃu for ꝼiꞃ, men; maeꞃa for maeiꞃ, stewards; aꞃma, or aꞃmu, for aiꞃm, arms; ꝝaꞅa for ꝝaiꞅ, sprigs; ciṅꝺu for ciṅn, heads; coꞃꞃa for cuiꞃꞃ, bodies; muꞃa, or múꞃu, for múiꞃ, as ocuꞅ ꞃo ṫoꞃaiṅꝺ ꞅium ꞅeċꞇ múꞃu móꞃ-aiꝺḃli imon ꝺun ꞅiṅ, "and he drew seven great walls around that fort."—*Battle of Magh Rath*, p. 6. But the accusative is also frequently found to terminate exactly like the nominative, as ꞃo ġaḃ ꝺiṅ oṁun na naeiṁ, "then fear seized the saints."—*Id.*, p. 38.

Particular Rules for the Formation of the Genitive Case Singular in Monosyllables of the First Declension.

Monosyllables whose characteristic vowel is a, or o short, have generally the improper attenuation in the genitive singular, as corp, a body, gen. sing. cuirp; torc, a hog, gen. tuirc; crann, a tree, gen. croinn; cnoc, a hill, gen. cnuic; fonn, land, gen. fuinn; clog, a bell, gen. cluig; log, a track, gen. luirg.

Some modern Irish writers have rejected this irregular attenuation, and written coirp for cuirp, cnoic for cnuic, foinn for fuinn, but this, although sometimes found in ancient manuscripts, and tending to simplify the language, is not borne out by the general authority of the best mauuscripts, nor of the spoken language in any part of Ireland. In the spoken language throughout the province of Connaught, as has been already remarked, the a is scarcely ever changed to oi in attenuation, and this is in conformity with the ancient language; as in *Cormac's Gloss.*, *voce* Fertur, where in chraind, of the tree," occurs for the modern an croinn; and in an old Life of St. Moling, where the word crann, a tree, is similarly inflected, as téit a mullach in chraind, "he climbs to the top of the tree."

Monosyllables characterized by éa (long) or eu, have two forms of the genitive singular, as géad, a goose, gen. géid, or geoid; éan, a bird, gen. éin, or eoin; béal, a mouth, gen. béil, or beoil; sgéal, a story, gen. sgéil, or sgeoil; tréan, a hero, gen. tréin, or treoin; but the latter form is seldom used, except in poetry, or poetical prose.

Monosyllables characterized by ea (short) form the genitive singular by changing ea into ei (short), and sometimes into i short, as each, a steed, gen. eich; breac,

a trout, gen. bric; ceann, a head, gen. cinn; fear, a man, gen. fir; neart, strength, gen. neirt, or nirt; ceart, justice, gen. ceirt, or cirt.

Monosyllables having eo as their characteristic diphthong have also two forms of the genitive singular; the first, which is regular, and the form most generally used in prose, and in the spoken language, is obtained by changing eo into eoi; the second, which is irregular, and seldom used, except in poetry, by changing eo into iui, as ceol, music, gen. ceoil, or ciuil; feol, a sail, gen. feoil, or fiuil.

Monosyllables characterized by ia, form the genitive singular, by changing ia into éi (long), as iarg, a fish, gen. eirg; Niall, a man's name, gen. Néill. But from this rule must be excepted Brian, a man's name, which makes Briain in the genitive singular; fiadh, a deer, which makes fiadh; Dia, God, which makes Dé, not Déi; biadh, food, which makes bídh, and a few others.

Duald Mac Firbis, in his genealogical work, which he commenced in 1650, almost invariably writes such genitives with a single e, as Néll, for Néill.—See *Tribes, &c., of the Hy-Fiachrach*, p. 16, note *m*. Peter Connell also adopted the same system in parts of his manuscript Irish Dictionary, but left it off in others.

Particular Rules for the Formation of the Nominative and Dative Plural of the First Declension.

Some nouns of this declension form the nominative plural by adding a to the nominative singular, as fiach,

a debt, fiaċa, debts; leabar, a book, leabhra, books; ubhall, an apple, ubhla, apples.

Others add ta, or ṫa, as sgéal, a story, sgéalta, stories (but it has also the form sgéala); seol, a sail, seolta, sails; ceol, music, ceolta; néal, a cloud, makes néalta; múr, a wall, or mound, makes múra, or múrṫa; cogadh, war, makes cogṫa.

Many nouns of this declension, terminating in aċ, form the nominative plural from the genitive singular by adding e, as aonaċ, a fair, gen. sing. aonaigh, nom. pl. aonaighe; so ualaċ, a burden, makes nom. pl. ualaighe; mullaċ, a summit, mullaighe; éadaċ, cloth, éadaighe; bealaċ, a pass, bealaighe; órlaċ, an inch, orlaighe.

When the nominative plural has a different form from the genitive singular, the dative plural of regular nouns is, without exception, formed from it in this and all the other declensions; as sgéal, sgéalta, dat. pl. sgéaltaibh; cogadh, cogṫa, cogṫaibh; aonaċ, aonaighe, aonaighibh; as a n-aonaighibh agus a g-comhdháluibh coiṫċionna, "at general fairs and assemblies[d];" mullaċ, mullaighe, mullaighibh; bealaċ, bealaighe, bealaighibh, and, by syncope in old manuscripts, beilghe, beilghibh; éadaċ, éadaighe, éadaighibh[e].

In the spoken Irish some few nouns of this declension, ending in ár, form the nominative plural by adding aċa to the nominative singular, as clár, a board, or a plain, nominative plural, cláraċa; but cláir is the plural used by correct writers, as Is na cláir síos go Sionainn, "and the plains down to the Shannon."—*O'Heerin.*

[d] Keat. Hist. p. 57.

[e] Cormac's Gloss., *voce* Legam.

See *Battle of Magh Rath, Additional Notes*, p. 340 ;—leaċar, leather, leaċraċa; others add laiċ, as éan, or éun, a bird, éunlaiċ, birds, as gur ab ann tigoíd eunlaiġ Eirionn d'á ngrian-gorad, "it was thither the birds of Ireland were wont to come, to bask in the sun."—*Keat. Hist.*, p. 32. But éin is the regular plural.

Some nouns of this declension, of more than one syllable, suffer syncope in the nominative plural, as ubball, an apple, nom. pl. ubla (for ubalta); and some suffer syncope and attenuation, as dorar, a door; rolur, light; and torad, fruit; which make dóirre, roilre, toirċe, in the nominative plural, and dóirrib, roilrib, toirċib, in the dative plural.

Some suffer syncope and attenuation, and add e, to form the nominative plural, as cainġean, a covenant, nom. pl. cainġne, dat. pl. cainġnib; daingean, a fastness, daingne, daingnib; fuíġeall, a sound, fuíġle, fuíġlib; geimheal, a fetter, geimhle, geimhlib; éigear, a learned man, éigre, éigrib; cléireaċ, a cleric, cléirigh, cléirċib[f].

SECOND DECLENSION.

This declension, which comprises by far the greater number of the feminine nouns of the language, is distinguished by the ending of the genitive singular, which has always a small increase. When the characteristic vowel of the nominative singular is broad, the genitive is formed by attenuation and a small increase[g], but when slender by the increase only. The dative singular is

[f] Battle of Magh Rath, p. 24.

[g] I say *small increase*, because, although in modern Irish books and manuscripts this increase is almost invariably the vowel e short, in ancient manuscripts it is oftener i, and sometimes iu.

formed from the genitive by dropping the increase, and the vocative always terminates like the nominative. The nominative plural is formed from the nominative singular by adding a broad increase[h], when the characteristic vowel is broad, and a small increase when the characteristic vowel is small; the genitive plural terminates like the nominative singular, and the dative is formed from the nominative plural by adding ıḃ, as in the following examples:

Cailleać, a hag.

Simple Form.

SINGULAR.	PLURAL.
Nom. cailleać.	Nom. cailleaća.
Gen. caillıġe.	Gen. cailleać.
Dat. caillıġ.	Dat. cailleaćaıḃ.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an ċailleać.	Nom. na cailleaća.
Gen. na caillıġe.	Gen. na g̃-cailleać.
Dat. ó'n g̃-caillıġ.	Dat. ó na cailleaćaıḃ.

[h] This broad increase is a in the modern language, but in ancient manuscripts it is often u, and sometimes o. Dr. Neilson makes the nominative plural terminate in *adh*, but for this he has no authority, or even analogy, ancient or modern. In the present spoken dialect in the province of Connaught, the plurals of some nouns of this declension are formed by adding aíḃ (the ı long) to the nominative singular, as cailleaćaíḃ, for cailleaća; carógaíḃ, for caróga, coats; but this form, which is not found in ancient or correct modern manuscripts, should be considered a provincial peculiarity, and should not be taken into consideration, in fixing the orthography of the general language.

To this declension belong all the feminine nouns in the language terminating in óg, which are principally diminutives, and are all declined according to the following example:

Fearnóg, the alder tree.

Simple Form.

SINGULAR.	PLURAL.
Nom. fearnóg.	Nom. fearnóga.
Gen. fearnóige.	Gen. fearnóg.
Dat. fearnóig.	Dat. fearnógaib.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an fearnóg.	Nom. na fearnóga.
Gen. na fearnóige.	Gen. na b-fearnóg.
Dat. ó'n b-fearnóig.	Dat. ó na fearnógaib.

Many nouns of this declension, like those of the first, take the irregular attenuation, as clann, children, gen. sing. cloinne, dat. sing. cloinn; long, a ship, luinge, luing; mong, mane, muinge, muing. But in the province of Connaught the regular attenuation is always preserved, particularly when the characteristic vowel is a, as clann, clainne, clainn; lann, a blade, lainne, lainn; and these forms are of very frequent occurrence in the Books of Lecan and Ballymote, which were compiled in North Connaught in the beginning of the fifteenth century.

Some few nouns of this declension, of more than one syllable, suffer syncope, as inis, an island, gen. inse, and when broad are attenuated in the penultimate syllable, as sluasad, a shovel; losad, a kneading trough; coinneall, a candle; obair, a work; which make in the genitive singular sluaisde, loisde, coinnle, oibre, which last makes oibreacha in the nominative plural. Deoch, a drink, is quite irregular, making dighe in the genitive, and digh in the dative singular; but it has a regular plural, deocha.

Particular Rules for the Formation of the Nominative Plural of the Second Declension.

When the characteristic vowel of the nominative singular is slender[i] the nominative plural is formed from it by adding a small or slender increase.

Examples.—Maoin, wealth, nom. pl. maoine, as "do b̓ert maíne mórа dóib̓, he gave them rich presents," *Battle of Magh Rath*, p. 42; cúiſ, a cause, nom. pl. cúiſe, or cúiſi, as "ʒé do b̓ádar ad̓b̓al-ċúiſi eli ic Conʒal 'man coṁerġi ſin, though Congal had other great causes for this rebellion," *Id.*, p. 110; earnail, a kind, nom. pl. earnaile, *Id.*, p. 118; ʒnúiſ, the countenance, nom. pl. ʒnúiſe, or ʒnúiſi, as "a nʒnúiſi fri lár, their faces to the earth."—*Keat. Hist.*, p. 125.

Some nouns of this class form the plural, either by adding a small increase or the termination eanna, as luib̓, an herb, nom. pl. luib̓e, or luib̓eanna, but the latter form, which is like the Saxon plural termination *en* (as in *oxen*, *women*), is more general, and better than the former, because more distinct and forcible. But nouns of this declension, terminating in éim, as léim, a leap; céim, a degree; béim, a blow; ṙéim, a course,

[i] Some words of this declension are in the best manuscripts indifferently made broad or slender in the nominative singular, as muinteaṙ, or muinteiṙ, a people, or family; ſinſeaṙ, or ſinſiṙ, ancestry; aimſeaṙ, or aimſiṙ, time; maidean, or maidin, the morning; aoſ, or oiſ, an age. And in the spoken language, words of this declension are made slender in one district, and broad in another; for example, coſ, a foot, and cluaſ, an ear, which are always broad in other parts of Ireland, are pronounced coiſ and cluaiſ in the *casus rectus* in the county of Kilkenny. From this and other facts it is quite clear that all feminine nouns, which form the genitive singular by a small increase, belong to one declension.

or progress, and some others, with their compounds, have the latter form only, and are thus declined:

SINGULAR.	PLURAL.
Nom. an ċéim.	Nom. na céimeanna.
Gen. na céime.	Gen. na g-céimeann.
Dat. ó'n g-céim.	Dat. ó na céimeannaiḃ.

Some nouns of this declension suffer syncope, and form the plural by adding eaḋa, as inis, an island, nom. pl. inseaḋa. The word coill, a wood, makes coillte, and linn, a pool, linnte.

Particular Rules for the Formation of the Genitive Case Plural.

It has been stated above, in the general rules prefixed to this declension, that the genitive plural terminates like the nominative singular, but it should be added here:

1. That when the characteristic vowel of the nominative singular is slender, the genitive plural sometimes drops the slender vowel, as uair, an hour, gen. pl. na n-uar, as "cloictech teneaḋ do aicsin ic Rus dela fri sé noi n-uar, a steeple of fire was seen at Rusdela for the space of nine hours[j]."

2. When the nominative plural is formed by adding te to the nominative singular, the genitive plural is formed from it by adding aḋ, or oḋ, as coill, a wood, nom. pl. coillte, gen. pl. na g-coilteaḋ, or na g-coiltioḋ, as "ois do báḋar iomaḋ coiltioḋ timċioll an

[j] Book of Ballymote, fol. 141, *a*.

ɗꞃoma ꞃoɪn, for there were many woods around that hill[k]."

3. When the nominative plural terminates in anna, the genitive plural is formed from it by dropping the a, as na ʒ-céɪmeann, of the steps; na m-béɪmeann, of the blows; na luɪḃeann, of the herbs.

THIRD DECLENSION.

The third declension comprises nouns of the masculine and feminine gender, which have a broad increase in the genitive singular.

The dative singular always terminates like the nominative.

When the characteristic vowel is broad the nominative plural is formed from the nominative singular by adding a broad increase, and when slender a slender increase[l], and the genitive and dative plural are formed as in the second declension, as in example:

Tꞃeaꞃ, masc., a battle.

SINGULAR.		PLURAL.	
Nom.	tꞃeaꞃ.	Nom.	tꞃeaꞃa.
Gen.	tꞃeaꞃa.	Gen.	tꞃeaꞃ.
Dat.	tꞃeaꞃ.	Dat.	tꞃeaꞃaiḃ.

To this declension belong all derivative abstract nouns in aċt, which are all of the feminine gender, as mallaċt, a curse; ɗáꞃaċt, boldness; cꞃóɗaċt, bravery;

[k] Keat. Hist., p. 25.

[l] This broad increase is generally a, anna; the slender increase is ɪɗe, in modern Irish, and eaɗa, or eɗa, in ancient manuscripts.

mórḋaċt, greatness. Also derivative abstract nouns terminating in eaṙ, which are all of the masculine gender, as cáiṙḋeaṙ, friendship; aoiḃneaṙ, delight; ṙuaiṁneaṙ, tranquillity; ṫinneaṙ, sickness. This latter class sometimes form the genitive like nouns of the first declension, as:

Aoiḃneaṙ, masc., delight.

SINGULAR.	[*Wants the Plural.*]
Nom. aoiḃneaṙ.	
Gen. aoiḃneaṙa, or aoiḃniṙ.	
Dat. aoiḃneaṙ.	

Mallaċt, fem., a curse.

SINGULAR.	PLURAL.
Nom. mallaċt.	Nom. mallaċta.
Gen. mallaċta.	Gen. mallaċt, or mallaċtan.
Dat. mallaċt.	Dat. mallaċtaiḃ.

These two classes of nouns most generally want the plural number, as being names of abstract ideas.

To this declension belong all short monosyllables of the masculine gender, and such as terminate in ắṫ, ŭċt, úċt, ŭl, ŭṙ, ŭṫ, as caṫ, a battle; ḋaṫ, colour; uċt, the breast; ḋṙúċt, dew; ġul, lamentation; luṙ, a leek; ṙṙuṫ, a stream. And many in áṫ, as áṫ, a ford; bṙáṫ, the day of judgment; bláṫ, a flower; ṙġáṫ, a shadow. Of these such as are characterized by u short change ŭ into ŏ in the genitive singular, as uċt, oċta; ṙṙuṫ, ṙṙoṫa; ġul, ġola; luṙ, loṙa; also, ġuṫ, a voice, makes ġoṫa; ġṙuṫ, curds, ġṙoṫa; cṙuṫ, shape, cṙoṫa, &c.

To this declension also belong all verbal nouns in aċt, áil, and aṁain, as ṫeaċt, coming, which makes

in the genitive singular ꞇeaċꞇa; ʒaḃaıl, taking, ʒaḃála; ꞇóʒḃáıl, raising, ꞇóʒḃála; ʒeallaṁaın, promising, ʒealaṁna; leanaṁaın, following, leanaṁna; caıleaṁaın, losing, caılleaṁna, those in the latter terminations always suffering syncope.

To this declension also belong many names of men, as Aoḋ, Aonġuſ, Ḋıaꞃmaıḋ, Ḋonnchaḋ, Ꝑeaꞃġuſ, Muꞃċaḋ, Oılıoll, which form their genitives by postfixing a short. Under it, also, may be classed Aınmıꞃe, Ꞓoċaıḋ, Ꝑıaċꞃa, Luġaıḋ, which sometimes form their genitives by suffixing a, and sometimes aċ, or eaċ, as Ꞓoċaḋa, or Ꞓaċaċ, Ꝑıaċꞃaċ, Lóġa, Lúġḋaċ, or Luíġḋeaċ.

To this declension also belong all short monosyllabic nouns characterized by ıo short (written with a single ı in old manuscripts), which form the genitive singular by changing ıo into ea short, as blıoċꞇ, milk; cıoṫ, a shower; bıoꞃ, a spit; cꞃıoſ, a girdle; cꞃıoṫ, trembling; ꝑıoſ, knowledge; lıonn, ale; lıoſ, a fort; ſlıoċꞇ, progeny; ſıoc, frost; ꞃıoċꞇ, shape, which make in the genitive singular bleaċꞇa, ceaṫa, beaꞃa, cꞃeaſa, cꞃeaṫa, ꝑeaſa, leanna, leaſa, ſleaċꞇa, ſeaca, ꞃeaċꞇa.

To this declension also belong all verbal nouns terminating in aḋ, eaḋ, and uġaḋ, which form their genitives singular like their passive participles, as ḋaóꞃaḋ, condemning, gen. sing. ḋaoꞃṫa; ꝑoıllſıuġaḋ, revealing, gen. sing. ꝑoıllſıġṫe.—See passive verb. They have sometimes, though rarely, a second genitive formed by attenuation, as ḋaoꞃaıḋ, ꝑoıllſıuġaıḋ, but this is

not to be approved of, as it is seldom to be met with in good manuscripts.

Some nouns ending in aḋ, which have two consonants in the middle, insert a vowel, for the sake of euphony, between these consonants, in forming the genitive singular, and change aḋ to ta, as ionȝnaḋ, wonder, gen. sing. ionȝanta; tionnrȝnaḋ, beginning, tionnrȝanta; cornaḋ, defence, coranta; aḋraḋ, adoration, aḋarṫa; cunnraḋ, a covenant, cunnarṫa.

On the other hand, some suffer syncope, as aȝallaṁ, a dialogue, which makes in the genitive singular aȝalṁa; riaġail, a rule, riaġla; ríoġan, a queen, ríoġna; díoġail, revenge, díoġla; colann, the body, colna; olann, wool, olna; ꝼrioṫólaṁ, an attendant, ꝼrioṫolṁa; ꝼurái̇leaṁ, order, ꝼurái̇lṁe; déanaṁ, doing, makes déanṁa, but déanaḋ makes déanta.

All personal nouns in óir, or éóir, which are all of the masculine gender, belong to this declension, and form the gen. in óra; and these masculine nouns ainm, a name; ȝreim, a morsel; naiḋm, a lien, a covenant; ȝnaiḋm, a knot; maiḋm, a defeat; ꝼeiḋm, exertion; teiḋm, a disease, which make, in the genitive singular, anma, ȝreama, naḋma, ȝnaḋma, maḋma, ꝼeaḋma, teaḋma, and form their plurals by adding nna to the genitive singular, as anmanna, ȝreamanna[m], &c.

To this declension also belong many feminine nouns ending in ir (short), which make the genitive singular in aċ, as láir, a mare, which makes, in the genitive singular, láraċ; dair, the oak, daraċ; laȝair, a flame, laȝraċ; treóir, vigour, treoraċ; beoir, beer, beoraċ; and the proper names Teaṁair, Tara, and

[m] Haliday erroneously makes these nouns belong to his fourth declension, which includes nouns which have a small increase in the genitive singular.—See his *Gælic Grammar*, p. 39.

Feóir, the river Nore, which make Tearṁraċ, Feóraċ. From this rule must be excepted máṫair, a mother, which makes máṫar, not máṫraċ.

The following feminine nouns, which are characterized by i short, are somewhat irregular: fuil, blood; toil, the will; mil, honey, which make in the genitive singular, fola, tola, mealа; but most others are regular, as cluain, a bog island; cáin, tribute; móin, a bog; táin, a flock; which make in the genitive singular, cluana, cána, móna, tána.

To this declension belong a few masculine nouns, ending in ir, forming the genitive singular by dropping the i, as aṫair, bráṫair, a brother; which make in the genitive singular aṫar, bráṫar.

A few masculine nouns of this declension, ending in aṁ, make the genitive singular in an, as breiṫeaṁ, a judge; ceiṫeaṁ, the month of May; feiṫeaṁ, a debtor; úáileaṁ, a cupbearer; úileaṁ, the Creator; fealraṁ, a philosopher; oireaṁ, a ploughman; also the feminine noun talaṁ, which makes talṁan; but some poets make it masculine, and write talaiṁ in the genitive singular, to answer their rhymes.

Particular Rules for the Formation of the Nominative and Dative Plural of the Third Declension.

It has been stated in the general rule prefixed to this declension, that the nominative plural is formed from the nominative singular by adding a broad or small increase according to the characteristic vowel of the latter. The following rules will further assist the learner in forming the plurals of particular classes of nouns:

1. Some add a, or nna to the genitive singular, as dat, colour, nom. pl. data, or datanna; sruṫ, a stream, nom. pl. sroṫa, or sroṫanna; sioṫ, a shower, nom. pl. seaṫa, or seaṫanna; and the dat. pl. is

formed from the nom. pl. by adding ıḃ, as ɗaṫaıḃ, or ɗaṫannaıḃ, &c.

The following nouns-masculine, aınm, a name; ʒṛeım, a morsel; naıɗm, a lien; ɾnaıɗm, a knot; maıɗm, a defeat; ʈeıɗm, a disease, form their nominatives in the same way; and their plural, by adding nna to the genitive singular, as anmanna, ʒṛeamanna, naɗmanna, ɾnaɗmanna, maɗmanna, ʈeaɗmanna; datives plural by adding ıḃ to the nominative, as anmannaıḃ, ʒṛeamannaıḃ, naɗmannaıḃ, ɾnaɗmannaıḃ, maɗmannaıḃ, ʈeaɗmannaıḃ.

2. Personal nouns in óıṛ, or eóıṛ, form the nominative plural from the nominative singular by adding ıɗe in the modern language, and eɗa in the ancient, as ɾeanóıṛ, an old man, nom. pl. ɾeanóıṛıɗe, or ɾenóıṛeɗa; and the dat. pl. is formed from the nom. pl., as ɾeanóıṛıɗıḃ, or ɾenóıṛeɗaıḃ.

Haliday forms the nominative plural of nouns of this class in oıṛe, oṛa, or óṛċa; but for these terminations he gives no authority. Dr. Neilson forms it by adding ıġ, as ꝼıġeaɗóıṛ, a weaver, ꝼıġeaɗóıṛıġ. But the fact is, that these writers have given these terminations without any written authority, being guided by the pronunciation, or by conjecture, for this termination is written eɗa, or ſɗa, in ancient manuscripts, and íɗe by the best modern writers, as in the following examples in Keating's *History of Ireland*, where ɗlıġṫeóıṛ, a lawyer, is written in the nominative plural ɗlıġṫeóıṛıɗe; and aıṛʒṫeóıṛ, a plunderer, aıṛʒṫeoıṛıɗe; ex. a n-ɗlıġṫeóıṛıɗe ꝼéın ɗ'a n-ʒaıṛıɗ ɗṛeıṫıoṁaın, *suos juridicos quos vocant Brehones*, p. 15; ʈıllıɗ aıṛʒṫeóıṛıɗe aınɗıúıɗe Ɵıṛıonnaċ ɗ'á ɗ-ʈıġ, *revertuntur impudentes grassatores Hiberni domum*, p. 106.

3. The nouns bṛeıṫeaṁ, a judge; ꝼeıċeaṁ, a

debtor; ɗáıleaṁ, a cup-bearer; ꝼealɣaṁ, a philosopher; oıɾeaṁ, a ploughman, form the nominative plural from the genitive singular by attenuating the final consonant, as bɾeıṫeaṁaın, ꝼeıċeaṁaın, ɗáıleaṁaın, ꝼealɣaṁaın; and, somewhat contrary to the usual rule, form the dative plural from the nominative singular by adding naıḃ, as bɾeıṫeaṁnaıḃ, ꝼeıċeaṁnaıḃ, ɗáıleaṁnaıḃ, ꝼealɣaṁnaıḃ.

4. Feminine nouns ending in ıɾ (short) form the nominative plural from the genitive singular by adding a, as láıɾ, a mare, nom. pl. láɾaċa; laɣaıɾ, a flame, laɣɾaċa; ɗaıɾ, an oak, ɗaɾaċa, and, by syncope, in old manuscripts, ɗaıɾġe; máṫaıɾ, a mother, máṫɾaċa, and by attenuation, máıṫɾeaċa; paıɗıɾ, a prayer, paıɗɾeaċa; eaɣaıɾ, a layer, or litter, eāɣɾaċa. To these may be added the masculines aṫaıɾ, a father, and bɾáṫaıɾ, which make aıṫɾe, or aıṫɾeaċa, and bɾáıṫɾe, or bɾáıṫɾeaċa. Of all these the dative plural is formed from the nominative plural by adding ıḃ, according to the general rule already laid down, p. 87.

5. A few feminine nouns of this declension ending in ın short, form the nominative plural from the nominative singular by adding ɾe, or ɾı, as cluaın, a meadow, or bog island, nom. pl. cluaınɾe, or cluaınɾı; móın, a bog, móınɾe, or móınɾı; ɾáın, a flock, ɾáınɾe, or ɾáınɾı. These also form the dative plural from the nominative plural, according to the general rule, as cluaınɾıḃ, móınɾıḃ, ɾáınɾıḃ.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE PLURAL OF NOUNS OF THE THIRD DECLENSION.

The general rule is, that the genitive plural terminates like the nominative singular, but the following are exceptions:

1. When the nominative plural ends in anna, the genitive plural is formed from it by dropping the final a, as dathanna, colours, gen. pl. na n-dathann; madhmanna, defeats, gen. pl. na madhmann; dromanna, ridges, or hills, gen. pl. na n-dromann, as go d-tarla imroran eatorra um feilb na d-tri n-dromann ar fearr baoi a n-Eirinn, "until a contention arose between them about the possessing of the three best hills in Ireland[n]."

2. Personal nouns in eoir, or óir, form the genitive plural from the genitive singular by adding ċ, as fean-óir, an old man, gen. sing. feanóra, gen. pl. feanóraċ, as amail ar follus a n-agallamh na feanóraċ, "as is clear in the dialogue of the seniors[o]."

3. When the nominative plural is formed from the nominative singular by adding te, or ti, the genitive plural is formed from the nominative plural by adding adh, and sometimes odh, in the modern language, as cluain, cluainte, na g-cluainteadh; móin, a bog, móinte, na móinte; táin, táinte, na d-táinteadh.

It may perhaps be said, that this declension comprises so many varieties of formation of the genitive singular and nominative plural, that to class them nominally under the same declension is but

[n] Keat. Hist., p. 60. [o] Ibid., p. 29.

of little assistance to the learner. It should, however, be considered that in Latin the third declension, as given in our grammars, merely shews the last syllable of the genitive singular, without laying down rules for the various and uncertain modes in which the additional consonants of the genitive singular are formed from the nominative singular, as in lac, *lactis;* onus, *oneris;* salus, *salutis;* os, *oris;* os, *ossis;* onus, *oneris;* corpus, *corporis;* lapis, *lapidis;* poema, *poematis;* caput, *capitis*, &c. And the student must remember, that these various endings of the genitive singular are not learned from a grammar, which merely states that the third declension is known by the genitive singular ending in *is*, and the dative in *i*, but from a dictionary, or from a practical knowledge of the language.

FOURTH DECLENSION.

This declension comprises nouns of the masculine and feminine gender ending in vowels, and which have no final change in the singular number. The nominative plural is generally formed from the singular by adding ıṫe, or aıṫe, in the modern language, and eṫa, or aṫa, in the ancient; and the dative plural is formed from the nominative plural by adding ıḃ.

Ɛarḃa, fem., a defect.

Simple Form.

SINGULAR.	PLURAL.
Nom. earḃa.	Nom. earḃaıṫe, or earḃaṫa.
Gen. earḃa.	Gen. earḃaṫ.
Dat. earḃa.	Dat. earḃaıṫıḃ, or arḃaṫaıḃ.
Voc. a earḃa.	Voc. a earḃaıṫe, or a earḃaṫa.

Articulated Form.

SINGULAR.	PLURAL.
Nom. an earḃa.	Nom. na h-earḃaṫa.
Gen. na h-earḃa.	Gen. na n-earḃaṫ.
Dat. ó'n earḃa.	Dat. ó na h-earḃaṫaıḃ.

It should be remarked here, that some writers often close words of this description with a quiescent ḋ, as eaṙḃaḋ. In the ancient manuscripts, instead of the plural termination ıḋe, or aıḋe, aḋa is almost always used, and the ḋ is generally left unaspirated, as óṙ ba h-ınmeaṙta a n-eaṙbaḋa, "for their losses were not considerable." —*Battle of Magh Rath*, p. 110. The dative plural is formed from the nominative plural by adding ıḃ, as ḋalta, a foster-son, nom. pl. ḋalṫaḋa, dat. pl. ḋalṫaḋaıḃ, as ṙoṙ mo ḋalṫaḋaıḃ ṙeıṙın, *Id.*, p. 12, for the modern aṙ mo ḋalṫaíḋıḃ ṙéın, "on my own foster-sons." But Keating and the Four Masters frequently put ıḋe, or uıḋe, in the nominative plural, and íḋıḃ, or uíḋıḃ, in the dative plural, as ṗe ʒıollaıḋıḃ, *Keat. Hist.*, p. 144; ḋo ċṙıṙíḋıḃ ċalmaın, "of earthen ramparts."—*Annals of the Four Masters, ad. ann.* 1600. It is highly probable that the ancients pronounced this termination aḋa as two syllables, giving ḋ a guttural sound. In some parts of Ireland, aṙna, a rib, makes aṙnaċa in the nominative plural.

To this declension belong all personal nouns in aıḋe and aıṙe. The former make the nominative plural in aıḋṫe, as ṙnaṁuıḋe, a swimmer, nom. pl. ṙnaṁuıḋṫe; and the latter in ṗeaḋa, and, in the modern language, ṗıḋe, as ıaṙʒaıṙe, a fisherman, nom. pl. ıaṙʒaıṗeaḋa, or ıaṙʒaıṗıḋe.

Keating, however, who may be considered one of the last of the correct Irish writers, often writes ṗeaḋa, as ʒo ḋ-ṫáṙlaḋaṙ ıaṙʒaıṗeaḋa ṗıṙ, "so that fishermen met him."—*Keat. Hist.*, p. 71.

The termination uıḋe is pronounced at present nearly like *uee*, in the English word *queen* (but without any of the consonantal sound of *w*), in the singular; but its plural uıḋṫe is pronounced short throughout the southern half of Ireland.

Many other nouns of this declension ending in aoı, ıḋe, ıʒe, form the nominative plural by adding ṫe, or inserting ṫ before the final vowel, as ḋlaoı, a lock of hair;

ꞅaoı, a learned man; ɒꞃaoı, a druid, ꞅlıġe, a way; bꞃıġe, force: ɒlıġe, a law; cꞃoıɒ̇e, the heart, which make, in the nominative plural, ɒlaoıṫe, ꞅaoıṫe, ɒꞃaoıṫe, ꞅlıġṫe, bꞃıġṫe, ɒlıġṫe, cꞃoıɒ̇ṫe, and in the dative plural ɒlaoıṫıḃ, ꞅaoıṫıḃ, ɒꞃaoıṫıḃ, ꞅlıġṫıḃ, bꞃıġṫıḃ, ɒlıġṫıḃ, cꞃoıɒ̇ṫıḃ.

The nouns ꞇeınne, fire; baıle, a town; léıne, a shirt; aıṫne, a commandment, make, in the nominative plural, ꞇeınnꞇe, baılꞇe, léınꞇe, aıṫeanꞇa, and in the dative plural ꞇeınnꞇıḃ, baılꞇıḃ, léınꞇıḃ, aıṫeanꞇaıḃ.

Ɒuıne, a person, is quite irregular, making ɒaoıne in the nom. pl. and ɒaoınıḃ in the dative plural.

In the province of Connaught, the plural of baıle is made baılꞇeaċaíɒ̇, which is very corrupt; and in the same province the termination íɒ̇ is given to many nouns in the plural number, which is never found in correct manuscripts, and which is unknown in other parts of Ireland, as ɒaoıníɒ̇, people, for ɒaoıne. And this termination is used not only in nouns, but even in the passive participles of verbs, as buaılꞇíɒ̇, for buaılꞇe, or buaılꞇı. The word ꞇeınne, fire, is also rather irregularly inflected in the provinces; it makes na ꞇeınneann in the genitive singular, and ꞇeınnꞇeaċa in the nominative plural, in the county of Kilkenny; but in the province of Connaught it makes na ꞇeınneaɒ̇ (pronounced na ꞇeınnıúɒ̇) in the genitive singular, and ꞇeınnꞇíɒ̇, or ꞇeınnꞇeaċaíɒ̇, in the nominative plural; and it should be remarked that na ꞇeınneaɒ̇, the genitive singular form of this word now used in Connaught, is found in ancient manuscripts, as in *Cormac's Glossary*, *in voce* aıṫınne, where we read aıṫle ꞇheneaɒ̇, "remnants of fire;" and in the *Book of Ballymote*, fol. 141, where we read cloıcṫech ꞇeneaɒ̇, "a steeple (or column) of fire." The word léıne, a shirt, which has no change at present in the singular number, is found written leıneaɒ̇ in the genitive singular, as in *Cormac's Glossary*, *voce* caımmꞃe. The word ꞃılı, a poet, is also sometimes made ꞃıleaɒ̇ in the genitive

singular, as Maen Mac Eoaine ainm an fhileadh, "Moen Mac Edaine, the name of the poet."—*Cor. Gloss., in voce* Mogh eime.

Nouns which end in a long vowel form the nominative plural by adding a, as anfó, misfortune, nom. pl. anfóa; iarghó, anguish, nom. pl. iarghóa; but a dh is sometimes inserted to prevent a hiatus, as anfhoḋa, iarghoḋa.

The genitive plural of this declension is sometimes formed from the nominative singular, and sometimes from the nominative plural; from the former by adding adh, as teinne, fire, gen. pl. na dh-teineadh, "of the fires[p];" comhairle, a council, gen. pl. na gh-comhairleadh, or na gh-comhairlidh[q]; Colla, a man's name, na dh-trí gh-Collaḋ, "of the three Collas[r];" file, a poet, reulta na dh-filidh, "the star of the poets[s];" féinne, a hero; o fhuiṫ-linntibh fola na dh-féinnidh, "from the streams of the blood of the heroes[t]." But when the nominative plural is formed from the nominative singular by adding te, or ṫe, the genitive plural should be formed from it by adding adh, as na m-bailteadh, na dh-teinnteadh, na faoiṫeadh; and when the nominative plural ends in adha, the genitive plural should be, and is, by the best writers, formed from it, by dropping the a, as earbadha, wants, gen. pl. na n-earbadh. It should be observed that some words are very irregular in forming this case, as draoi, a druid, which makes na n-druadh, and fraoi, a learned man, na fuadh, though

[p] Keat. Hist., p. 95.
[q] Id., p. 97.
[r] Id., p. 99.
[s] Id., p. 114.
[t] Id., p. 146.

some authors would write them na n-ɒraoiṫeaḋ, na ɾaoiṫeaḋ.

FIFTH DECLENSION.

This declension comprises nouns of the feminine, and some of the masculine gender, which add a consonant, generally n, or nn, in the genitive singular, and are attenuated in the dative. The nominative plural is generally formed from the genitive singular by eliding the vowel preceding n, and adding a; but some nouns of this declension form their plurals rather irregularly.

Lánaṁa, fem., a married couple.

SINGULAR.		PLURAL.	
Nom.	lánaṁa.	Nom.	lánaṁna.
Gen.	lánaṁan.	Gen.	lánaṁan.
Dat.	lánaṁain.	Dat.	lánaṁnaiḃ.
Voc.	a lánaṁa.	Voc.	a lánaṁna.

In this manner are declined ulċa, beard; ceaṫraṁa, a quarter; ealaḋa, science; ɒearna, the palm of the hand; ioṫla, a hay-yard; cuiɾle, a vein; uille, an elbow; coṁarɾa, a neighbour; meanma, the mind; ɒearɾa, a person; uɾɾa, the jamb of a door; ɒile, a flood. But ʒuala, a shoulder; ara, the kidney; ʒoḃa, a smith; leaca, a cheek; inʒa, a nail (of the finger, &c.); luɾʒa, the shin, are attenuated in the nominative plural, and make ʒuailne, áirne, ʒoiḃne, leicne, inʒne, luiɾʒne; and in the dative plural, ʒuailniḃ, airniḃ, leicniḃ, &c.

Teanʒa, a tongue, makes in the nominative plural teanʒṫa, and in the dative plural teanʒṫaiḃ.

The genitive plural of these nouns is exactly like the genitive singular, as ʒériṫeɾ altán beɾɾṫa ɾaeḃuɾ a luɾʒan, "sharper than a razor was the edge of their shins," *Battle of Magh Rath*, p. 20; miɾe menman, "madness of mind," *Id.*, p. 32.

The following names of places (which want the plural number,

except Αρα, which makes Αιρne) belong to this declension: Αlba, Scotland; Αρα, the island of Aran; Ταιllτe, Teltown, in Meath; Ειρe, Ireland; Ραοιρe, Reelion, in the county Kildare; and Αlṁα, Allen, in Kildare; which make in the genitive singular, Αlban, Αραn, Ταιllτeann, Ειρeann, Ραοιρeann, Αlṁαn; and in the dative, Αlbαιn, Αραιn, Ταιllτιnn, Ειριnn, Ραοιριnn, Αlṁαιn.

Lαċα, a duck, makes nα lαċαn in the genitive singular and genitive plural, and lαċuιn in the nominative plural; cu, a greyhound, with its compounds, makes, gen. sing. con, dat. sing. coιn, and nom. pl. coιnτe; bρó, a quern, or handmill, bρón, bρóιn, bρóιnτe; bo, a cow, bo, boιn, bα, and dat. pl. buαιḃ, as lán ɔe ḃuαιḃ, ocuſ ʒροιġιḃ, ocuſ τáιnτιḃ, "full of cows, flocks, and herds."—*Battle of Magh Rath*, p. 80.

There are a few nouns which some Irish writers inflect as if they belonged to this declension, while others inflect them as if they belonged to the fourth, as ꝼιle, a poet; αṁρα, an elegy; beαṫα, life; αρα, a charioteer; bιoȯḃα, an enemy; ρι, a king; and a few others, but the inflections of these nouns are not settled, and have been inflected differently by the best Irish writers, for example, one writes ρí, a king, ριġ, and preserves that form unaltered throughout the singular number; another makes ρι in the nominative, ριġ in the genitive, and ριġṫe in the plural, while a third, for the sake of distinction, writes ρí in the nom. sing., ριġ in the gen. sing., ρíoġα in the nom. pl., and nα ρíoġ in the gen. pl. Some write beαṫα, life, in the nom. sing., beαṫαȯ in the gen. sing., and beαṫαιȯ in the dat. sing.; while others write beαṫα throughout all the cases of the singular.

The noun cαρα, a friend, makes cαραɔ in the gen. sing., cαραιɔ in the dat. sing., and cαιρɔe in the nom. pl., as nι h-αιſcιȯ cαραɔ αρ ċαραιɔ, "it is not the request of a friend from a friend."—*Battle of Magh Rath*, p. 106. And in like manner are inflected bρáġα, the neck; Nuαȯα, a man's name; but some writers make these bρáġαιɔ, Nuαɔατ, in the nominative singular. Such nouns are therefore unsettled as to the forms of their nominative singular and inflections; poets have always used such of the forms as answered their measures and rhymes.

OF IRREGULAR SUBSTANTIVES.

The following nouns are quite irregular, and do not properly come under any of the above declensions, viz., Dia, God; lá, a day; cnu, a nut; ua, or O, a grandson; ga, a javelin; mí, a month; caorach, a sheep; cró, a hovel; brú, the womb; bean, a woman; ceo, a fog; cré, clay; which are declined as follows:

Dia, masc., God.

SINGULAR.	PLURAL.
Nom. Dia.	Nom. Dee, or Déidhe.
Gen. De.	Gen. Dia, or Déidheadh.
Dat. Dia.	Dat. Déibh, or Déidhibh.
Voc. a Dhé, or Dhia.	Voc. a Dhee, or Dhéidhe.

Lá, masc., a day.

SINGULAR.	PLURAL.
Nom. lá.	Nom. laetha, or láithe.
Gen. lae, or laoi.	Gen. laethadh, or láithe.
Dat. lá, or ló.	Dat. laethaibh, or láithibh.
Voc. a lá, lae, or laoi.	Voc. a laetha, or láithe.

Láithe is the form of the nominative plural generally found in good manuscripts, but laetha is also to be met with; and in the spoken language in most parts of Munster it is made laochanta.—See *Lynch's Introduction to the Irish Language*, p. 9. It is sometimes made láithe in the genitive plural, without the characteristic termination adh, as fé'r an oibriughadh romhainn fé láithe, "after the glorious work of six days."—*Battle of Magh Rath*, p. 94.

Cno, masc., a nut.

SINGULAR.	PLURAL.
Nom. cno.	Nom. cnoa, cna, cnaı.
Gen. cno, cnuı.	Gen. cnoḋ, cnuḋ.
Dat. cno, cnu.	Dat. cnoaıḃ, cnaıḃ.
Voc. a ċno, ċnuı.	Voc. a cnoa.

O, or Ua, masc., a grandson, or descendant.

SINGULAR.	PLURAL.
Nom. o, or ua.	Nom. uí, í.
Gen. uı, or ı.	Gen. ua.
Dat. o, ua.	Dat. uıḃ, ıḃ.
Voc. a uı, or a í.	Voc. a uı, or aı.

The Vocative is generally uı, as A uı Aınmıṛeach, "O grandson of Ainmire," *Battle of Magh Rath*, p. 14; A uı Ruḋṛaıġe, "O descendant of Rudhraighe," *Id.*, p. 204.

Ʒa, masc., a spear, or javelin.

SINGULAR.	PLURAL.
Nom. ʒa.	Nom. ʒaoı, ʒaeṫa, ʒaoıṫe.
Gen. ʒaí, ʒaoı.	Gen. ʒaṫ, ʒaeṫaḋ, ʒaoıṫeaḋ.
Dat. ʒa, ʒaı.	Dat. ʒaoıḃ, ʒaeṫaıḃ, ʒaoıṫıḃ.
Voc. a ġa, ġaoı.	Voc. ġaeṫa, ġaoıṫe.

This noun is also correctly written ʒaṫ, in the nominative, but in ancient manuscripts ʒa occurs more frequently, as ʒo ṛoıḃe cṛú a cṛíḋı ꝼoṛ ṛínɒ ın ġaí, "so that his heart's blood was on the head of the javelin," *Battle of Magh Rath*, p. 36; ꝼoṛʒum ɒo ʒaı, "a cast of a javelin," *Annals of Tighernach*, *ad. an.* 234.

Mí, fem., a month.

SINGULAR.	PLURAL.
Nom. mí.	Nom. míoṛa.
Gen. míoṛa, míṛ.	Gen. mıoṛ.
Dat. mıṛ, mí.	Dat. ṁíoṛaıḃ, míṛa, míṛu.
Voc. a ṁı.	Voc. a ṁíoṛa.

A meḋon míṛ Maı, "in the middle of the month of May," *Battle of Magh Rath*, p. 106; ꝼṛı ṫṛí míṛa, *Id.*, p. 24.

Caorc, fem., a sheep.

SINGULAR.		PLURAL.	
Nom.	caorc.	Nom.	caoirig.
Gen.	caorach.	Gen.	caorach.
Dat.	caorc.	Dat.	caorchaibh.
Voc.	a chaorc.	Voc.	a chaorcha.

Bru, fem., the womb.

SINGULAR.		PLURAL.	
Nom.	bru.	Nom.	broinn.
Gen.	broinn, or bruinne.	Gen.	broinn.
Dat.	broinn.	Dat.	broinnaibh.
Voc.	a bhru.	Voc.	a bhroinn.

Bean, fem., a woman.

SINGULAR.		PLURAL.	
Nom.	bean.	Nom.	mná.
Gen.	mná.	Gen.	ban.
Dat.	mnaoi.	Dat.	mnaibh.
Voc.	a bhean.	Voc.	a mhná.

Ceo, a fog, makes ciach in the genitive singular; cré, clay, makes criaibh; and cró, a hut, makes gen. sing. craoi, and nom. pl. craoite[u].

CHAPTER III.

ADJECTIVES.

SECTION 1.—*Declensions of Nouns Adjective.*

THERE are four declensions of adjectives, which are determined by the characteristic vowel, thus:

[u] Keat. Hist., p. 94.

FIRST DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel broad, are of the first declension, and are inflected, in the masculine gender, like the first declension of substantives, except that they always form the plural by adding α. In the feminine they are declined like the second declension of substantives.

Example.—Mór, great.

Singular.

MASC.	FEM.
Nom. mór.	Nom. mhór.
Gen. mhóir.	Gen. móire.
Dat. mhór.	Dat. mhóir.
Voc. mhóir.	Voc. mhór.

Plural.

Nom. mhora.	Nom. móra.
Gen. mór.	Gen. mór.
Dat. móra.	Dat. móra.
Voc. móra.	Voc. móra.

A few dissyllabic words of this declension are contracted in the genitive singular of the feminine, and in the nominative plural, as uasal, noble, uaisle; umal, humble, umla; seamar, fat, seimhe, seamhra; and some others.

The initial letter of the adjective, if an aspirable consonant, must be aspirated in the nominative, dative, and vocative of feminines, and in the genitive and dative, and vocative singular, and nominative plural of masculines. When the article is expressed, the genitive plural of the substantive, and its adjective, suffers eclipsis, and the dative singular of the substantive, as already

remarked, suffers eclipsis after all the simple prepositions, except ᴅe and ᴅo; and in this case also the initial of the adjective is eclipsed as well as that of the substantive, as o'n m-baıle g-céaᴅna, from the same town.

In ancient Irish manuscripts the dative plural of adjectives, as well as of substantives, often terminates in ıḃ, or aıḃ. This termination is very generally used in the old Irish historical tale called *Tain Bo Cuailgne*, of which there is a good copy preserved in *Leabhar na h-Uidhri*, and sometimes also in the *Battle of Magh Rath*, as le h-oꝼᴅaıb ımꞇꝼomaıḃ, "with heavy sledges," p. 238; ᴅoꝼbeıꝼ a ᴅı boıꝼꝼ ım aᴅıb lecnıb, "he places his two palms on his *two* cheeks," *Cor. Gloss.*, *voce* Imbaꝼ ꝼoꝼ oꝼnae. It is occasionally used even by the *Four Masters*, as in the following passage, at the year 1597: Ro gaḃꝼaꞇ Ꝺıa Ꝺuaın, Ꝺıa Maıꝼꞇ, agus Ꝺıa Ceuᴅaoın ag ᴅıúḃꝼaċaḃ an ḃaıle ᴅo ċaoꝼaıḃ ꞇꝼomaıḃ, ᴅoꝼannṁóꝼaıḃ ꞇeımꞇıġe a gonnaᴅaıḃ guṫ-áꝼᴅaıḃ, i. e. "on Monday, Tuesday, and Wednesday they continued to shoot at the castle with fiery heavy balls from their loud-roaring guns."

This termination is, however, never found in modern Irish books, and no trace of it is discoverable in the spoken language of the present day, except when the adjective is put substantively, as ᴅo boċꞇaıḃ, to the poor, &c.

Some writers form the plural of adjectives of this declension like that of substantives of the first declension, as in the *Battle of Magh Rath*, p. 22: áꝼ bıᴅ ımꝼeꝼnaıġ ꝼıꝼu Ꝼenn ımꝼı, "for the men of Ireland will be quarrelsome at it;" but no trace of this mode of inflection is found in the spoken language.—See *Syntax*.

SECOND DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel small, belong to this declension. The genitive singular feminine, and nominative plural of both genders are formed by postfixing e to the nominative singular. The genitive singular masculine never

takes any terminational change, as in the following example :

Example.—Mín, smooth.

Singular.

MASC.	FEM.
Nom. mín.	Nom. ṁın.
Gen. ṁín.	Gen. míne.
Dat. mín.	Dat. ṁín.
Voc. ṁín.	Voc. ṁín.

Plural.

Nom. ṁíne.	Nom. míne.
Gen. mín.	Gen. mín.
Dat. míne.	Dat. míne.
Voc. míne.	Voc. míne.

Some dissyllabic nouns of this declension are contracted in the genitive singular feminine, and in the nominative plural of both genders, as mılıꞅ, sweet, gen. sing. fem. mılꞅe ; aoıȯınn, delightful, gen. sing. fem. aoıȯne ; áluınn, beautiful, gen. sing. fem. áılne, and sometimes áılle.

THIRD DECLENSION.

To this declension belong all adjectives terminating in aṁaıl ; they suffer syncope and take a broad increase in the genitive singular and nominative plural of both genders, and in the dative and vocative plural of both genders.

Example.—Ʒeanṁaıl, lovely.

Singular.

MASC.	FEM.
Nom. ʒeanaṁaıl.	Nom. ʒ̇eanaṁaıl.
Gen. ʒ̇eanaṁla.	Gen. ʒ̇eanaṁla.
Dat. ʒ̇eanaṁaıl.	Dat. ʒ̇eanaṁaıl.
Voc. ʒ̇eanaṁaıl.	Voc. ʒ̇eanaṁaıl.

Plural.

MASC.	FEM.
Nom. ġeanaṁla.	Nom. ġeanaṁla.
Gen. ġeanaṁail.	Gen. ġeanaṁail.
Dat. ġeanaṁla.	Dat. ġeanaṁla.
Voc. ġeanaṁla.	Voc. ġeanaṁla.

FOURTH DECLENSION.

This declension comprises all adjectives ending in vowels. They have no terminational change in the modern language[v].

Example.—Ḋona, miserable.

Singular.

MASC.	FEM.
Nom. ḋona.	Nom. ḋona.
Gen. ḋona.	Gen. ḋona.
Dat. ḋona.	Dat. ḋona.
Voc. ḋona.	Voc. ḋona.

SECTION 2.—*Adjectives declined with Nouns.*

Adjectives beginning with mutable consonants are aspirated in the nominative singular feminine and in the genitive singular masculine, and also in the vocative singular of both genders; also in the nominative plural masculine if the noun ends in a consonant. When the article is expressed some writers aspirate and eclipse the

[v] The only exception in the modern language is the word ṫeiṫ, hot, which makes ṫeó in the plural. In the ancient language some exceptions to this rule may be met with, as beo, living, gen. sing. bi, as in Mac Ḋe bi, Son of the living God.

adjective like the substantive to which it belongs; but this, although perhaps more correct, is not general in the written or spoken language.

EXAMPLES OF A SUBSTANTIVE DECLINED WITH ITS ADJECTIVE.

Fear tréan (masc.), a puissant man.

SINGULAR.	PLURAL.
Nom. an fear tréan.	Nom. na fir tréana.
Gen. an fir tréin.	Gen. na b-fear d-tréan.
Dat. ó'n b-fear tréan, or d-tréan.	Dat. ó na fearaib tréana.
Voc. a fir tréin.	Voc. a feara tréana.

Súil gorm (fem.), a blue eye.

SINGULAR.	PLURAL.
Nom. an t-súil gorm.	Nom. na súile gorma.
Gen. na súla guirme.	Gen. na súl n-gorm.
Dat. do'n t-súil guirm.	Dat. do na suilib gorma.
Voc. a fúil gorm.	Voc. a súile gorma.

The late Mr. James Scurry, in his Review of Irish Grammars, published in vol. xv. of the Transactions of the Royal Irish Academy, p. 50, says, that "the dative singular of the adjective should be eclipsed, instead of being aspirated, when the article is used, except m or f followed by any consonant, except l, n, or r, as do'n b-fear m-breag, &c. In the plural number, the genitive masculine and feminine must suffer eclipsis, instead of aspiration, as na m-ban m-bread; and the genitive singular masculine must not be eclipsed, but aspirated, as an duine dobrónaic, an fir breag; and it retains its natural power in the genitive feminine, as na bo báine." The critic is here generally correct, but he should have acknowledged that, in most parts of Ireland, the preposition do causes aspiration, and that some writers aspirate the dative or ablative after the article, as laim fir an Gharran ard, "near Garranard."—*Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 336. It should be re-

marked here, that consonants are aspirated in the plural merely for the sake of euphony, and not to distinguish the gender; for whenever the noun to which the adjective belongs terminates in a vowel, the initial consonant of the adjective retains its natural sound, as ceoltα bınne, sweet melodies. But when the plural of the noun terminates in a consonant, then the initial of the adjective is aspirated, as ꝼıꝛ ṁóꝛα, great men. In the genitive plural, when the article is expressed, the initial of the adjective is generally eclipsed, as well as that of the noun, as ceannuꝛ na g-coıg g-coıgıoḋ, "the sovereignty of the five provinces," *Keat. Hist.*, p. 22; ó Shıonaınn na n-gaꝛꝛḋa n-glan, "from the Shannon of fine fields," *Id.*, p. 24; a g-cıonn ꝼeaċċ m-blıaḋna n-ḋeg, "at the end of seventeen years," *Id.*, p. 35; ceangal na g-cúıg g-caol, "the fettering of the five smalls," *Id.*, p. 79; ḋan na m-ban n-ḋaeꝛ, "the fate or lot of the bondwomen," *Cor. Gloss.*, *voce* Cumal. And when the adjective begins with a vowel, it has n prefixed, as na ḃ-ꝼeaꝛ n-áluınn, of the fair men. Some writers also eclipse the initial of the adjective, as well as that of the noun to which it belongs, in the dative or ablative case, when the article is expressed, as ᵭıg ꝼoꝛ ugḋaꝛ oıle ꝼe Seaṅċuꝛ aꝛ an g-coṁaıꝛ-ıoṁ g-ceuḋna, "another historical author agrees with the same computation," *Keat. Hist.*, p. 27; ꝼıꝛ an ḃ-ꝼeaꝛ g-cꝛıṫıꝛ g-coṁ-lán, "with the fiery portly hero," *Id.*, p. 45; ḋaꝛ ꝼoṫꝛuıg aꝛ an ḋ-ᵭuınn ḋ-ꝛeın, "as he bathed in the mighty flood," *Id.*, *ibid.*; 'ꝼan ḃ-ꝼaıꝛge g-caoıl ṫéıḋ ıꝛ ın aıgeın, "in the narrow sea which goes into the ocean," *Id.*, p. 29. When the noun begins with a vowel, and the adjective with a consonant, the n is not prefixed to the noun, because the n of the article is enough to answer the sound, as ag ꝼo maꝛ ᵭıg ꝼeaṅċaıḋe oıle leıꝛ an áıꝛıoṁ g-céuḋna, "thus another historian agrees with the same computation," *Id.*, *ibid.* Where it is to be observed that, according to the strict grammatical principle, leıꝛ an áıꝛıoṁ g-ceuḋna should be leıꝛ an n-áıꝛıom g-ceuḋna. But there are some who think that in this, and such similar sentences, the n belongs to the initial vowel of the noun, and that the a stands for the article; and that it should therefore be printed leıꝛ a' n-áıꝛıoṁ g-ceuḋna: and doubtlessly

this would represent the grammatical principle with sufficient clearness, though it would perhaps be better to use the n of the article and the vocal prefix, or eclipsing n, together. When the substantive begins with a consonant, and the adjective with a vowel, the euphonic n is placed before the adjective by some writers, and as often omitted by others. When the initial of the adjective is p pure, some writers prefix c to it in the dative or ablative, as 'p an domhan c-proip, in the eastern world.

When the substantive and adjective both begin with consonants admitting of eclipsis, some will eclipse both in the articulated dative, or ablative singular, as o'n b-port nglan, from the fine bank, or fort; while others will eclipse the substantive, and aspirate the adjective, as ar an n-Gréig mheadónaigh, .i. Migdonia, po ghluair Partholán, "from Middle Greece, i. e. Migdonia, Partholan set out." *Keat. Hist.*, p. 30.

Some writers aspirate the articulated dative of the noun, and eclipse the adjectives belonging to it, as ir in phort iadh-ghlan nghorm nghle, "in the fair-landed, blue, fair port," *Id.*, p. 31. But this is very irregular, and not to be imitated.

Mr. Scurry was of opinion that the analogies of the language declared for eclipsis in this instance, and that Irish scholars should agree in adopting it. But he had no reason for this but the following, which he often stated to the writer, namely, that the adoption of eclipsis in this instance would tend to make the language regular, and more easily learned, and that eclipsis tends to give more nerve and strength to the language than aspiration; for example, that do'n b-fear (*do'n var*), to the man, as it is spoken in the county of Kilkenny, preserves more of the root of the word and of the force of the language than do'n fhior (*do'n ir*), or do'n fhear (*do'n ar*), as spoken in other parts of Ireland. It must be acknowledged, however, that do'n fhior, or do'n fhear, is more supported by the authority of the written language, and more general in the living language throughout Ireland.—See the *Syntax*.

EXAMPLE OF AN ADJECTIVE BEGINNING WITH A VOWEL DECLINED WITH A SUBSTANTIVE.

Aill árd (fem.), a high cliff.

SINGULAR.	PLURAL.
Nom. an aill árd.	Nom. ailte árda.
Gen. na h-ailte áirde.	Gen. na n-aill n-árd.
Dat. o'n aill aird.	Dat. do na h-ailtib ardaib.
Voc. a aill árd.	Voc. a ailte árda.

The late Mr. Scurry, already referred to, was of opinion that, according to the analogy of this language, the articulated dative or ablative singular should be always eclipsed when beginning with a consonant, and should have n prefixed when with a vowel, and that we should write do'n n-aill n-áird, not do'n aill áird, as laid down in the text. But the writer, after a careful investigation of ancient and modern manuscripts, and of the spoken Irish language in every part of Ireland, has not been able to find any authority for this mode of inflection; although it must be acknowledged that some writers frequently prefix n to adjectives beginning with vowels, not only in the dative or ablative, but even in the nominative.

SECTION 3.—*The Degrees of Comparison.*

There are in this, as well as in all languages, three degrees of comparison, the positive, the comparative, and the superlative.

The form of the adjective to express the comparative degree is the same as that which denotes the superlative, and they are distinguished from each other by

the structure of the sentence[w]. In the modern language the form of the adjective, which denotes these degrees, in all regular adjectives, including even those terminating in amail, is like the genitive singular feminine, as geal, white; níor gile, whiter; an rud ir gile 'r an domhan, the whitest thing in the world.

In all perfect sentences the comparative is usually followed by ioná, than, and when preceded in the sentence by any verb, except the assertive verb ir, it has níor prefixed. The superlative is preceded by the article, as in the French language, or the assertive verb ir, and followed by such words or phrases as de, or do, of; a measg, amongst; ar bith, in the world, in existence; as tá sé níor milse ioná mil, it is sweeter than honey, or ir milse é ioná mil; talamh ir ísle iter dá thalamh i áirde, "lower land between two higher lands, *Cor. Gloss.*, *voce* Etarce; an lá ir giorra 'ran m-bliadain, "the shortest day in the year;" ir tú ir áilne de mnáib, "thou art the fairest of women;" áilliu do fearaib domain do, iter deilb ocus decelt, "he was the fairest of the men of the world, both in his countenance and attire," *Id.*, *voce* Brull; ó'n dath ir aire[g]da nominatur, "it is named after the most remarkable colour," *Id.*, *voce* Gabur; mar ir ferr ro fédadar, "as best they were able," *Battle of Magh Rath*, p. 222.

When the assertive verb ir, or ar, begins the sentence, nior cannot be used, as ir fearr mé iona tu, I am better than thou. The particle níor is a contraction of the noun ní, or níd, a thing, and the assertive verb ir, and is often found written as two words in very ancient manuscripts, as gid airdmo fírfer ní ir mó, "though a prince

[w] This appears a defect in the language, but it should be borne in mind that the Irish is not more defective in this particular than the French, in which no change takes place in the adjective to denote either the comparative or superlative degree, and where the Englishman says *grand, grander, grandest*, the Frenchman says *grand, plus grand, le plus grand*, the superlative being distinguished from the comparative by the prefixed article and the definitive phrase which follows in the sentence.

should ask more," *Poem attributed to St. Columbkille*, preserved in H. 3. 18, p. 320. It is sometimes written niar, nira, and nibur. The preterite form of ir is also often found after ní, as in the following sentence: Ráidid na Románaig fíu ann fin iar na b-furtaigt doíb, naċar foċar doíb féin teaġt ar eaċtra ní ba mó d'á g-cabrúgad, "the Romans then said to them, after having relieved them, that it was no advantage to themselves to come *any more* upon an expedition to relieve them," *Keat. Hist.*, p. 206; an tan do ċógnad ní ba mo do ġeunaim, "when he desired to do more," *Id.*, p. 121.—See the *Syntax*, Part II., Sect. 2, for the construction of the comparatives.

Another form of the comparative in ter, or tir, frequently occurs in ancient manuscripts, but of which no trace is observable in the present spoken language. The following examples of its use will give the learner a sufficient idea of its nature and construction: duibitir ór find a fiacail, "yellower than gold *were* the points of his teeth," *Cor. Gloss.*, *voce* Full; meitir dorna mogad a ḋurna, "larger than the fists of slaves *were* his fists," *Id.*; gilitir foċonad a larfair fium, "brighter than burning firewood *was* its flame," *Id. voce* Foċonnad; ir glaiscir buga ind ala súil, ir dubiġir druim in daíl in t-sruil aile, "bluer than the hyacinth *was* the one eye, blacker than the back of the beetle was the other eye," *Leabhar na Huidhri;* tri mile ceol n-examail ceċ oen claraċ fil oc claiscetul imme, ocus binnithir ilcheolu domain ceċ ceol fo leith oibrige, "three hundred different kinds of music in each choir which chants music around him; sweeter than the various strains of the world is each kind of them," *Visio Adamnani*, *Leabhar Breac*, fol. 127, *b*, *b*; ocus no lingdís frir in corad écne mór, ba meitir colpdaig firind ceċ écne dib, and large salmons used to leap the weir, "larger than bull heifers each salmon of them" (H. 2. 16. p. 392.) ḋa gilitir sneaċta a ḋurr, ba dergaitir loiscthi corcra a gnuis, "whiter than snow *was* his body, ruddier than the flame the sheen of his cheek," *Vit. Moling;* ba gilitir sneaċta a súile agus a b-fiacla, agus ba duibitir gual gabonn gaċ ball aile díob, "whiter than snow their eyes and their teeth, and blacker than the smith's coal every other part of them,"

Keat. Hist., p. 149. The reader is also referred to Observations on the Gælic Language, published in the Transactions of the Gælic Society of Dublin, pp. 36, 37, and to the Battle of Magh Rath, published by the Irish Archæological Society, pp. 20, 64, where several other examples of this form of the comparative degree will be found. This form comprises in it the force of the conjunction ıonά, than, or of the ablative case in Latin; thus, ʒılıṫeꞃ ꞅneaċta expresses the same idea as níoꞅ ʒıle ıonά ꞅneaċta, whiter *than* snow, *candidior nive.* When the noun following this comparative is of the feminine gender it is always in the dative or ablative, from which it is quite clear that the construction is the same as that of the Latin, when the ablative case is used after the comparative; thus, ʒılıṫeꞃ ʒéıꞅ, whiter *than* the swan, is of the same construction as *candidior cycno.*

Sometimes the preposition ꞅꞃı is placed after this form of the adjective and between it and the noun, in which case it expresses a comparison of equality, as ʒlaıꞅıtıꞃ ꞅꞃı buʒa, green *as* the hyacinth; meoıteꞃ ꞅꞃı mulba oı ċaꞃꞃaıc, large as a mass of a rock. Some Irish grammarians, as the late Mr. Scurry, and from him the anonymous author of an Irish Grammar lately published in Dublin, have attempted to account for this form by stating that it is an amalgamation of an abstract noun formed from the adjective and the preposition taꞃ, beyond; so that according to them ʒılıṫeꞃ ʒꞃéın, when properly analysed, and literally translated, would be "a brightness *beyond*, i. e. exceeding the sun." In my opinion, however, this conjecture is far from being true, for the preposition ꞅꞃı, the lé of the moderns, which is often found immediately following this form, shews that teꞃ could not be a preposition, but that it must be regarded as a termination of the adjective, like the English *ter* in *better*, and the Greek τερος. Haliday, who had some acquaintance with the Persian language, thinks that it is the same as the Persian comparative in *tar*, as *khub*, *khubtar*, fairer, which he supposes cognate with the Irish caeṁ, caıṁṫıꞃ. For a curious disquisition on the terminations of the comparative degree in general, the reader is referred to "The English language," by Professor Latham, c. viii. p. 235, *et sequent.*

The signification of the adjective is heightened by various particles prefixed, as ṙáṙ, ṙó, ḟíoṙ, an, úṙ, &c., but these do not constitute degrees of comparison, or, at least, what is understood by the term in the grammars of other languages.

Hence the Rev. Paul O'Brien is mistaken in his notion that the bards, "in the glow of poetic rapture, upon the common superlative raised a second comparative and superlative, and on the second also raised a third comparative and superlative." This, however, is an error of the grammarian's own judgment, founded in ignorance of the philosophy of language. We might as well call such phrases in Latin, as *valde bonum, facile princeps, &c.* second comparatives or superlatives.

The preposition ᴅe, of, is often postfixed to the comparative form of the adjective, so as to form a synthetic union with it; thus, ġlıᴅe, the whiter of; ṙıaıᴅe, the longer of; ḟeṙṙᴅe, the better of.

This should not be considered a second form of the comparative, as Stewart, and from him Haliday, have stated, but a mere idiomatic junction of ᴅe, i. e. ᴅe é, of it, with the comparative form of the adjective, which has nothing to do with the nature of the adjective more than if it were separated from it, for ıṙ ḟeṙṙᴅe ċu ṙın, "thou art the better of that," can bear to be resolved to ıṙ ḟeṙṙ ċu ᴅe ṙın, *es melius tu de eo*, from which we clearly perceive that ḟeṙṙᴅe is not a second form of the comparative degree.—See the *Syntax*, Part II., Sect. 2.

When adjectives are compounded with particles, or other adjectives, the prefixed word or particle aspirates the initial consonant (if aspirable) of the word to which it is prefixed, as ṙáṙ-ṁaıṫ, exceedingly good; ḟíṙ-ġlıc, truly cunning, or acute.

O'Molloy and O'Brien, both natives of Meath, have made an

exception to this rule, but it is at present general in the south and west of Ireland. The local exceptions, which are chiefly made for the sake of euphony, shall be pointed out in the Syntax, and in Chap. X., treating of derivation and composition.

The following adjectives are irregular in their comparison; that is, they do not form their comparatives like the genitive singular feminine of their positives:

POSITIVE.		COMPARATIVE.
beag,	little,	níor lugha.
fada,	long,	níor faide, or fia, or fíre[x].
furuf, or uruf,	easy,	níor ura, or fura.
fogus,	near,	níor foigre, or foigse, neara[y].
gearr,	short,	níor giorra.
gar,	near,	níor goire.
maith, or deagh,	good,	níor feárr, or deach[z].
minic,	often,	níor minca[a].
mór,	great,	níor mó.
olc,	bad,	níor measa.
teith,	hot,	níor teo.
iomda,	many,	níor lia, more[b].
		níor túrca, or taorga, sooner[c].

[x] Cor. Gloss., *voce* Air.

[y] Keat. Hist., p. 160. Neara, though not used in the present spoken language, is of frequent occurrence in all the Irish MSS., as Ara aithir ar nerra do Eirinn, "*Ara airthir* is the nearest to Ireland."—*Cor. Gloss.*, *in voce* Air.

[z] Deach: is é luam ar deach boi a n-iarthar Eorpa, *Cor. Gloss.*, *voce* Manannan.

[a] Gaca minca do finnid uirde, "as often as he used to play upon it," *Keat. Hist.*, p. 71; ar a minca do beinid buaid g-corgair, *Keat. Hist.*, p. 72; ar a menci, *Cor. Gloss.*, *voce* Cim.

[b] Battle of Magh Rath, p. 204.

[c] Id., p. 12; written taorga, by *Keat.* in *Hist.*, p. 50; but túrca in the *Battle of Magh Rath*, p. 12. The word has no positive in the modern language; luath is now used to signify *soon*.

SECTION 3.—*Of Numeral Adjectives.*

As the cardinal and ordinal numbers have an influence on the nouns with which they are connected, a list of them is here subjoined. In the ordinals the substantive is placed between the unit and the decimal.

CARDINAL.	ORDINAL.
1. aon, éan, as aon ċoṙ, one foot.	1st. ċéaḋ, as an ċéaḋ ċoṙ[d].
2. ḋo, ḋá, ḋi, as ḋá ċoiṙ.	2nd. ḋaṙa, or ṫánaiṙṫe, as an ḋaṙa coṙ[f].
3. ṫṙí, ṫeoṙa[g], as ṫṙí coṙa.	3rd. ṫṙeaṙ, as an ṫṙeaṙ ċoṙ.
4. ceaṫaiṙ, ceiṫṙe, ceiṫeoṙa, as ceiṫṙe coṙa.	4th. ceaṫṙaṁaḋ, as an ceaṫṙaṁaḋ coṙ.
5. cúiẓ, as cúiẓ coṙa.	5th. cúiẓeaḋ, as an cúiẓeaḋ coṙ.
6. ṙé, as ṙé coṙa.	6th. ṙeiṙeaḋ.

[d] In ancient MSS., ċéḋ, ṫánuiṙṫe, ṫṙeṙ, are used for the modern ċéaḋ, ḋaṙa, ṫṙeaṙ, as In ċeḋ léim ṫṙa ṙo linẓ níṙ bo mó leo h-é ná ṙiach ṙoṙ beimn cnuicc; an léim ṫánuiṙṫe ṙo línẓ ni ṙaċaḋaṙ eṫiṙ h-é, ocuṙ ní ṙeaṫaṫaṙ imn a neiṁ no'n a ṫaluṁ ḋo ċoiḋ; an ṫṙeaṙ léim umoṙṙo ṙa linẓ iṙ aṅo ḋo ṙala h-e ṙoṙ caiṙeal na cilli, "after the first bound he made, he appeared no larger to them than a hawk on the summit of a hill; after the second, they saw him not at all, and they knew not whether he had passed into heaven or into the earth; by the third bound, he landed on the cashel [inclosing wall] of the church," *Vita Moling.;* ceoṅa, the first person, *Cor. Gloss.*, *voce* CORMAC; ainm ṙin ceṫna oṙce boi a n-Ḃṙíṅo, the name of the first *orce* [lap-dog] that was in Ireland, *Cor. Gloss.*, *voce* Moẓ eime.

[f] Ṫanaiṙṫe, *Cor. Gloss.*, *voce* Cliaṫaṙ ṙeḋ.

[g] Ṫeoṙa is used in the best MSS. for the modern ṫṙí, when the noun is expressed, as ṫeoṙa ṙiliḋ in ḋomain, .i. Ḣeber ó Ġṙeẓaib, ocuṙ Ḟeṙẓil ó Ċaṫmoaib ocuṙ Ruman o Ġoeḋelu, i. e. "the three poets of the world were Homer, of the Greeks; Virgil, of the Latins; and Ruman, of the Gaels," *Leabhar Breac*, fol. 12, *a*; aṙ aṫaiṫṫ na ṫeoṙa Aiṙne aṅo, "for there are three Arans" [islands], *Cor. Gloss.*, *in voce* Aiṙ; ceṫeoṙa ḋuilli ṙaiṙ, "four leaves upon him," *Id.*, *voce* Ḋoṙṙ; ṫeoṙa ṙeṙba ṙiṙa, .i. ṫṙi ba ṙinḋa, "three white cows," *Id.*, *voce* Ḟeṙb.

CARDINAL.	ORDINAL.
7. ꝛeaċt, as ꝛeaċt ȝ-coꝛa.	7th. ꝛeaċtṁaḋ.
8. oċt, as oċt ȝ-coꝛa.	8th. oċtṁaḋ.
9. noí, as noí ȝ-coꝛa.	9th. naoṁaḋ, or noiṁeaḋ.
10. ꝺeiċ, as ꝺeiċ ȝ-coꝛa.	10th. ꝺeaċṁaḋ.
11. aon-ꝺéaȝ, as aon-ċoꝛ-ꝺéaȝ.	11th. aonṁaḋ-ꝺéaȝ, as an ꝺ-aonṁaḋ coꝛ ꝺéaȝ.
12. ꝺo-ꝺeaȝ, or ꝺá-ꝺéaȝ, as ꝺá ċoiꝛ ꝺéaȝ.	12th. ꝺaꝛa-ꝺéaȝ, as an ꝺaꝛa coꝛ ꝺéaȝ,
13. ꝛi-ꝺéaȝ, &c., as ꝛí coꝛa ꝺéaȝ.	13th. ꝛieaꝛ-ꝺéaȝ, as an ꝛieaꝛ ċoꝛ ꝺéaȝ.
14. ceaṫaiꝝ-ꝺéaȝ, &c., as ceiṫꝛe coꝛa ꝺéaȝ.	14th. ceaṫꝛaṁaḋ-ꝺéaȝ, as an ceaṫꝛaṁaḋ coꝛ ꝺéaȝ.
15. cúiȝ-ꝺéaȝ, as cúiȝ coꝛa ꝺéaȝ.	15th. cúiȝeaḋ-ꝺéaȝ, as an cúiȝeaḋ coꝛ ꝺéaȝ.
16. ꝛe-ꝺéaȝ, as ꝛé coꝛa ꝺéaȝ.	16th. ꝛeiꝛeaḋ-ꝺéaȝ, as an ꝛeiꝛeaḋ coꝛ ꝺéaȝ.
17. ꝛeaċt-ꝺéaȝ, as ꝛeaċt ȝ-coꝛa ꝺéaȝ.	17th. ꝛeaċtṁáḋ-ꝺéaȝ, as an ꝛeaċtṁaḋ coꝛ ꝺéaȝ.
18. oċt-ꝺéaȝ, as oċt ȝ-coꝛa ꝺéaȝ.	18th. oċtṁáḋ-ꝺéaȝ, as an ꝺ-oċtmaḋ coꝛ ꝺéaȝ.
19. noí-ꝺéaȝ, as noi ȝ-coꝛa ꝺéaȝ.	19th. naoṁaḋ-ꝺéaȝ, as an naoṁaḋ coꝛ ꝺéaȝ.
20. ꝛiċe, as ꝛiċe coꝛ.	20th. ꝛiċeaḋ, as an ꝛiċeaḋ coꝛ.
21. aon a'ꝛ ꝛiċe, or aon aꝛ ꝛiċiu, as aon ċoꝛ aꝛ ꝛiċiu.	21st. aonṁaḋ-aꝛ ꝛiċiu, as an ꝺ-aonṁaḋ coꝛ aꝛ ꝛiċiu.
22. ꝺo a'ꝛ ꝛiċe, as ꝺa ċoiꝛ aꝛ ꝛiċiu.	22nd. ꝺaꝛa-aꝛ ꝛiċiu, as an ꝺaꝛa coꝛ aꝛ ꝛiċiu.
&c. &c.	&c. &c.
30. ꝛicoċaꝺ, ꝛicoċa, as ꝛicoċa coꝛ.	30th. ꝛicoċaꝺaḋ, as an ꝛicoċaꝺaḋ coꝛ.
31. aon aꝛ ꝛicoċaiu, as aon ċoꝛ aꝛ ꝛicoċaiu.	31st. aonṁaḋ aꝛ ꝛicoċaiu, as an ꝺ-aonmaḋ coꝛ aꝛ ꝛicoċaiu.
&c. &c.	&c. &c.
40. ꝺá ꝛiċiu, or ceaṫꝛaċa, ceaṫꝛaċaꝺ, ceaṫꝛaċa coꝛ.	40th. ceaṫꝛaċaꝺaḋ, as an ceaṫꝛaċaꝺaḋ coꝛ.

CARDINAL.	ORDINAL.
50. caoġao, caoġa, as caoġa cor.	50th. caoġaoaḋ, as an caoġaoaḋ cor.
60. tri ficiḋ, or feaṙġao, feaṙġa, as feaṙġa cor.	60th. feaṙġaoaḋ, as an feaṙġaoaḋ cor.
70. feaċtṁoġa, or feaċtṁoġa, as feaċtmoġa cor.	70th. feaċtṁoġaoaḋ, as an foaċtṁoġaoaḋ cor.
80. ceiṫre fiċiḋ, oċtmoġao, oċtṁoġa, as oċtṁoġa cor.	80th. oċtṁoġaoaḋ, as an t-oċtṁoġaoaḋ cor.
90. noċao, noċa, as noċa cor.	90th. noċaoaḋ, as an noċaoaḋ cor.
100. céao, as ceao cor.	100th. céaoaḋ, as an céaoaḋ cor.
1000. míle, as míle cor.	1000th. mileaḋ, as an míleaḋ cor.
1000000. milliún, as milliún cor.	1000000th. milliúnaḋ, as an milliúnaḋ cor.

The following nouns are formed from the ordinals up to ten, and applied to persons or personified objects only:

Ḋiaṙ, óiṙ, or beirt, two persons.

Ṫriúṙ, three persons.

Ceaṫraṙ, four persons.

Cúigeaṙ, five persons.

Seiṙeaṙ, six persons.

Seaċtaṙ, or móṙ-ṡeiṙeaṙ (or móṙ-ṡeiṙeaṙ, as written in ancient MSS.), seven persons.

Oċtaṙ, eight persons.

Honḃaṙ, nine persons.

Ḋeiċneaḃaṙ, ten persons.

These nouns are evidently compounded of the cardinal numbers and the word feaṙ, a man; Latin, *vir;* but the idea suggested by the masculine noun has been long forgotten, as we say ceaṫraṙ ban, i. e. four women, *quatuor mulierum.*

We also meet in old manuscripts ᴅéiᴅe, two things; ᴛṙéiᴅe, three things; ᴄeaᴛ̇aṙᴅa, four things; as ᴅeᴅe ꝼoṙ ᴅiṅgaiṙ, "two things so called," *Cor. Gloss.*, *voce* Ʒaṙᴛ; ᴛṙeiᴅe ꝼoṙ ᴅiṅgaiṙ, "three things so called," *Id.*, *in voce* Aṙᴛ; ᴄeᴛ̇eṙᴅa ꝼoṙ ᴅiṅgaiṙ, "four things so called," *Id.*, *voce* Ʒall; but no trace of such words is found in the modern language in any part of Ireland.

In the old manuscripts, ᴅá and ᴛṙi make ᴅiḃ and ᴛṙiḃ in the dative; and ꝼiċe, twenty, and all the decades, make eaᴅ in the genitive, and iᴅ in the dative, both in the ancient and modern language.

The learner should observe that the forms ᴅó, two, and ᴄeaᴛ̇aiṙ, four, are never employed when the noun is expressed, these forms being used to denote the numbers *two* and *four* in the abstract. It should be also remarked, that ꝼiċe, twenty, and all the multiples of ten, will have the nouns to which they belong in the singular number[h].—See the *Syntax*.

CHAPTER IV.

OF PRONOUNS.

THERE are six kinds of pronouns, namely, personal, possessive, relative, demonstrative, interrogative, and indefinite. The two first classes are frequently com-

[h] Mr. James Scurry, in his Review of Irish Grammars (Transactions of the R. I. A., vol. xv. p. 54), asserts that the noun after these cardinal adjectives, when multiples of ten, is in the genitive plural; but this is very much to be doubted, for we never say ꝼiċe ban, twenty women, nor mile ᴅaoineaᴅ, but ꝼiċe bean, míle ᴅuine. The fact is, that the noun is in the singular form, which is a peculiarity in the language, like twenty *foot*, or fifty *mile*, in vulgar English.—See the *Syntax*, Rule 5.

pounded with the simple prepositions, a peculiarity which distinguishes this language, and its cognate dialects, from all the languages of Europe.

SECTION 1.—*Of Personal Pronouns.*

The personal pronouns are those of the first, second, and third persons, as mé, I; tú, thou; ṙé, he; ṙí, she. They have a simple and emphatic form, and are thus declined:

Me, I.

Singular.

SIMPLE FORM.	EMPHATIC FORM.
Nom. mé, I.	Nom. meṙı, *or* mıṙe, I myself.
Gen. mo, mine.	Gen. mo-ṙa.
Dat. ᴅaṁ, to me.	Dat. ᴅaṁ-ṙa.
Acc. mé, me.	Acc. meṙı, *or* mıṙe.

Plural.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ṙınn, we.	Nom. ṙınne, we ourselves.
Gen. áṙ, our's, *or* our.	Gen. áṙ-ne.
Dat. ᴅúınn, to us.	Dat. ᴅúınne.
Acc. ınn, *or* ṙınn, us.	Acc. ınne, *or* ṙınne.

Tú, thou.

Singular.

SIMPLE FORM.	EMPHATIC FORM.
Nom. tú, thou.	Nom. tuṙa, thou thyself.
Gen. ᴅo, thine.	Gen. ᴅo-ṙa.
Dat. ᴅuıt, to thee.	Dat. ᴅuıt-ṙe.
Acc. ṫú, thee.	Acc. ṫu-ṙa.
Voc. ṫú, thou.	Voc. ṫu-ṙa.

Plural.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ꝑıb̄, you.	Nom. ꝑıb̄-ꝑe, you yourselves.
Gen. b̄aꝑ, your.	Gen. b̄áꝑ-ꝑa.
Dat. ꝺaoıb̄, *or* ꝺíb̄, to you.	Dat. ꝺaoıb̄-ꝑe, *or* ꝺíb̄-ꝑe.
Acc. ıb̄, *or* ꝑıb̄, you.	Acc. ıb̄-ꝑe, *or* ꝑıb̄-ꝑe.
Voc. ıb̄ *or* ꝑıb̄, you.	Voc. ıb̄-ꝑe, *or* ꝑıb̄-ꝑe.

Sé, he, masc.

Singular.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ꝑé, he.	Nom. ꝑé-ꝑean, he himself.
Gen. a, his.	Gen. a-ꝑan.
Dat. ꝺo, to him.	Dat. ꝺo-ꝑan.
Acc. é, him.	Acc. é-ꝑean.

Plural.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ꝑıaꝺ, they.	Nom. ꝑıaꝺ-ꝑan, they themselves.
Gen. a, their, their's.	Gen. a-ꝑan.
Dat. ꝺóıb̄, to them.	Dat. ꝺóıb̄-ꝑean.
Acc. ıaꝺ, them.	Acc. ıaꝺ-ꝑan.

Sí, she, fem.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ꝑí, she.	Nom. ꝑı-ꝑe, she herself.
Gen. a, her's, *or* her.	Gen. a-ꝑan.
Dat. ꝺı, to her.	Dat. ꝺı-ꝑean.
Acc. í, her.	Acc. ı-ꝑe.

In the plural, ꝑí is inflected like ꝑé, as in English.

The word ꝑéın, self, is often postfixed to these personal pronouns for the sake of emphasis, as mé ꝑéın, I myself; ꝺú ꝑéın, thou thyself; é ꝑéın, he himself, &c.

It should be here remarked, that é, í, and ıaꝺ, are used as nominatives as well as accusatives in the Scotch Gælic; and also in the Irish, after the assertive verb ıꝑ, and after all passive verbs, as ıꝑ é, it is he; ıꝑ í, it is she; ıꝑ ıaꝺ, it is they; ba h-é, it was he, &c.;

buailtear é, he is struck; díbreaḋ iad, they were banished. In ancient Irish manuscripts these pronouns have h frequently prefixed, for no apparent grammatical reason, as tucsat leo co Luġaiḋ h-é, "they took it with them to Lughaidh," *Cor. Gloss.*, *voce* Coire Brecain; Coirpri Musc, mac Conaire, tuc anair h-é a Bretnu, "Coirpri Musc, son of Conaire, brought it from Britain," *Id.*, *voce* Moġ Eime. And si and se are used after the assertive verb is, as is sí indso in aeir, "this is the satire," *Id.*, *voce* Ġaire.

Eaḋ, or eḋ, is used for é in such phrases as the following, is eaḋ, it is; máisеaḋ, i. e. má is eaḋ, if so it be; if so. Eaḋ, when thus applied, refers to the subject, like the neuter *id* in Latin, or *it* in English, and may be defined as that form of the pronoun é used to refer to a clause of a sentence for its antecedent; but it is never used except in connexion with the verb is, or some particle which carries its force, as an eaḋ, is it? is eaḋ, it is; ní h-eaḋ, it is not; deirim gur ab eaḋ, I say that it is; níor b'eaḋ, it was not; ó naċ eaḋ, since it is not. Some think that seaḋ is the Irish word corresponding with the English word *yes;* but this is not the fact, for seaḋ is an abbreviation of is eaḋ, which literally means *it is.*

The emphatic terminations of the pronouns are variously written in the ancient Irish manuscripts, as misi and mesiu, for mėsi, or mise, I; tusai, for tusa, thou; esium, eiside, or eisidein, for ésean, he; iside, or isidi, for isi, she; iad-sum, or iadsom, for iad-san. The termination sum, or soṁ, is used after the possessives, or genitives a, his, her, or their, for the sake of emphasis, when the last vowel of the preceding word is broad, as ní raiḃ a n-Erinn dún aṁail a ḋún-sum, "there was not in Erin a fort like his fort."—*Battle of Magh Rath*, p. 16. And side, or sium, when the last vowel of the preceding word is small, as Dubḃiaḋ Draí a ainm-side, i. e. "Dubhdiadh the Druid, *was* his name," *Id.*, p. 46; A ṡúil-sium, "his eye," *Cor. Gloss.*, *voce* Diancecht.

The emphatic increase for the first person plural is ne, or ni, whether the last vowel of the preceding noun be slender or broad, as "noċa n-í in aimser fogailter aċt ár ngníomraḋ-ne, "*tempus non dividitur sed opera nostra dividuntur.*"—*Book of Ballymote*, fol. 171. And the best writers make the increase of the

genitive or possessive of the third person singular, feminine, always ſı, as a bṛeaꞇh-ſı, "her award."—*Vit. Moling.*

The substantive is always placed between these genitives, or possessives, and their emphatic postfixes, as mo láṁ-ſa, my hand; a ʒ-coſa-ſan, their feet; áṛ ʒ-cınn-ne, our heads.—See the *Syntax.*

SECTION 2.—*Possessive Pronouns.*

The possessive pronouns are the same as the genitives of the personal pronouns, as above given, viz., mo, my; ḋo, thy; a, his, or her's; áṛ, our's; ḃaṛ, yours; a, theirs.

Some Irish grammarians will not allow that they are genitives; but it must at least be acknowledged that they are as much genitives as the English mine, thine, his, our's, your's, their's; but they are applied like the Latin *meus*, *tuus*, *suus*, to denote possession; and very rarely like *mei*, *tui*, *sui*, &c., to denote passion, though in some instances they may admit of a passive meaning, as ṫáınıʒ ſé ḋ'á ṁaṛḃaḋ, he came to the killing *of him*, or, he came to *his* killing, i. e. *venit ad* ejus *jugulationem.*

These pronouns can never stand alone, like the English *mine*, *thine*, &c., without their substantives, i. e. we cannot say, "this is mine," ıſ é ſo mo-ſa, but the noun must be expressed, as ıſ é ſo mo leaḃaṛ-ſa, "this is my book."

The word ꝼéın, self, is postfixed to the possessive as well as to the personal pronouns, for emphasis, as mé ꝼéın, I myself; mo láṁ-ſa ꝼéın, mine own hand.

In ancient Irish manuscripts this word is written variously, ꝼéıſın, ꝼaḋéſın, buḋéın, uoḋeın, and boḋeſın; and this variety of spelling in no small degree tends to render the language obscure and impenetrable to modern Irish scholars.

SECTION 3.—*Of the Relative Pronouns.*

The relative pronouns used in modern Irish are a, who, which, or what; noċ, who, which; naċ, which not; and ᵭá, which sometimes signifies who, which, and sometimes of which, of what.

In the modern language the relative has no genitive form, but in the ancient manuscripts ıṙa or 'ṙa frequently occurs as its genitive, and we often meet a form which might be called a dative; thus:

Singular and Plural.

Nom. a, who, which.
Gen. ıṙa, or 'ṙa, whose, of which.
Dat. ᵭaṁb, ᵭanaḋ, ᵭıanaḋ, to which.

The simple relative a sometimes has the force of *what, that which*, or *all that*, as a b-ṗuıl beo ᵭe ḋaoıṁb, "all that are living of men;" a b-ṗuıl ó Oıleoċ Néıᵭ ǥo h-Aṫh Cliaṫ Laıǥean, "all that is from Oileach Neid to Ath Cliath in Leinster[i]."

In the modern language the particle ᵭo, sign of the past tense of the verb, and in the ancient manuscripts no, noṙ, ṙoṙ, &c., often stand for the relative, as cuıṙṙeam ṙíoṙ ann ṙo beaǥán ᵭo ḃreuǥaıḃ na nua-Ǥhall ᵭo ṙǥníoḃ ar Ɛıṙınn, "we will set down here a few of the falsehoods of the modern English who wrote on Ireland," *Keat. Hist.*, p. 3; muınṫır ın ṗıṙ ṙoṙ maṙḃ, "the people of the man whom he had slain," *Battle of Magh Rath*, p. 78; ᵭrıǥıṫ ban-ᵭee no aḋṙaoíṙ ṗılıᵭ, "Brighit, a goddess, whom the poets worshipped," *Cor. Gloss.*, *voce* ᵭrıǥıṫ; Ocuṙ ıṙ é ba béṙ,

[i] Keat. Hist. p. 22.

ocuſ ba dlíġeaḋ acu-ſum, ın tan buo rıġ ó Uıḃ Neıll ın deıſcırt no ḃıad ſor Erınd, cumad h-e rıġ Connaċt no ḃıaḋ ſor a láıṁ ḋeıſ, "And the custom and law at this time was, that when the monarch of Erin was of the southern Hy-Niall, the king of Connaught should sit at his right hand," *Battle of Magh Rath*, p. 28.

In ancient manuscripts the following simple and compound forms of the relative are also frequently found; doneoch, for noċ, who, which; an, or ın, what, or that which; dıa, for d'á, to or of whom, or which; dana, danaḋ, dıanad, for darb', to whom, or which; ıſa, whose; 'ſa, in whom, or which; nad, or nat, for naċ, who not, or which not; as in the following examples: doneoch ro ġeın ocuſ ġeınfeſ, "who have been, or will be born," *Id.*, p. 98; Aṁalġaıḋ, mac Fıaċrach Ealġaıġ, mıc Daṫı, d'á laḃram a freacnarcuſ, aġuſ Aṁalġaıḋ, mac Daṫı feıſın, doneoċ d'ḟaġ-ḃaıḋſıom ı m-ḋreáġaıḃ, noċa n-faġam ġenealaċ aċt Clann Fhırḃıſıġ ġo ceaċtar díoḃ, "from Amhalgaidh, the son of Fiachra Ealgach, son of Dathi, of whom we have just spoken, and Amhalgaidh, the son of Dathi himself, *whom* we left in Bregia, I find no descendants, except the Clann-Firbis, who descend from either of them," *Tribes and Customs of Hy-Fiachrach*, p. 100; tarġaḋ na trí trıċa taır, doneoch ro b'ſearr ım Temraıġ, "there were offered him the three eastern cantreds, the best *which* are around Tara," *Battle of Magh Rath*, p. 132; ro fıdır ıaram ın do rıġe-naḋ and, "he then knew *what* was done there," *Cor. Gloss.*, *voce* Ġaılenġ; ní maıṫ an do ġní, ol Padruıc, "what thou dost is not good, said Patrick," *Leabhar Breac*, fol. 15, *b*, *a*; danad aınm, "*cui nomen est*," *Battle of Magh Rath*, p. 104; ıſ e an t-árd-ḟlaıṫ Ua Aınmırech clıṫar dana craeḃ coıḃneaſa ro ráıḋſıumar romaınd, ıſa ġart ocuſ ġnıṁ, ocuſ ġaıſced, ıſa blaḋ, ocuſ baıḋ, ocuſ beoḋaċt, ıſa cloṫ &c., ındeſtar annſo bodeaſta, "the monarch, the grandson of Ainmire, whose genealogy we have given above, is the prince *whose* renown and achievements, and feats, *whose* fame, valour, and vigour, *whose* celebrity, &c., are narrated henceforward," *Id.*, p. 100; 'ſa tacraıd ocuſ 'ſa tımſaıġıt, "*in which* they unite, and in *which* they meet," *Id.*, p. 98.

The exact meaning, or analysis, of dá, when used as a relative,

has not yet been satisfactorily explained. It is sometimes obviously made up of ᴅe and ɑ, of which, or, of what, as in the common phrase, ní ḟuil ᴅuine ᴅá ᴅ-ᵹáinig, "there is not a man *of what* came" (i. e. of those that have existed); co naċ bí ní ᴅá g-cluineaᴅ̇ gan ɑ b̈eiṫ ᴅo ġlan-meaḃrae aige, "so that there was nothing *of what* he heard repeated that he had not distinctly by heart," *Battle of Magh Ragh*, p. 284. In such cases it should be always written ᴅ'á, to give notice of its being compounded of the preposition ᴅe, or ᴅo, of, and the relative ɑ. But in other sentences it would appear to be put simply for the relative, as in the following examples: ní ꝼeiᴅ̇m ꝼlaṫɑ ná ꝼír-laiċ ᴅuiᵹ-ꞅi aiꞅc ꝼeiċeaṁnaiꞅ ᴅo ṫaḃaiꞅᵹ aꞅ mac ᴅeigḟiꞅ ᴅa ᴅ-ᵹicꝼaᴅ̇ ᴅo ṫaḃaiꞅᵹ ɑ laí baġa le ɑ b̈unaᴅ̇ ceineoil ɑ n-imaꞅġail áꞅᴅ-ċaṫɑ, "it is not the act of a prince, or a true hero, in thee, to cast reflections on the son of any good man, *who* should come to give his day of battle to assist his relatives in the struggle of a great battle," *Id.*, *ibid.*; gan cꞅomaᴅ̇ aꞅ ṁín-ꞅcoiṫ ᴅá m-bí 'ꞅan maċaiꞅe, ná aꞅ b̈láṫ ᴅá m-bí i lub̈ġoꞅᵹ, "without stooping to a fine flower *which* is in the field, or on a blossom *which* is in the garden," *Keat. Hist.*, *Preface;* náꞅ lóꞅ leo ní ᴅo ṫaḃaiꞅᵹ ᴅo gaċ aon ᴅá ᴅ-ᵹiocꝼaᴅ̇ ᴅ'á iaꞅꞅaiᴅ̇, "that they did not deem it enough to give something to those who should come to ask it," *Ibid.;* oiꞅ ni ḟuil ꞅᵹaꞅuiᴅ̇e ó ṡoin alle ᴅá ꞅgꞅíoḃann uiꞅꞅe, "for there is not a historian from that forward *who* writes about her," *Ibid.* In examples like the foregoing, it might be maintained that ᴅ'ɑ is ᴅe ɑ, or ᴅ'ɑ, *of which;* but when following gaċ, each, every, and in other situations, it is, beyond dispute, a simple relative, as bíoᴅ̇ ɑ ḟiaᴅ̇naiꞅe ꞅin aꞅ gaċ gaiꞅm ꞅgoile ᴅá ᴅ-ᵹugaᴅaꞅ uaṫɑ, "witness all the proclamations which they issued to invite the learned," *Keat. Hist.*, p. 1; an ᵹi aꞅ íꞅle ᴅo na cuilinib̈ ᴅá n-aiᵹiġionn iꞅ in b-ꞅꞅoib̈innꞅe Ꝺallᴅa, "the lowest of the colonists who dwell in the English Pale," *Id.*, p. 8. See more on this subject in Chap. VII., Section III., under the prepositions ᴅo, ᴅe, and ᴅa, and also in the *Syntax*.

SECTION 4.—*Interrogative Pronouns.*

The interrogative pronouns are cia, or cé, who; cá, or gá, what, or where; cad, or cread, what.

Cá is never used in the province of Connaught, where cia is always used in its stead, as cia b-fuil fé, where is he? for cá b-fuil fé; but in the south of Ireland cé is used for cia, who, and cá to express where or what, as ce h-é, who *is* he? cá b-fuil tú, where art thou? cá talam, what land?

In ancient Irish manuscripts various other forms of the interrogative pronouns occur, as cid, caige, who, what, where, as in the *Teagusc Righ*, cid ir dech do ríg? "what is good for a king?" Caige cóir recta ríg? "what are the just laws of a king?" Also, in an ancient Life of St. Moling, cid atar do fúil, a cléirig? "what swelleth thine eye, O cleric?" Caige is used even by Keating, as caige a ainm? "what is his name?" *Hist. Irel.*, p. 90. Coic, or cuic, who, whose, and ciarb, whose, are of very frequent occurrence in old writings, as noca n-ficir mac duine cuic d'a n-dénann fé cruinne, "the son of a man knows not for whom he maketh a gathering," *St. Columbkille's Poem* (MS. Trin. Coll. Dubl., H. 3. 18.), p. 320; ro comairgred ciarb cend, "*interrogaverunt eum cujus* [*caput*] *esset*," *Cor. Gloss.*, *voce* Coire brecain; colann funn cen cend, ol Finn; finnta dúinn, ol in Fiann coich h-i, "a body here without a head, said Finn; reveal unto us, said the Fians, *whose* it is," *Id.*, *voce* Orc, Cir also occurs as if an abbreviation of cidir, as cir lir, "how many," a phrase which occurs very frequently in the Brehon Laws.

SECTION 5.—*Of the Demonstrative Pronouns.*

The demonstrative pronouns are, ro, this, these; sin, that, those; súd, or úd, yon. They are indeclinable, and the same in both numbers.—See the *Syntax*, Rule 32. But sometimes, when ro follows a word

whose last vowel is slender, it is written ṙı, or ṙe, and sometimes ṙeo, as na h-aımṙıṙe ṙı, "of this time[j];" and ṙın, when it follows a word whose last vowel is broad, is written ṙan, or ṙoın.

In ancient Irish manuscripts ınṙın, ınṙon, or ınoṙın is used for ṙın, as ṙír ınṙon for ṙíoṙ ṙın, "that is true," *Cor. Gloss.*, *voce* Ꝺṙı; ṫrí h-ıngena ın Ꝺagꝺaı ınṙın, "these were the three daughters of Dagda," *Id.*, *voce* Ꝺṙıġıṫ. Sodaın is also often used for ṙın, as ṙṙı ṙodaın, "with that," *Id.*, *voce* Ꝺeaċ; and ınoṙo is used for ṙo, as ıṙ ṙí ınoṙo ın aeıṙ, "this is the satire," *Id.*, *voce* Ꝺaıṙé. The ın, or ıno, in these forms is probably a union of the article and the demonstrative pronouns ṙo and ṙın.

Uġao and úcuṫ are used in the best MSS. for úo, *yon, yonder*, as oıṙ oo báıꝺeꝺ Ꝺṙecáın co n-a ṁuınṫıṙ uıle ıṙın coıṙe uġao, "for Brecan with all his people were drowned in that [yon] whirlpool," *Cor. Gloss.*, *voce* Coıṙe Ꝺṙecaın; luıꝺ Saꝺꝺ ġuṙ ın ṙlıaꝺ n-úcuṫ, "Sabia went to that [yon] mountain," *MS. Trin. Coll. Dubl.*, H. 3. 17. p. 849.

Section 6.—*Of the Indefinite Pronouns.*

The indefinite pronouns are éıġın, some; ġıbé, or cıbé, whoever; aon, any; eıle, or oıle, other; a ċéıle, each other; ġaċ, each, every; ġaċ uıle, every; cáċ, all in general; ceaċṫaṙ, or neaċṫaṙ, either; an ṫé, or an ṫí, he who; uıle, all. They are all indeclinable except cáċ, which makes cáıċ in the genitive singular, as a ḃ-ṙıaꝺnaıṙe ċáıċ, in the presence of all.

Various forms of these pronouns occur in the ancient manuscripts, as cecıṙ, or cecıb, for ġıbe, or cıbe, which is an amalgamation of the pronoun and verb ġıba ba é, or cıꝺ ba é, i. e. whoever it may be. Naċ is used for aon, any, as in the follow-

[j] Keat. Hist., p. 2.

ing examples: ni tarɒsat muinntir uaiḃreċ in riġ naċ freagra fuirri, "the proud people of the king did not make her any answer," *Battle of Magh Rath*, p. 18; soat i n-a ḃ-fritiṅg cen naċ ngníoṁ n-oirḋeirc, "they returned the same road without achieving any great exploit," *Annals of the Four Masters, ad ann.* 1398; ní ro raṫaiġsiot naċ ní, "they did not perceive any thing," *Ibid.;* cen naċ cionn, "without any crime," *Id., ad an.* 1468. Caċ ae often occurs for ġaċ aon, every one; and ann, or anɒ, which is unknown in the modern language, is used in the ancient manuscripts to denote, certain, *quidem*, as feaċt n-ann, a certain time, *una vice*, or *quodam vice;* feċtas anɒ, on a certain occasion. Araill is often used for eile, as ɒo'n leaṫ araill, "on the other side," *Battle of Magh Rath*, p. 28. And aroile, or alailiu, for the modern a ċeile, each other, as in these examples: tuccsat taċar ɒia roile, "they gave battle to each other," *Annals of the Four Masters, ad an.* 1233; ro ɒolḃestar for alailiu, "they rush at each other," H. 3. 16, p. 60. Alanai, or alanae, is used to denote "the one," and aroile, when following it, means "the other." Ġlaisiɒir buġa ino ala ṡúil, is ɒuibitir ɒruim in ɒaíl in t-súil aile, "bluer than the hyacinth was the one eye, and blacker than the back of the beetle the other eye," *Leabhar na h-Uidhri.* Ceaċtar, either, is often written neċtar in old writings, as ár is neċtar ɒib tic frit, "for it is either of them comes against," *Battle of Magh Rath*, p. 12.

Some Irish grammarians have stated that an té means "he who," and an tí "she who." But no such distinction is made in correct Irish manuscripts or printed books, in which an té and an tí are used in the same sense, namely, "the person who," without any reference to gender. That an tí does not mean "she who," is evident from the fact that the feminine noun, when beginning with a vowel, would not take the prefix t before it in the nominative singular; and more so from the fact that an tí is frequently prefixed to the names of men as a mark of respect in the ancient Irish language, as an tí Caillin, *Book of Fenagh*, fol. 2, *et passim;* in tí Suiḃne, *Battle of Magh Rath*, p. 38; an tí Cellach, *Id.*, p. 42; in tí Conġal, *Id.*, pp. 46, 64; in tí Ɒuḃɒiaḋ, *Id.*, p. 46; in tí Ferɒoman, *Id.*, p. 84.

SECTION 7.—*Of Pronouns compounded with Prepositions.*

The personal and possessive pronouns form a synthetic union with certain simple prepositions, so as to look like a simple word. The prepositions with which they are thus amalgamated are the following:

1. ag, at, or with.
2. ar, on, or upon.
3. as, out of.
4. cum, or co, to, towards.
5. de, off, or from.
6. do, to.
7. eidir, idir, or eadair, between.
8. fa, fo, or faoi, under.
9. i, in.
10. im, or um, about.
11. le, or re, with.
12. o, or ua, from.
13. roimh, before.
14. reac, beside.
15. tar, beyond, over, by.
16. tri, through.
17. uas, over, above.

The student should commit the following combinations to memory, as they occur so frequently, and are so peculiarly characteristic of this language and its dialects. The observations which follow them are intended chiefly for those who desire to study the ancient language.

1. *Combinations with* ag, at, or with.

SINGULAR.	PLURAL.
agam, with me.	againn, with us.
agad, or agat, with thee.	agaibh, with you.
aige, with him.	aca, with them.
aici, or aice, with her.	

In ancient manuscripts we meet ocum for agam; ocut for agad, and oca, occa, and even aici, for aige, with him (though in the modern language aici always means with her); occu and acu for aca.—See *Battle of Magh Rath*, pp. 42, 66, 67, 156. Ana-

logy would suggest that in all these combinations the third person singular feminine should end in ı, but as the termination e is found in very good authorities, both forms have been here given.

It should be remarked that acu often means *eorum*, or *de iis*, of, or among them, as in the common phrase cuıɔ aca, some of them; ʒıbe h-aca, "whichever of them," *Keat. Hist.*, p. 4; though the preposition never has this meaning when set before a noun. It should be here remarked, once for all, that in the union of the different prepositions with the second person singular the ꞇ of the pronoun is retained in the south of Ireland, but that in the north and west it is changed into ɔ. Both forms are therefore given, as they are both borne out by authority.

2. *Combinations with* ar, upon.

SINGULAR.	PLURAL.
orm, on me.	orraınn, on us.
ort, on thee.	orraıḃ, on you.
aır, on him.	orra, or orṫa, on them.
uırre, or uırrı, on her.	

In ancient manuscripts these combinations are generally written ꝼorm, ꝼort, ꝼaır, ꝼuırrı, ꝼorraınɔ (emphatic form, ꝼoırne, or oırne), ꝼoraıḃ, ꝼoırḃ, or oırḃ, ꝼorru or orṫaıḃ.—See *Battle of Magh Rath*, pp. 10, 12, 70, 74, 124, 160, 292, *et passim*. Maıɔıt a ɔ̇eura ꝼaır, ʒur ṫuıt ſruṫ ó n-a roſʒaıḃ, "his tears burst on him, so that streams of water flowed from his eyes," *Keat. Hist.*, p. 119; ɔı ɔuıllınɔ ꝼaır-ſıum, "two leaves upon him," *Cor. Gloss.*, *voce* Ꝼochlocon. In the south of Ireland, uırre, on, or upon her, is pronounced as if written ĕırṫı; and in Connaught, orṫuíɔ̇; and orra, or orṫa, on them, as if written orṫa, in Munster; and orṫúɔ̇, in Connaught.

3. *Combinations with* aſ, out of.

SINGULAR.	PLURAL.
aſam, out of me.	aſaınn, out of us.
aſaɔ, aſat, out of thee.	aſaıḃ, out of you.
aſ, out of him.	aſta, out of them.
aıſte, or aıſtı, out of her.	

Ar, out of him, is sometimes written arr in ancient manuscripts.—See *Battle of Magh Rath*, p. 58. The forms for the other persons are the same as in the text, except that one short broad vowel is put for another *ad libitum*. In the south of Ireland they write these artam, artat, ar, airte, artainn, artaib, arta.

4. *Combinations with* cum, or co, towards.

SINGULAR.	PLURAL.
cugam, unto me.	cugainn, unto us.
cugad, cugat, unto thee.	cugaib, unto you.
cuige, unto him.	cuca, unto them.
cuice, cuici, unto her.	

These combinations of cum, or co, with the personal pronouns, are pronounced in the south of Ireland as if written cúgam, cúgat, cuige, cúgainn, gcúaib, cúgca, but in the north and west the g and c in the middle are distinctly pronounced.

5. *Combinations with* de, off, or from.

SINGULAR.	PLURAL.
díom, off me.	dínn, off us.
díot, off thee.	díb, off you.
de, off him.	díob, off them.
di, off her.	

In ancient manuscripts, in which the diphthong io seldom or never appears, the orthography of these combinations is dím, díd, de, di, dinn, dib, dib, or diu, as ampull a m-beol gad duine diu, "the voice of penury in the mouth of each of them."—*Aengus na n-aer*. In Connaught díob is pronounced as if written daobca, b, thick, which is not analogical, and not borne out by the authority of the written language. In the south of Ireland, and in the Highlands of Scotland, the b is always pronounced slender in these combinations, and correctly, if it be granted that the preposition is de, not do.—See *Stewart's Elements of Gælic Grammar*, second edition, p. 129.

6. *Combinations with* do, to.

SINGULAR.	PLURAL.
dam, to me.	dúinn, to us.
duit, to thee.	duíb, daoib, or dib, to you.
do, to him.	dóib, to them.
di, to her.	

It should be here remarked that the d in dam, duit, do, &c., is sometimes aspirated and sometimes not; that in the south of Ireland dam is generally pronounced dum, and sometimes even um, as Tabair dam do lám, pronounced as if written tabair um do lám. In ancient manuscripts duit, to thee, is sometimes written deit, as Ro bad riarad deit co a toig, Curai, mac Daire dorn-glom, "Curai, son of Daire of the fine hands, would be obedient to thee with his house," *Cormacan Eigeas.* In Connaught the d in di, to her, is pronounced broad and generally aspirated, as well as in do, to him, which is not contrary to analogy, as being made up of do and i, but in the south of Ireland the d in di is always pronounced slender, and aspirated or not according to the termination of the word which precedes it. Thus, if the preceding word ends in an unaspirated consonant the d retains its natural sound, as tabair di an t-airgead, give to her the money. But if it end in a vowel, or an aspirated consonant, the d is aspirated, as tug ré hi airgead agus ór, he gave to her gold and silver. This is the only analogy which the author could observe in regulating the aspirations of the initial consonant of the compound pronouns among the speakers of the Irish language in the south of Ireland, and he has found it borne out by the authority of the best Irish manuscripts of the seventeenth century, in which aspiration (which is not always attended to in ancient manuscripts) was carefully marked. The following examples, extracted from a beautiful manuscript, by John Mac Torna O'Mulconry, of *Keating's History of Ireland*, now in the Library of Trinity College, Dublin, will shew that the above rule is founded on the genius of the language of Ireland, as it was then spoken and written by one of the best hereditary expounders of the language in existence in the middle of the seventeenth century. Go d-tug orgarg óir di, "so that he gave her a chain of gold,"

p. 78; ullṁoiġiṫ fleiġ móir n-do, "they prepare a great feast for him," p. 100; ag teaċt a n-Eirinn dó, "on his arrival in Ireland;" p. 111; iar m-beiṫ fiċe bliaḋain i b-flaiṫiur Connaċt dó, "after his being twenty years in the government of Connaught," p. 115; iar marṫain dó trí ċéd bliaḋain, "after having lived three hundred years," p. 117; Dug Ciarán a ṁallaċt dó, "St. Ciaran gave him his curse," p. 117; Dug Guaire an dealg óir baoi 'n a brut dó ar son Dé, "Guaire gave him the golden pin which he had in his garment, for the sake of God," p. 119; tairgir feaċt m-ba agus tarb ar a son oi, "he offered her seven cows and a bull in return," p. 120; tre beiṫ umol dó, "for being obedient to him," p. 123; do brig gur ab é tug solus an ċreiḋiṁ ar tús dóib, "because it was he that first gave them the light of the faith," *Ib.*; go tilliod a n-Albain dó, till his return to Scotland," *Ib.*; tre marbaḋ do ḋeunaṁ ḋó, "for his committing of murder," p. 124; iar d-teaċt 'na fiaonairi ḋó, "on his coming into his presence," p. 125; iar d-teaċt go riġṫeaċ Chairil dó, "after his coming to the royal house of Cashel," p. 143.

Dúinn, to us, or by us, is frequently, but incorrectly written dúin, and even dún, as "aoaiġ dún ag Dún Eachoach, "we were a night at Dun Eachdach."—*Cormacan Eigeas.*

In the west of Ireland, and most parts of the north, do, when combined with ib, ye, or you, is pronounced daoib, and it is sometimes so written by Keating (see p. 144), and generally so by O'Molloy and Donlevy; but in the south it is always written and pronounced dib, the d being slender; but this is obviously not analogical, for it should be the form to represent the union of de, off, or from, and ib, ye, or you.

7. *Combinations with* eidir, or eadair, between.

SINGULAR.	PLURAL.
eadram, between me.	eadrainn, between us.
eadrad, or eadrat, between thee.	eadraib, between you.
eidir é, between him.	eatorra, between them.
eidir í, between her.	

The preposition eıɔıꞃ, or ıɔıꞃ, never amalgamates with the pronouns é or í in the singular number, and Haliday and O'Brien are wrong in writing them so. Many examples could be produced from the best authorities to establish this fact, as in the *Battle of Magh Rath*, aꞃ ınċaıb ın aıꞃɔ-ꞃıʒ eıtıꞃ é ocuꞃ ın t-uꞃċaꞃ, "before the king, and between him and the shot."—p. 152. Ɛaɔꞃaıḃ is often written ettꞃaıb in old manuscripts, as ocuꞃ ın ꞃeċtmaɔ cath cuıꞃꞃıṫeꞃ ètteꞃaıb, "and the seventh battle which shall be fought between you."—*Id.*, p. 12. Ɛatoꞃꞃa, between them, is variously written in old manuscripts, but etuꞃꞃu, or etoꞃꞃu, is the most usual form.—*Vide Id.*, p. 84, *et passim.*

In the modern language, when the two persons between which the relation expressed by eıɔıꞃ is denoted, are emphatically mentioned, the amalgamation of the pronoun and the preposition does not take place, as eıɔıꞃ me aʒuꞃ ıaɔ, between me and them; eıɔıꞃ ꞃınn aʒuꞃ é, between us and him; eıɔıꞃ mé aʒuꞃ í, between me and her.

8. *Combinations with* ꞃa, or ꞃo, under.

SINGULAR.	PLURAL.
ꞃúm, under me.	ꞃúınn, under us.
ꞃúɔ, or ꞃút, under thee.	ꞃúıḃ, under you.
ꞃoı, or ꞃaoı, under him.	ꞃúṫa, under them.
ꞃúıṫe, or ꞃuıṫı, under her.	

The union of ꞃa, or ꞃo, under, and é, he, is variously written by modern Irish scholars ꞃaoı, ꞃuíḋe, ꞃaıḋe, &c., but ꞃoı is the form most borne out by authority: Rıṫaıɔ na h-eoċu ꞃoı, "the steeds ran under him."—*Battle of Magh Rath*, p. 82. In Munster this preposition is pronounced ꞃé, and the union of it with the pronoun e is written ꞃéıġ, which, in the counties of Waterford and Kilkenny, is pronounced ꞃéıʒ (the ʒ not aspirated); but this is not to be approved of.

In Connaught ꞃúṫa, under them, is pronounced as if written ꞃúḃṫa, or ꞃúꞃa, and in ancient manuscripts it is written ꞃoṫaıḃ and ꞃúıṫıḃ.—See *Battle of Magh Rath*, p. 70.

9. *Combinations with* ı, in.

SINGULAR.	PLURAL.
ıonnam, in me.	ıonaınn, in us.
ıonnaɒ, or ıonnaꞇ, in thee.	ıonnaıḃ, in you.
ann, in him.	ıonnꞇa, in them.
ınnꞇe, or ınnꞇı, in her.	

In ancient manuscripts, in which the diphthong ıo seldom or never occurs, these combinations are written ınnam, ınnaꞇ, anɒ, ınnꞇe; ınnaınɒ, ınnaıḃ, ınɒꞇıb.—See *Battle of Magh Rath*, pp. 42, 56, 58, *et passim.* And the orthography is variously modified by putting one short vowel for another, and substituting nɒ for nn, which renders the orthography exceeding unfixed and uncertain.

10. *Combinations with* ım, or um, about.

SINGULAR.	PLURAL.
umam, about me.	umaınn, about us.
umaɒ, or umaꞇ, about thee.	umaıḃ, about you.
uıme, about him.	umpa, about them.
uımpe, or uımpı, about her.	

The preposition with which these are combined is more frequently written ım; but I have retained the um, as the form adopted by other grammarians, and that most conformable with the modern pronunciation. In ancient manuscripts they are written ımum, ımuꞇ, ımı, ımpı, ımuınɒ, ımuıḃ, ımpu, with several variations, caused by substituting u for ı in the first syllable, by doubling the m, and one short vowel for another.—See *Battle of Magh Rath*, pp. 36, 37, 38, 48, 50, 170, 172, 186.

11. *Combinations with* le, or ꞃe, with.

SINGULAR.	PLURAL.
lıom, leam, or ꞃıom, with me.	lınn, or ꞃınn, with us.
leaꞇ, or ꞃıoꞇ, with thee.	lıḃ, or ꞃıḃ, with you.
leıꞃ, or ꞃıꞃ, with him.	leo, or ꞃıu, with them.
lé, léıꞇe, or ꞃıa, with her.	

It should be here remarked, that the preposition ꞃe, or its combinations with the personal pronouns, though found in modern printed books and manuscripts, is not used in the spoken language in any part of Ireland, le being invariably used in its place. In ancient manuscripts ꞅꞃı is very frequently used instead of le, or ꞃe; and the combinations which it forms with the pronouns are as follow: ꞅꞃım, ꞅꞃıꞇ, ꞅꞃıꞅ, ꞅꞃıa, ꞅꞃınn, ꞅꞃıḃ, ꞅꞃıu. We also meet in very correct manuscripts the forms, lem, laꞇ, laıꞅ, leı, lenn, lıḃ, leo. For these various forms, the reader is referred to the *Battle of Magh Rath*, pp. 10, 14, 24, 32, 34, 40, 44, 48, 50, 58, 66, 68, 74, and *Annals of the Four Masters*, *passim*. In *Cormac's Glossary*, *voce* Coıꞃe ꝺꞃecáın, ꞅꞃıu is translated by the Latin *eis*, ocuꞅ aꝺbeꞃꞇ ꞅꞃıu, "*et ille eis dixit.*" In Mac Quig's edition of the Irish Bible, leaċꞇ is used throughout for leaꞇ, with thee; but there is no authority for this form, except the pronunciation of the living language in parts of the counties of Westmeath and Longford.

12. *Combinations with* o, or ua, from.

SINGULAR.	PLURAL.
uaım, from me.	uaınn, from us.
uaıꞇ, from thee.	uaıḃ, from you.
uaȯ, from him.	uaṫa, from them.
uaıṫe, or uaıṫı, from her.	

These combinations are pronounced in the south of Ireland as if written ḃuaım, ḃuaıꞇ, ḃuaıȝ, ḃuaınn, ḃuaıḃ, ḃuaṫa.—See *Observations on the Gælic Language*, by Richard Mac Elligott, published in the Transactions of the Gælic Society of Dublin, p. 21. And this form is found in manuscripts of considerable antiquity, as in an old life of St. Ceallach, of Kilmore Moy, written in vellum: ꞃanȝaꞇuꞃ co cıll ele baı ȝaıꞃıꝺ ḃuaṫa, "they came to another church which was not far from them."

Uaȯ, from him, is variously written, uaȯ, uaıȯ, uaȯa, and uaıȯe.—See *Battle of Magh Rath*, pp. 50, 64, 232, 264, where it is written uaȯa. In the Book of Lecan it is generally written uaȯ; but Duald Mac Firbis writes it both uaȯ and uaȯa, as Conaȯ uaȯ

ainmnigṫear, "so that it is from him the carn is named," *Tribes and Customs of Hy-Fiachrach*, p. 100; Aoḋ, mac Coḃṫaiġ, ir uaḋa Ceneul Aoḋa, "Aodh, the son of Cobhthach; from him the Cinel Aodha are descended," *Id.*, p. 54. It is difficult to decide, from the present pronunciation in the different provinces, which is the true form, but analogy would suggest that the last vowel should be slender. Uaṫa, from them, is pronounced in the province of Connaught as if written uapu, and in ancient manuscripts is often written uaiḃ.—See *Battle of Magh Rath*, p. 38.

13. *Combinations with* roiṁ, before.

SINGULAR.	PLURAL.
roṁam, before me.	roṁainn, before us.
roṁad, or roṁat, before thee.	roṁaiḃ, before you.
roime, before him.	rómpa, before them.
roimpe, or roimpi, before her.	

In ancient manuscripts these combinations are often written, remum, remut, or romut, reme, reimpe, remuino, remuib, rempu.—See *Battle of Magh Rath*, pp. 34, 42, 70, 74, 92, 96. But the o is also used in the oldest authorities.

14. *Combinations with* reaċ, beside.

SINGULAR.	PLURAL.
reaċam, by, or beside me.	reaċainn, by us.
reaċad, or reaċat, by thee.	reaċaiḃ, by you.
reaċ é, by him.	reaċa, by them.
reaċ í, by her.	

In ancient manuscripts these combinations are written reċam, reċat, &c.; or rṡcham, rṡchat, &c.; and reoċam, &c., is sometimes to be met with.

15. *Combinations with* tar, beyond, over.

SINGULAR.	PLURAL.
thorm, over me.	thorrainn, over us.
thort, over thee.	thorraiḃ, over you.
thairir, over him.	tharra, or tharrta, over them.
tháirre, or tháirri, over her.	

In ancient writings ṫáṛṛa, over them, is most generally written ṫaiṛṛiḃ.—See *Battle of Magh Rath*, p. 194.

16. *Combinations with* ṫṛé, through.

SINGULAR.	PLURAL.
ṫṛíom, through me.	ṫṛínn, through us.
ṫṛíoṫ, through thee.	ṫṛḃ, through you.
ṫṛío, through him.	ṫṛíoṫa, through them.
ṫṛíṫe, or ṫṛiṫi, through her.	

In ancient writings these combinations are often written ṫṛím, or ṫṛeom, ṫṛíṫ, or ṫṛeoṫ, ṫṛío, ṫṛínn, ṫṛiḃ, ṫṛíṫu, ṫṛempu, or ṫṛeompa.—See *Battle of Magh Rath*, pp. 194, 202. Rom imoeṛg co móṛ ṫṛeoṫ, "I was much reviled for thee," *Vit. Moling*. In the province of Connaught, ṫṛíoṫa is pronounced as if written ṫṛíoṛú, but ṫṛíoṫa in Munster.

17. *Combinations with* uaṛ, over, above.

SINGULAR.	PLURAL.
uaṛam, above me.	uaṛainn, above us.
uaṛao, or uaṛaṫ, above thee.	uaṛaiḃ, above you.
uaṛa, above him.	uaṛṫa, above them.
uaiṛṫe, or uaiṛṫi, above her.	

These combinations are never used in the spoken language in any part of Ireland, the phrase oṛ mo ċionn, &c., being substituted for uaṛam; but it is of frequent occurrence in ancient manuscripts, with the spelling modified as usual, as will appear from the following examples: Cṛíṛṫ íṛam, Cṛíṛṫ uaṛum, Cṛíṛṫ oeṛṛum, Cṛíṛṫ ṫuaṫhum, "Christ beneath me, Christ above me, Christ to my right, Christ to my left," *Hymn of St. Patrick*, in *Liber Hymnorum*; bennacht Ḋe aṫaṛ uaṛum, "the blessing of God the Father over me," *Bishop Sanctan's Hymn*, *ibid.*; ṛo eṛig a ḃṛuṫ mileo ocuṛ a én gaile ṛoṛ ṛoṛluamain uaṛa, "his heroic fury rose, and his bird of valour fluttered over him," *Battle of Magh Rath*, p. 32. Uaiṛṫiḃ, or uaiṛṫib, the b not aspirated, is the form generally used in old manuscripts to express *over them*, though,

according to the analogies of the modern language, it would rather mean *over you* (*ye*): ocuſ Domnall mac Aeda ſéſin, i n' áiſdſíʒi ſoſ Eſinn uaiſtib ſin uile, "and Domhnall, son of Aedh, himself in the sovereignty of Erin over all these," *Id.*, p. 24; ſil uaiſtib ſſi h-uaiſ ſeſʒi, nél na ſola ſoſḋeſʒi, "there is over them a cloud of deep red blood," *Id.*, p. 78; neoill etaſbuaſaċ uaiſtib, "hovering clouds over them," *H.* 3. 18. p. 60.

The emphatic postfixes of these combinations are nearly the same as those of the personal and possessive pronouns with which the preposition is amalgamated, viz., ſa for the first and second person singular; ſean for the third person singular; ne, or ni, for the first person plural; ſa, or ſe, for the second person plural; and ſan, or ſean, for the third person plural.

The possessive pronouns also amalgamate with the pronouns, but not so extensively as the personal pronouns. The following are the principal combinations of this class:

1. *Combinations with* aʒ, or ʒo, with.

SINGULAR.	PLURAL.
com, or ʒom, with my.	coáſ, cóſ, to our.
cod, or cot, &c., with thy.	co ḃaſ, to your.
cona, with his, with her's.	cona, with their.

2. *Combinations with* do, to.

SINGULAR.	PLURAL.
dom, to my.	dáſ, to our.
dod, dot, to thy.	daḃaſ, to your.
dá, to his, to her's.	dá, to their.

In ancient manuscripts dia is very frequently used for dá, to his, her's, its, or their, as dia ḃennachaḋ, "for its blessing, i. e. for the blessing of it," *Battle of Magh Rath*, p. 26; dia bian-ſide,

"of its hide," *Cor. Gloss.*, *voce* Ceṙċaill. 'ȝá, and even 'cá, which is a combination of aȝ, at, and a, his, her's, their's, is very often used in old writings, and in the living language, in some parts of Ireland, for o'a, as 'ȝa b-ṙiaṡuȝaṡ, "to welcome them," *Battle of Magh Rath*, p. 30; bui ȝá ṙeiṫeṁ co ṙaṡa, "and was viewing him for a long time," *Id.*, p. 72.

3. *Combinations with* ṙo, under.

SINGULAR.	PLURAL.
ṙom, under my.	ṙoaṙ, ṙoṙ, under our.
ṙoṡ, under thy.	ṙo baṙ, under your.
ṙona, under his, her's.	ṙona, under their.

4. *Combinations with* ı, in.

SINGULAR.	PLURAL.
am, in my.	'náṙ, in our.
aṡ, aṫ, in thy.	ann baṙ, in your.
ıona, or ına, in his, or in her's.	ıona, or ına, in their.

5. *Combinations with* le, with.

SINGULAR.	PLURAL.
lem, with my.	le ár leṙ, with our.
leṡ, or leṫ, with thy.	le baṙ, with your.
lena, with his, her's.	lena, their.

In old manuscripts written lem, ṙṙım, &c. The n in lena, which is merely inserted for the sake of strength and euphony, is not used in the Scotch Gælic, which often causes a disagreeable hiatus in that dialect; and the Irish use of the euphonic n has been admired by the Erse grammarians. Stewart writes thus on this subject, in a note on the possessive pronoun *a*, in the second edition of his Gælic Grammar, p. 70: "The Irish are not so much at a loss to avoid a *hiatus*, as they often use 'na,' for 'a,' *his*, which the [Scotch] translators of the Psalms have sometimes judiciously adopted, as—

'An talamh tioram le na laimh
Do chruthaich e 's do dhealbh.'"

Psalm xcv. 5.

6. *Combinations with* ó, from.

SINGULAR.	PLURAL.
óm, from my.	óar, ór, from our.
óo, óc, from thy.	ó bar, from your.
óna, from his, her's.	óna, from their.

Modern grammarians, however, think that it would add much to the clearness of the written language if these combinations were separated by hyphens and apostrophes, and they recommend ıona, cona, pona, lena, óna, tréna, to be written ı n-a, co n-a, po n-a, le n-a, ó n-a, tré n-a; and da, dár, &c., to be written d'á, d'ár, &c., and an apostrophe to be used where a vowel is omitted at the end, as dom', doo', lem', trem', &c.

The emphatic particles added to these combinations are the same as those postfixed to the combinations of the prepositions and the personal pronouns, with this difference, however, that they always follow the nouns to which the possessive pronouns belong, and become broad or slender according to the last vowel in such nouns.

Thus, if am' ceann, in my head, be rendered emphatic, the emphatic particle will be placed, not after am, but immediately after the substantive, and its vowel must agree in class with the characteristic, or last vowel of the substantive, thus: am' ceann-ra, where, it will be observed, that the a in ra agrees in class with the a in ceann; but if the last vowel of the substantive be slender, then that of the emphatic particle will be slender also, as am' laiṁ-re, "in my hand;" a ṁuinntir-ríde, "his people."—*Cor. Gloss., voce* Coire Breccain.

And if the substantive be immediately followed by an adjective, the emphatic particle will be placed after such adjective, as am' láiṁ deir-re, in my right hand.

CHAPTER V.

OF VERBS.

THERE are three kinds of verbs, namely, active, passive, and neuter. They are inflected by voices, moods, tenses, numbers, and persons.

SECTION 1.—*Of the Moods and Tenses.*

The moods are four, viz., the indicative, imperative, conditional, and infinitive, and some of the irregular verbs have a subjunctive mood.

The inflections of verbs, like those of nouns, are made by changes on the termination. Changes also take place at the beginning, but they are more for the sake of euphony than sense (though they sometimes help to point out the moods and tenses), and are caused by certain particles prefixed, which may frequently be left understood.

The same particles which are postfixed to personal pronouns are also subjoined to verbs for the sake of emphasis, as ɼiṫim, I run, ɼiṫim-ɼe; ólaim, I drink, ólaim-ɼe; ólaiɼ, thou drinkest; ólaiɼ-ɼe; ólaiḋ, they drink, ólaiḋ-ɼean.

The following examples will shew the use of these terminations in correct MSS.: maɼḃ-ɼa me, "kill thou me," *Keat. Hist.*, p. 76; an ȝ-céin ḃaoi-ɼiom a ḃ-ɼlaiṫioɼ Muṁan, "while he was in the

sovereignty of Munster," *Id.*, p. 142; ar ba ir in carrut ro genair-riden, "for he was born in the chariot," *Cor. Gloss.*, *voce* Cormac; do b́éram-ne ceċ fortaċt ricfa a leaf duitt, "we will give thee every necessary assistance," *Vit. Moling.*

There are five tenses of the indicative mood, active, namely, 1, the simple present; 2, the consuetudinal, or habitual present; 3, the preterite, or simple past; 4, the consuetudinal past; and, 5, the future.

1. The simple present tense of an active verb denotes action in progress in this instant, or now, as ceilim, I conceal, Lat. *celo*.

2. The habitual, or consuetudinal present, expresses extended or habitual action, as ceileann ſé, he conceals, or is used to conceal.

The present tense in English has frequently this force, as "he resides in Dublin," in which *resides* has the same meaning as the consuetudinal present in Irish, coṁnuíḋeann ſé a m-ḃaile Aṫa cliaṫ, i. e. he usually resides, &c. The Irish attempt to introduce this tense even into English, as "HE BEES," "he does be," &c.

3. The simple past tense signifies past unextended action, as ċeileaſ, I concealed, Lat. *celavi*.

4. The consuetudinal past denotes past extended or habitual action, as ċeilinn, I used to conceal, Lat. *celabam*.

This tense is frequently used in Irish conversation, and hence the Irish are fond of it even in English, as "he used to be living in Dublin," or "he did be," &c.

5. The future tense simply foretells, as ceilfeaḋ, I will conceal, Lat. *celabo*.

There are two modes of expressing the persons; the first, and that now most generally used in the spoken

language, particularly in the province of Ulster, is the analytic form of the verb, with the pronouns separately expressed; the other, which is more general in the south of Ireland, and was used in the ancient language, is the synthetic form, in which the pronoun is concealed in the termination of the verb.

When the pronouns are separately expressed the verb has a common form for all the persons, singular and plural, as ceilṗiḋ mé, I will conceal; ceilṗiḋ ṫú, thou wilt conceal; ceilṗiḋ ṕé, he will conceal; ceilṗiḋ ṗinn, we will conceal; ceilṗiḋ ṗiḃ, ye will conceal; ceilṗiḋ ṗiaḋ, they will conceal; the termination ṗiḋ being common to all the persons.

In this particular the Irish language nearly agrees with the colloquial dialect of the English, in which the verb varies its termination in the third person singular only, as:

SINGULAR.	PLURAL.
1. I call, *voco.*	1. we call, *vocamus.*
2. you call, *vocas.*	2. you call, *vocatis.*
3. he calls, *vocat.*	3. they call, *vocant.*

In the preter-imperfect tense of the English verb this agreement is still closer, thus:

SINGULAR.	PLURAL.
1. I called, *vocavi.*	1. we called, *vocavimus.*
2. you called, *vocavisti.*	2. you called, *vocavistis.*
3. he called, *vocavit.*	3. they called, *vocaverunt.*

Some Irish writers, however, among whom may be reckoned the two of the most remarkable Irish antiquaries of the seventeenth century, namely, Dr. Keating and Duald Mac Firbis, use the synthetic form of the verb in the present and future tenses of the indicative mood, when the third person plural is expressed, as ceilid ṗiaḋ, they conceal; ceilṗid ṗiaḋ, they will conceal. But in

the past tense this could not be done, for ċeıleaɒaꞃ ꞅıaɒ would be incorrect, and seems to warrant the conclusion, that the introduction of the termination ıɒ for ıȯ, in the other two tenses, is not analogical. When, however, the nominative is a substantive, the synthetic termination is retained, as ċeıleaɒaꞃ ɒaoıne an nıȯ ꞅın, "men concealed that thing."

When the personal pronoun is not expressed separately, the verb has a distinct terminational form (which in reality indicates the pronoun), for all the persons except the third person singular, with the termination of which the pronoun is never synthetically combined; and the form for this person, which ends in ıȯ, or aıȯ, in the present and future tenses of the indicative, is that which is adopted for all the other persons, singular and plural, in the analytic form of the verb, when the pronouns are separately expressed. The two forms are here given, with their English and Latin parallels.

Analytic Form.

SINGULAR.	PLURAL.
1. ceılıȯ mé, I conceal.	1. ceılıȯ ꞅınn, we conceal.
2. ceılıȯ tú, thou concealest.	2. ceılıȯ ꞅıb̈, ye conceal.
3. ceılıȯ ꞅé, he conceals.	3. ceılıȯ ꞅıaɒ, they conceal.

Synthetic Form.

SINGULAR.	PLURAL.
1. ceılım, *celo.*	1. ceılımíɒ, *celamus.*
2. ceılıꞃ, *celas.*	2. ceılṫı, *celatis.*
3. ceılıȯ ꞅé, *celat ille.*	3. ceılıɒ, *celant.*

As the third person singular has no synthetic form, the pronoun must be always expressed, unless it be understood, where the construction of the sentence permits an ellipsis of it. Indeed, it is very convenient in this, and all other languages, that this person

should be always expressed, because the third person is generally absent, and it becomes, therefore, necessary to express the pronoun, to denote its gender; whereas the first and second persons, being always supposed to be present, there is no necessity of marking any distinction of gender in them.

It will be observed that in this particular the Irish essentially differs from the classical languages; for although in Latin it is correct to say *tu legis*, *vos negligitis*, yet in Irish we cannot say ceilim mé, or ceilir tú, but ceilid mé, ceilid tú; for as the verbal termination is actually the personal pronoun amalgamated with the verb, it would be obviously redundant to place the pronoun after this termination, which would be in reality expressing the pronoun twice.

To explain this, it must be observed, that the word ceilim, I conceal, is as much a compound of the verb ceil, conceal, and the pronoun mé, I, as the word agam, with me, is of the preposition ag, with, and me, I; and as it would be clearly tautology to place me after agam, so would it be equally redundant to place it after ceilim; hence, whenever mé occurs after the synthetic form of any verb active we know it to be not the nominative, but the accusative, governed by the verb; for example, ceilim me would not mean "I conceal," but "I conceal me," or "I conceal myself." The other persons are much more disguised in the verb than the first person singular, as ceilimíd, for ceili sinn[k]; but the same disguising also takes place in the combination of the pronouns with the prepositions, as romham, before them, for roimh iad; leo, for le iad, &c.

Notwithstanding this evident principle of the language, some writers, following the analogies of Latin, often place the pronoun after the synthetic form of the third person plural, in the present and future tenses of the indicative mood.—See above.

[k] So much is the termination míd, or maid, considered to contain the pronoun, that some Irish scholars consider it an old form of the pronoun retained in the verb, though obsolete as a personal pronoun. The author has also often heard young persons use it for the pronoun, as cuireadh maid-ne go d-ti tusa, for cuireadh sinne, &c., "we were sent to thee."

Each of the tenses has a *relative* form ending in ar, ear, or ior, in the present and future tenses of the indicative mood in the modern language, but licentiously varied in the ancient language to ar, or, ur, er, ir, iur, but in all the other tenses it is like the form for the third person singular, as a ċeilear, who conceals; a ċeilfear, who will conceal; a ċeil, who concealed; a ċeileaḋ, who used to conceal.

This rule is sufficient to point out the relative form with sufficient accuracy, and it will not be, therefore, necessary to repeat the relative form in each tense, in giving the conjugation of the verb, as Haliday has done.

This form of the verb in ar is also used as the historic present; namely, when the present tense is put for the past, to express that an action now passed was, at the time of which we speak, present, as tóġḃar a lám, he raises his hand, i. e. he was, at the time we speak of, in the act of raising his hand.

In ancient MSS. this termination is variously written, ar, er, ir, or, ur, iur, exactly like the variations of the relative termination, as will appear from the following examples, selected from various manuscripts of authority: Foṫaiġir Colam Cille eclair i Rraċraind Oirṫir Ḋreg, ocur fagbar Colmán Ḋeoċain inte, "Columbkille *erects* a church on Rachrainn [an island] of the east of Bregia, and *leaves* Colman, the Deacon, in it," *Leabhar Breac*, fol. 16, *b*, *a*; fagbur na filiḋ ar a h-aiṫle, ocur timnair ceileaḃraḋ dóiḃ, "he then *leaves* the poets, and *bids* them farewell," *Battle of Magh Rath*, p. 42; fuiḋir in filiḋ aici for taeḃ na telċa, ocur iarfaiġir fcela de, "the poet *sits* down with him on the side of the hill, and *asks* him the news," *Id.*, p. 67; eirgir an rig ḋia aḋart, "the king *rises* from his pillow," *Book of Fermoy*, fol. 52; ceilioḃrair dóiḃ iar fin, agur triallair go n-a ċéd

laoċ ɒ' ḟıoſ a luınʒe, "he then *bids* them farewell, and *proceeds* with his hundred heroes towards his ship," *Keat. Hist.*, p. 51.

This termination is also used in the simple present tense, and even in the future of the indicative, as cıɒ̇ ſıɒ̇ ıaſſuſ ſıʒ Temſaċ, "though the king of Tara seeks peace," *Battle of Magh Rath*, p. 42; ceċ nı cınɒeſ Ɒıa ɒo neoch, "whatever God *predestines* for a person," *St. Columbkille* (H. 3. 18.); Aʒ Sſu, mac Eaſſu ſʒaſuſ Paſṫálón aʒuſ clanna Neıṁıɒ̇ ſe ſoıle, "In Sru, son of Easru, Parthalon and the Clann Neimhidh branch off from each other," *Keat. Hist.*, p. 33; cnáṁ éıſʒ ḟluıcſeaſ, "the bone of a fish which he shall swallow," *Id.*, p. 90; maſ ḟoıllſıġıoſ an ſann, "as this quatrain shews," *Id.*, p. 50.

To account for the initial changes which will appear in the conjugation of the verb, it will be necessary to give here a list of such particles as aspirate the initial consonant of all regular, and most of the irregular verbs[1]:

1. Aſ, whether (an abbreviation of an, whether), and ſo, sign of the past tense. This is never prefixed but to the past tense, as aſ ċeıl ſe? did he conceal?

2. Ɒo and ſo, signs of the past tense, as ɒo ċeıleaſ, or ſo ċeıleaſ, I concealed.

3. Ʒuſ, that (compounded of ʒo, that, and ſo, sign of the past tense), as ʒuſ ċeılıſ, that thou didst conceal. This is never used except before the past tense, save only in its union with the assertive verb ıſ, or ab, as ʒuſab é, that it is he.

4. Má, if, prefixed to all the tenses of the indicative mood, as má ceılım, if I conceal; má ceıleaſ, if I concealed; má ċeılſeaɒ, if I will conceal; má ċeılſeaſ é, if it will be concealed.

5. Maſ, as, like as; maſ ḟoıllſíġeaſ an ſıle, "as the poet shews;" maſ a n-abaıſ, "where he says," *Keat. Hist. Irel.*, p. 41.

[1] The irregular verbs ɒeıſım, I say, and ſaġaım, I find, offer some exception.

6. Nacar, which not, that not, *ut non;* as nacar ceil ré, that he did not conceal. This is compounded of nac and ro, sign of the past tense, and is often contracted to nár, as Deirim-ré nár ceil, I say that he concealed not.

7. Ní, not, *non;* prefixed to the present and future, as ní ceilim, I conceal not; ní ceilfir, thou wilt not conceal.

8. Níor, not. This, which is compounded of ní, not, and ro, sign of the past tense, is never prefixed except to the past tense, as níor ceil, he did not conceal.

9. Nocar, not; as nocar fágaib, "he did not leave," *Keat. Hist. Irel.*, p. 44.

10. Sul, before; as sul ceilfear é, before it will be concealed.

Do is the only simple prefix used in the modern language to denote the past tense, ro being never employed, except as contracted in the combinations ar, gur, nacar, nár, níor, which, as has been said, are abbreviations of go ro, nac ro, ná ro, ní ro. But in ancient MSS. various particles are used, as ao, at, att, do, dor, fo, for, no, nor, not, ra, ro, roduf, ror, ron, ror, rot; and these frequently carry the force of the relative a, *who,* and even of a personal pronoun in the accusative case, as shall be shewn in the Syntax.

Stewart has fallen into a great error in saying (*Gælic Grammar*, second edition, p. 84, note *z*), that dno is used in one Irish MS. of high authority as a prefix to the preter tense, for the dno, which occurs in ancient MSS., is an expletive particle, having nearly the same force as the Latin *autem*, or *vero*, or the Greek δὲ or ἀλλὰ, as I shall shew in treating of Adverbs and Conjunctions.

The níor of the modern language is generally written nír in ancient writings, and sometimes ní ro, as ní ro airir, "he did not delay."—*Battle of Magh Rath*, p. 46.

In most parts of Ireland sul, *before*, has some syllable postfixed, as a, fá, má; but such postfixes are seldom found in correct manuscripts. The following examples of its use occur in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland:* sul rugad Abraham, "before Abraham was born," p. 30; sul táinig Patruig a n-Eirinn, "before St. Patrick came to Ire-

land," p. 41; ſul do ṫionnſgain Fenius an ſgol, "before Fenius began the school," p. 43; ſul laiḃeoram ar ṫriall Niuil ó'n Scitia do'n Eigipt, "before we shall speak of Niul's departure from Scythia for Egypt," p. 44; ſul do ṫriallaḋar mic Iſrael tre Mhuir Ruaiḋ, "before the sons of Israel passed through the Red Sea," p. 47; ſul ſuair báſ, "before he died," p. 111; ſul tangaḋor Gaill a n-Eirínn, "before the English came to Ireland," *Ibid.;* ſul ráinig an láṫair, "before he reached the spot," p. 124; ſul ráinig leiſ ſéin teaċt, "before he himself could come," p. 167; ſul ſár críoċnuíġioḋ í, "before it was concluded," p. 174.

In some parts of the county of Kilkenny, ſul is pronounced ſear; but this is a mere local barbarity.

The following particles cause ellipses of such consonants as admit of eclipsis, and require n prefixed to initial vowels:

1. An, whether; Lat. *an;* as an g-ceilir? Dost thou conceal?

2. Go, that; *ut*, or *utinam;* as go g-ceilir, that thou concealest, or, mayest thou conceal.

3. Dá, náſ, if; in the past tense; sign of the conditional mood, as dá g-ceilfinn, if I would or should conceal.

4. Iar, after; as iar g-ceilt, after concealing. But this is placed before verbal nouns, and is never used before any tense of the indicative or other moods.

5. Mar a, where, in which; as mar a n-deir, where he says.

6. Muna, unless; as muna g-ceilfir, unless thou wilt conceal.

7. Naċ, which not, that not, *non*, *nec*, *neque*, *qui non*, *anne;* as deirim-ſe naċ g-ceilim, I say that I conceal not; an té naċ g-ceileann, he that does not conceal. This becomes naċar and náſ in the past tense.

8. Noċa, not; as noċa g-ceilim, I do not conceal. This causes n to be prefixed to f, as noċa n-faġam, we do not find; noċa n-fitir mac duine cuiċ d'a n-dénann ſé cruinne, "the son of a man knoweth not for whom he maketh a gathering," *St. Columbkille's Poem*, in H. 3. 18., p. 320.

When the relative a, who, is preceded by a preposition expressed or understood, the initial consonant of the verb which immediately follows it will be eclipsed, if of the class which admits of eclipsis; and if the initial of the verb be a vowel it will have n prefixed; as ó a d-táinig, from whom came; ó a n-eiriġeann, from which rises; but if the particle ro, or an abbreviation of it, follows the relative a, then the initial consonant of the verb immediately following it will be under the influence of this particle, and suffer aspiration instead of eclipsis, as Adam ór ṙaṙamar, i. e. Adam ó a ro ṙáṙamar, "Adam from whom we have sprung."

In the counties of Kilkenny, Waterford, and Tipperary, nach is generally pronounced ná, except in those situations where the assertive verb ıṙ is understood; as deirim-se nach b-fuil, pronounced as if written deirim-se ná fuil. In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, the initial of the verb is never eclipsed after nach; ex. Ráidir Mochuda rir na teachtaib nach fuicfiod, agus nach tréigfiod Rathain, "St. Mochuda says to the messengers that he would not leave or depart from Rathain."—*Keat. Hist.*, p. 130. When ıṙ is understood, the ċ is pronounced in these counties, as deirim-se nach é, I say that *it is* not he; measaim nach eadh, I suppose *it is* not.

SECTION 2.—*Of the Assertive or Impersonal Verb* ıṙ.

The simplest verb in this language is ıṙ, which corresponds with the *copula* of logicians, and may with propriety be called the assertive verb. In the modern language it always takes the accusative forms of the pronouns é, í, and iad, after it, and is thus inflected:

INDICATIVE MOOD.

Present tense, ıṙ, it is.
Past tense, ba, it was.
Future tense, bur, it will be.

SUBJUNCTIVE MOOD.

gur ab, that it is.

CONDITIONAL MOOD.

da m-baḋ, if it were.
ge m-baḋ, though it were.

Although these are the usual and most correct forms of this verb, still a variety of spellings occur in ancient, and even in modern MSS. and books, to the no small confusion of the learner. These shall be here set down:

INDICATIVE MOOD.

Present tense, ıṙ, aṙ, it is.
Past tense, ba, buḋ, ṙa, robaḋ, rob, rop, it was.
Future tense, bur, buḋ, biḋ, pu, it will be.

SUBJUNCTIVE MOOD.

gur ab, corb, that it is.

CONDITIONAL MOOD.

dá m-baḋ, damaḋ, diamaḋ, if it were.
ge m-baḋ, gémaḋ, though it were.
co m-baḋ, comaḋ, cumaḋ, conḋ, so that it might be.

A synthetic union of this verb with personal pronouns and conjunctions is often found, in the present and past tenses, in ancient manuscripts. The following synopsis of these forms is here annexed, for the use of such as wish to study ancient Irish writings:

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ıṛam, *or* am, it is I.	1. ıṛmn, *or* amne, it is we.
2. ıṛaṫ, *or* aṫ, it is thou.	2. ıṛiḃ, it is ye.
3. ıṛ he, *or* ıṫ é, it is he.	3. ıṛıṫ, ıṫıaṫ, ıṫ, aṫ, it is they.

Past Tense.

SINGULAR.	PLURAL.
1. bam, ṛobṛam, *or* ṛoṛṛam, it was I.	1. bam, *or* ṛobṛamne, it was we.
2. baṫ, *or* ṛobaṫ, it was thou.	2. baṛiḃ, *or* ṛoṛṛiḃ, it was ye.
3. ba h-e, ṛobe, ṛobaȯ, ṛoṛaȯ, *or* ṛopé, it was he.	3. baṫ, baoíṛ, ṛoṛṫaṛ, *or* ṛoṛṛaṫ, it was they.

SUBJUNCTIVE MOOD.

SINGULAR.	PLURAL.
1. coṛbam, that it was I.	1. coṛbamne, that it was me.
2. coṛbaṫ, that it was thou.	2. coṛbṛiḃ, that it was ye.
3. coṛb é, *or* ȝuṛab é, that it was he.	3. comoaṛ, that it was they.

Various other combinations of the pronouns and conjunctions with this verb occur in old manuscripts, which the student of the ancient Irish language should become familiar with; as naṛbaṫ, be thou not, or mayest thou not be; comoíṛ, until they would be; nıṛbṛam, I was not; ȝéṛṛam, although I was; mınab, unless it be; níṛ, it was not; naṛṫíṛ, that it would not be they; ceṛṫaṛ, who they were; ṛoṛṛ, or ṛobṛ, it would be.

The following examples of the simple and combined forms of this verb are here subjoined, to point out its application, particularly in ancient compositions: ıṛ mé an ṛeaṛ, I am the man; ba bṛónaċ ın ṛıȝ oe ṛın, "the king was sorry for that," *Battle of Magh Rath*, p. 24; Ꝺeaṛḃoṛȝaıll ṛa h-aınm oı, "Dervorgilla was her name," *Keat. Hist.*, p. 5; Ꝺunna Aıȝnıoċ ṛa h-aınm oo, "Enna Aighnioch was his name," *Id.*, p. 71; oıṛ aṛ ṫu ḃuṛ aoın-ḃean oaṁ-ṛa ó ṛo amaċ, "for thou shalt be my only wife from this out," *Id.*, p. 90; nı pu ṛen maıṫ, it will not be good success,"

Battle of Magh Rath, p. 18; bıḋ olc ɒuıḃ, "it shall be evil to you," *Id.*, p. 22; Am ua rıġ, "I am the grandson of a king," *Id.*, p. 202; Iſam cuıḃɒı-ſı, "I am more fit," *Id.*, p. 68; Am buıɒeċ ɒe, "I am thankful of him;" am mac ɒo rıg Lochlanɒ, "I am the son of the king of Lochlann," *Id.*, p. 80; am cınnte ɒe anoſ, "I am certain of it now," *Id.*, p. 145; am uaıṁnıoċ rés an rıġ, "I am fearful of the king," *Keat. Hist.*, p. 126; maḋ am caıllıoċ-ſa, ol ſıſı, aſ caıllıoċ ɒo ṁáṫaır-ſı, "if I am a hag, said she, thy mother is a hag," *Id.*, p. 109; at mac rıġ-ſa, "thou art the son of a king," *Battle of Magh Rath*, p. 80; ar atgeon-ſa ıſat ꝼılıḋ, "for I perceive that thou art a poet," *Id.*, p. 68; at ꝼıſıġ, "thou art a seer," *Id.*, p. 14; ro ꝼeaſſ ıt ꝼáſ ın Ꝼenechuſ ı conɒelg ꝼerb n-Ɒe, "it is known that the Fenechus law is void in comparison with the word of God," *Cor. Gloss.*, *voce* Ꝼerb; ıſıt ımɒa a loċa, "many are its lakes," *Irish Version of Nennius;* at mórа na h-aıṫıſı ɒo raɒat ꝼort, "great are the injuries which were inflicted on thee," *Battle of Magh Rath*, p. 30; ıt Ꝺaıll ro ṡuıḋeſtar a n-Ɛrınn ar túr, "for it was the Gauls that first fixed them in Ireland," *Cor. Gloss.*, *voce* Ꝺall; Teotoıſı rop áırɒ-rıġ ın ɒoṁaın ın tan ſın, "Theodosius was monarch of the world at that time," *H.* 3. 17. p. 1; roptar ıaɒ baɒar aurɒarcu, "they were the most illustrious," *Annals of the Four Masters, ad ann.* 1567; roptar lıa ammarb ınna a m-beo, "their dead were more numerous than their living," *Book of Leinster*, p. 25, *b;* ocuſ ba ɒo argaɒ baɒíſ mence, "and it was of silver they were oftenest *made*," *Cor. Gloss.*, *voce* Ana; narbat bronaċ-ſa, "be thou not sorrowful," *Battle of Magh Rath*, p. 50; ro roınn ɒoıḃ comɒar ɒaeṫnaıḋ, "he distributed [the food] among them till they were satiated," *Vit. Moling;* ſıḃ-ſı ag ɒul robſ ꝼerr anaḋ, "ye are going, better it were to stay," *Battle of Magh Rath*, p. 62; narbat ɒımɒaċ-ſa, "be not thou sorrowful," *Id.*; aſ beartatar ſıɒe napɒíſ ɒruíth no ḃearnꝼaḋ a ḃ-ꝼleıġ ar túr, "they said that it should not be Druids that would first partake of their banquet," *Book of Lismore*, fol. 47, *b*, *b;* ar nab tuıſleḋaċ, "in order that it might not be slippery, *Cor. Gloss.*, *voce* Ɒroıċet; ní ɒír ɒo reċt mınab maıṫ, "law is not right unless it be good," *Id.*, *voce*

ʒno; nıp maċtaḋ la nech, "it was not wonderful to any one;" comaɾc ceptaɾ ıaɒ, "she asked who they were," *Id.*, *voce* Pɾull.

Having now pointed out the various ancient forms and synthetic combinations of this verb, I shall next exhibit its peculiar idiomatic applications in the modern language. But before I enter upon this subject, it will be curious to notice, that O'Molloy, who calls it by the strange appellation of *articulus*, has the following remarks on this verb.

"Articulus aʃ in Oratione importat affirmatiuum tanquam esset verbum affirmans, sicut nı negationem de se præsentis temporis, vt aʃ maıth Taɒhʒ, latinè, *Thadæus est bonus;* nı maıth Taɒhʒ, id est, *Thadæus non est bonus;* verùm si post nı præcedat buɒh, significabitur negatio pro futuro, vt nı buɒh maıth Taɒhʒ, latiné, *Thadæus non erit bonus*, cuius tamen contradictio significabitur deleto nı, remanente buɒh, vt buɒh maıth Taɒhʒ. Si autem sermo sit de præterito, ita vt bonitas de Thadæo negetur, transit nı in nıɾ, vt nıɾ mhaıth Taɒhʒ, vel si ita, vt affirmetur bonitas, sufficit præmitti buɒh ante maıth, si aspiretur m, vt buɒh mhaıth Taɒhʒ, latinè, *Thadæus erat bonus;* si enim non aspiretur m, sensus erit *Thadæus erit bonus.* Item si præmittatur nı ante buɒh, sensus erit *Thadæus non erit bonus.* Similiter b transit in buʃ, ad affirmandum de futuro, vt in bhuʃ ƒeaɾɾ, id est *melius erit*, sed nec malè dicitur in eodem sensu buɒh ƒʃɾɾ, cuius contradictio est nı buɒh ƒeaɾɾ. Sic ɒu buɒh ƒʃɾɾ, de futuro affirmat quòd meliùs foret. Item transit nı in nach, vt cum dico ɒeıɾım nach ƒeaɾɾ, latinè dico *quod non melius*, cuius oppositum significatur commutatione prædicti nach in ʒuɾ. Pòrro articulus nach et aʃ præpositus adiectiuo comparatiuo importato per ƒeaɾɾ, sicuti aʃ et nı opponuntur sicut affirmatio et negatio, vt ıʃ ƒeaɾɾ, nı ƒeaɾɾ, vel nach ƒeaɾɾ. Similiter nı et nach, transeunt in articulum naɾ afficientem tempus præteritum, vt naɾ ƒheaɾɾ, cui contradicit ʒuɾab seù ʒuɾ appositione bh ad ƒeaɾɾ vt ʒuɾab ƒheaɾɾ, vel potius ʒuɾ bhƒeaɾɾ."—*Grammatica Latino-Hibernica*, pp. 103, 104, 105.

It has sometimes puzzled Irish grammarians to point out the difference of meaning between the verbs ıʃ, táım, bíḋım, and ḃ-ƒuılım;

but to any one who has studied the genius of the language this difference is obvious. It is this: ıſ is the simple copula of logicians, being merely used for assertion, that is, to connect an attribute with its subject, or to predicate one thing of another, as ıſ mé ſoluſ an ɒoṁaın, I am the light of the world. But in all sentences in which existence is combined with locality τά is to be used. Mr. Patrick Lynch, in his *Introduction to the Irish Language*, has the following very accurate remarks on this subject, which are well worth quoting here for the consideration of the learner, pp. 16, 17: "Every Proposition or Phrase includes two separate ideas or terms. That of which something is affirmed or denied is called the subject or agent, stiled by grammarians the *nominative* or preceding case; the other term, denoting what is affirmatively or negatively asserted of the subject, is called the *Attribute*. There is another word employed to connect these two ideas, denominated a *Copula*, or Verb. In various languages there is, strictly speaking, but one Verb for designating this mental affirmation viz. *is* and the inflections of *am*, *was*, *be*. All other Verbs express not an act of the mind, but so far as they severally include the *substantive* Verb *is*, into which all adjective Verbs may be ultimately resolved; thus Patrick *loves*, *reads*, *walks*, are of equal import with the phrases Patrick *love-is*, *read-is*, *walk-is*, or, as logicians make it, *is* loving, *is* reading, *is* walking.—*Vide Lynch's English Grammar in Verse and Prose*, pp. 33, 34. In English and Latin the substantive verb *est*, *is*, serves for this affirmation. But in Irish we have two substantive verbs for designating it: and though *is-me* and *ataim* may, to some, appear to be of a similar import, yet they are not in reality so, nor can the one be substituted for the other. The radical Verb *is* (*iss*) *me* seems to have been originally invented for simply shewing, that the subject of discourse barely *is*, or *exists*, while *atá-me*, or *'taim*, denotes existence with reference to its state or locality, thus modifying the affirmation of simple *being* or *essence* by determining its condition place or time: as *is me ata ann. It is me* (or *I*), *that am here.* This with many other peculiarities in our Irish Verbs seems to require further investigation."

It is a very strange peculiarity in this language that the sub-

stantive verb tá can never ascribe a predicate to its subject without the aid of the preposition ı, or ann, as tá ṛe 'n a ṗaġaṛt, he is a priest; lit. he is *in his* priest; bı ṛé 'n a ṛıġ, he was a king; lit. *in his* king. It may be curious to remark, that although in the application of these two verbs a strict attention to logical distinctions must be observed, still the native Irish speaker never finds any difficulty in applying them correctly.

When one substantive is predicated of another by this verb ıṛ, and an adjective of praise or dispraise is connected with the predicate, it is never put in the genitive case, as ṛeaṛ ıṛ mór ṛaṫ, a man who is of great prosperity; ṛeaṛ ba ṁór ṛaṫ, a man who was of great prosperity; an ṛeaṛ ba caoıṁe cṛuṫh, the man who was of fairest form; an ṛeaṛ ıṛ mó cıall, the man of greatest sense. In such sentences the predicated noun would be in the genitive or ablative case in Latin, and in English would be governed by the preposition *of;* but in Irish it is actually the nominative case, coming after the assertive verb ıṛ; and it is not easy to explain grammatically how it comes to have the force of the genitive or ablative in Latin; yet such it has, beyond a doubt. When no verb is used, the latter noun may be connected by the preposition ġo, or co, *with*, as ṛeaṛ ġo nġnúıṛ bḋeoḋa, a man *with* a lively countenance. But when the verb ıṛ is used, this preposition cannot be introduced, but we must say ṛeaṛ ıṛ beoḋa ġnúıṛ. It should be noticed here, that this form of expression cannot be resolved by ṛeaṛ—ıṛ beoḋa a ġnúıṛ, a man—lively is his countenance; but that it means fully and distinctly "a man of a lively countenance," though no satisfactory grammatical reason has yet been assigned for this mode of construction. In examining this idiom, the student should have the following accurate observation on the English language before his mind:

"In the English, as in all other languages, a great number of expressions, scarcely warrantable in strict Syntax, become part and parcel of the language. To condemn these at once is unphilosophical. The better method is to account for them. The currency of an expression is *primâ facie* evidence of some grammatical reason existing for it."—*The English Language*, by Professor Latham, p. 358.

Before closing the remarks on this verb, it will be necessary to correct an error of the Rev. Paul O'Brien, who says, in his Irish Grammar, p. 91, the verb ıſ "can form no sentence without a repetition of itself, the aid of its past tense, or of ꝛa." No error could be greater than this; for, ıſ ꝼeaꝛ me, "I am a man;" ıſ ꝼuaꝛ an la é, "it is a cold day," are perfect sentences, and contain no repetition of the same verb, and require no other verb to complete the sense.

SECTION 3.—*Of the Verb Substantive.*

The verb substantive ꝛáım, or bím, is thus conjugated:

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ꝛáım, I am.	1. ꝛámaoıꝺ, we are.
2. ꝛáıꝛ, thou art.	2. ꝛáṫaoı, you are.
3. ꝛá ſé, he is.	3. ꝛáıꝺ, they are.

The particle a is often prefixed to the present tense of this verb, for the sake of euphony, or emphasis, as aꝛáım.

Ꝛaıꝛ is the synthetic form to express *thou art*, usually found in modern MSS. and books, and that most generally in use, in common conversation, in the southern half of Ireland. But aꝛaı often occurs in ancient writings, and aꝛaoı in modern, as aꝛaí aꝛ' aenaꝛ, "thou art alone," *Battle of Magh Rath*, p. 136; oıꝛ ıſ ocum-ſa aꝛaí, "for it is to me thou *art*, i. e. belongest," *Id.*, p. 48; conʒṁáıl na ḃ-ꝼılıoḋ aꝛaoı ꝺ'aṫċoꝛ a h-Ɛıꝛınn, "thou art keeping the poets from being banished from Ireland," *Keat. Hist.*, p. 125; A Ʒhuaıꝛe, ol an ꝛı, an ꝼam ċúṁaċꝛaıḃ-ſe ꝺo ḋol oꝛꝛ a ꝛaoı aʒ ꝛꝛom-ġul ꝺo'n ıonnuſ ſoın, "O Guaire, said the king, is it because my

powers have prevailed over thee, that thou weepest in that manner?" *Id.*, p. 119. In the county of Kerry they say ταοιn τu, thou art; but this is corrupt, and not to be imitated.

The synthetic form for the first person plural of this tense is variously pronounced in the provinces, as τάmŭιo, τάmαοιo, and τάιmίo. Keating writes ατάmαιo (măιo short), as οιp αταmαιo αʒά ċlοp ο ḃél ʒο bél, "we are hearing it from mouth to mouth," *Hist. Irel.*, p. 94. But O'Molloy and others write it—mαοιo. This stands in great need of some established rule.—See Regular Verb.

Τaṫαοι, *ye are*, is found in the best manuscripts, except that in the more ancient ones it is written ταṫαι, or ατάṫαι, as ατάṫαί α n-oenḃαιle, "ye are in one place," *Battle of Magh Rath*, p. 62. The synthetic form for the third person plural is variously written in old manuscripts, ατάιo, ατάιτ, ατάo, ατάτ; *vide Id.*, pp. 38, 82, *et passim.*

Consuetudinal Present.

SINGULAR.	PRESENT.
1. bíḋιm, *or* bím, I usually am.	1. bímίo, bíomαοιo, *or* bíomαιo, we usually are.
2. bιḋιp, *or* bíp, thou usually art.	2. bíṫí, you usually are.
3. bíḋeαnn ɾé, *or* bíonn ɾe, he usually is.	3. bíḋιo, *or* bío, they usually are.

Or bíḋeαnn, or bíonn mé, τú, ɾé, &c., the verb having the same termination, to agree with all the persons. ƀíḋmίo, or bímίo, the synthetic form of the first person plural of this verb, is as often written bíomuιo, or bíomαοιo, and pronounced bíomοιo (the m being broad, and the last syllable short or long.—See Regular Verb.

Past Tense.

SINGULAR.	PLURAL.
1. ḃíḋeαɾ, *or* ḃíoɾ, I was.	1. ḃíḋeαmαp, *or* ḃíomαp, we were.
2. ḃíḋιɾ, *or* ḃíɾ, thou wast.	2. ḃíḋeαḃαp, *or* ḃíoḃαp, thou wert.
3. ḃíḋ, *or* ḃí ɾé, he was.	3. ḃíḋeαoαp, *or* ḃíoοαp, they were.

Ɗo and ꞃo are generally prefixed to this tense in ancient and modern writings. In ancient manuscripts the past tense of this verb is written ƀáꞃ, or ƀáȯaꞃ, ƀáȯaiꞃ, or ƀáiꞃ, ƀá ꞃé, ƀamaꞃ, ƀáƀaꞃ, ƀáȯaꞃ. And this form is used by Keating, the Four Masters, Duald Mac Firbis, and other writers of the seventeenth century, but no trace of it is now observable in the spoken language. For the modern ƀí, was, ancient writers often use ƀaoi, ƀoi, ƀui, ƀoei, uoei, which renders their writings very obscure to modern Irish scholars.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ƀíȯinn, *or* ƀínn, I used to be.	1. ƀíƀmíꞃ, *or* íomaoiꞃ, we used to be.
2. ƀíȯż́eá, *or* ƀíż́ea, thou usedst to be.	2. ƀíż́í, you used to be.
3. ƀíȯeaȯ ꞃé, *or* ƀíoȯ ꞃé, he used to be.	3. ƀíȯíꞃ, they used to be.

Ɗhíȯeaȯ, or ƀíoȯ ꞃé; the third person singular of this tense is pronounced ƀíȯeaċ, or ƀíoċ ꞃé, throughout the southern half of Ireland.

Future Tense.

SINGULAR.	PLURAL.
1. biaȯ, *or* beiȯeaȯ, I will be.	1. biaȯmaoiȯ, *or* beiȯmiȯ, we will be.
2. biaiꞃ, *or* beiȯiꞃ, thou wilt be.	2. biaȯaíȯ, *or* beiȯíȯ, you will be.
3. biaiȯ, *or* beiȯ ꞃé, he will be.	3. biaȯaiȯ, *or* beiȯiȯ, they will be.

The emphatic form of beiȯiꞃ, or biaȯaiꞃ, thou shalt be, is sometimes written biaꞃu for biaiꞃ-ꞃe, as in the *Battle of Magh Rath*, p. 190: ni biaꞃu aʒ baʒuꞃ o'n láiż́i-ꞃea amaċ, "for thou shalt not threaten from this day forth." The negative of the third person singular is written noċa bia, i. e. "it shall not be," in the Poem attributed to St. Columbkille, preserved in a MS. in Trinity College (H. 3. 18.), already quoted. In many parts of Munster beiʒ ꞃé is used for beiȯ, or biaiȯ ꞃé, he will be, but it must be considered a great corruption, and is ascribed to the tendency of the Munster dialect to terminate in iʒ.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. bíoḋmaoiſ, bımíſ, *or* bıomaoıɒ, let us be.
2. bí, be thou.	2. bíḋíḋ, be ye.
3. bıḋeaḋ ſé, *or* bíoḋ ſé, let him be.	3. bíɒíſ, let them be.

The form for the third person singular is pronounced bíḋeaċ, or bíoċ ſé, throughout the southern half of Ireland, but bíoṁ in the north and west. The form for the first person plural varies a good deal throughout the provinces, and wants a grammatical standard. The author would recommend the form bímíſ, as it would perfectly agree with bíɒíſ, the universally approved form for the third person plural. In South Leinster and East Munster they say bíomuıſt, and Dr. Neilson gives bíoḋmaoıɒ, which is the form used in Ulster. But bíoḋmaoıɒ is more properly the indicative form, and means *we are* rather than *let us be*. Ɓíḋíḋ is the only form for the second person plural found in correct printed books and manuscripts, and yet bíʒíḋ is the form used in the spoken language[m] in every part of Ireland, and *bigidhe* is given as the only synthetic form by Neilson, who had little or no acquaintance with the ancient Irish manuscripts.

SUBJUNCTIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ʒo ḃ-ꝼuılım, that I am.	1. ʒo ḃ-ꝼuılmıɒ, ʒo ḃ-ꝼuıleam, that we are.
2. ʒo ḃ-ꝼuılıſ, that thou art.	2. ʒo ḃ-ꝼuıltí, that ye are.
3. ʒo ḃ-ꝼuıl ſé, that he is.	3. ʒo ḃ-ꝼuılıɒ, that they are.

[m] So much is this termination now established for this person in all the verbs, that in some of the mountainous districts some boys, when beginning to speak English, are heard to say *come-aıʒíḋe*, for "come ye."

Past Tense.

SINGULAR.	PLURAL.
1. go raḃar, that I was.	1. go raḃamar, that we were.
2. go raḃair that thou wast.	2. go raḃaḃar, that ye were.
3. go rabh, *or* raibe ré, that he was.	3. g raḃadar, that they were.

Dh-fuilim, in the present tense, and raḃar, in the past, are called the subjunctive mood of the verb táim, although, properly speaking, derived from other obsolete verbs. This mood (which the regular verbs want altogether—see p.179) is never used in the modern language, except after the particles an, whether; go, that; cá, where; ní, not; nach, not, or which not; noca, not; or after the relative when preceded by a preposition, as an b-fuil ré, is he? raoilim go b-fuilir, I think that thou art; cá b-fuilid, where are they? ní fuil ré beo, he is not alive; nach b-fuil re beó, is he not alive; an té nach b-fuil raibhir, he who is not rich; ó a b-fuilid, from whom they are; dála Néill ar a b-fuilmíd ag tráctha, "with respect to Niall, of whom we are treating," *Keat. Hist.*, p. 109. The form tá is never used after any of these particles in the modern language, but in the ancient manuscripts tá is as often used in these situations as fuil, or fil, as Gaedal Glas ó táit Gaedil, "Gaedal Glas, from whom the Gaels are [descended]," *B. Ballymote*, fol. 11; or, as written by Keating, Gaoidhal Glas ó d-táid Gaoidhil, *Hist. Irel.*, p. 49; Rumann, mac Colmáin in filid, ó táit Sil Rumainn i n-Ath Truimm, "Ruman Mac Colmain, the poet, from whom are the Sil Ronain, at Ath Truim." Even Duald Mac Firbis, who wrote about the middle of the seventeenth century, frequently uses tá for b-fuil in the situations above mentioned, as Fedhlimidh, mac Amhalgaidh, dia d-tá Ceneul Fedhlimidh, "Fedhlimidh, son of Amhalgaidh, from whom are the Ceneul Fedhlimidh," *Tribes and Customs of Hy-Fiachrach*, p. 4, line 13; Cucoingelt, mac Amhalgaidh, ó d-táid Muintir Thomaltaigh, "Cucoingelt, the son of Amhalgaidh, from whom are Muintir Thomaltaigh," *Id.*, p. 12, line 4.

In ancient manuscripts fil is very frequently used for fuil, and

even for ατά, particularly in the relative form, as ʒaċ luiḃ ꝼil 'ꞅan moiġ, "every herb which is in the plain;" Ƀeʒ-Eiꞃe, .i. iniꞅ ꝼil ꝼoꞃ muiꞃ amuiġ la h-Uiḃ Ceinnꞅealaiġ, "Beg-Eire, an island which is out in the sea in Hy-Kinsellagh," *Irish Calendar*, 23rd April; alii ɒicunt cumaɒ h-e Colmán, mac Aeɒa ꝼil i n-Aꞃɒ bo ꝼoꞃ bꞃu Ƨocha Echach, "others say that it is Colman, the son of Aedh, that is at Ard bo, on the brink of Lough Neagh," *Felire Aengus*, 17th February. It should be also remarked here that the forms bí, bui, boi, &c., are often used in ancient writings for the subjunctive ꞃaiḃ, as co naċ bui for ʒo naċ ꞃaiḃe, *Battle of Magh Rath*, p. 232; co h-aiꞃm a m-bui for ʒo h-áit a ꞃaiḃe, *Id.*, p. 10; co m-báɒaꞃ, for ʒo ꞃaḃaɒaꞃ, *Id.*, p. 24.

Future Tense.

SINGULAR.	PLURAL.
1. ʒo m-biaɒ, that I shall be.	1. ʒo m-biamaoiɒ, that we shall be.
2. ʒo m-biaiꞃ, that thou shalt be.	2. ʒo m-biaɒ̇áiɒ̇, that you shall be.
3. ʒo m-biaiɒ̇, that he shall be.	3. ʒo m-biaɒ̇aiɒ, that they shall be.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ḃeiɒ̇inn, *or* ḃeinn, I would be.	1. ḃeiɒ̇míꞅ, *or* ḃeimíꞅ, we would be.
2. beiɒ̇ṫeá, *or* beiṫeá, thou wouldst be.	2. beiɒ̇ṫíɒ̇, ye would be.
3. ḃeiɒ̇eaɒ̇ ꞅé, he would be.	3. ḃeiɒíꞅ, they would be.

The conjunctions ɒá, if, and muna, unless, are signs of this mood, and eclipse the initial consonant; it can, however, be used independently of any conjunction; but it has then generally the emphatic particle ɒo before it, as ɒo ḃeiɒ̇inn. The first person singular of this mood is always pronounced in Munster as if written ḃeiɒ̇inn, which, in the eastern countries, is pronounced ḃeiɒ̇inʒ. But in the *Battle of Magh Rath*, and most ancient writings, it is generally

written bemo; beidheadh, the form for the third person singular, is pronounced in Munster as if written beidheadh, or beidh. In ancient writings we find co m-biadh, that it would be; dia m-bedh, if it would be; no beith, it would be, for the modern go m-beidheadh, dá m-beidheadh, do beidheadh.—See *Battle of Magh Ragh*, pp. 24, 58, 68.

INFINITIVE MOOD.

Do beith, to be.

By prefixing certain prepositions to the verbal noun beith, being, various expressions are formed, which are equivalent to participles and ablatives absolute in other languages, as ar m-beith, on being; iar m-beith, after being; ar tí beith, on the point of being, about to be; cum a beith, or cum do beith, to be, or in order to be.

The analytic form of this verb is always the same with the form for the third person singular through all the persons, thus:

Present Tense.

SINGULAR.	PLURAL.
1. tá mé, I am.	1. tá sinn, we are.
2. tá tú, thou art.	2. tá sibh, you are.
3. tá sé, he is.	3. ta siad, they are.

Past Tense.

SINGULAR.	PLURAL.
1. bí mé, I was.	1. bí sinn, we were.
2. bí tú, thou wert.	2. bí sibh, ye were.
3. bí sé, he was.	3. bí siad, they were.

This analytic mode of inflecting the verb is becoming very general in the spoken language, particularly throughout the northern half of Ireland.

SECTION 4.—*Conjugation of a regular Verb.*

Glanaim, I cleanse.

ACTIVE VOICE.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. Glanaim, I cleanse.	1. Glanamaid, *or* glanamaoid, *or* glanam, we cleanse.
2. Glanair, thou cleansest.	2. Glantaí, you cleanse.
3. Glanaid é, he cleanseth.	3. Glanaid, they cleanse.

Consuetudinal Present.

SINGULAR.	PLURAL.
1. Glanann mé, I usually cleanse.	1. Glanann sinn, we usually cleanse.
2. Glanann tú, thou usually cleansest.	2. Glanann sib, you usually cleanse.
3. Glanann sé, he usually cleanses.	3. Glanann siad, they usually cleanse.

Some modern writers terminate the first person singular of the present indicative in am; but this is properly the first person plural. The second person singular sometimes terminates in e, or i, in old manuscripts, but never in the modern language. See observations under Táir, p. 166. The third person singular of this tense has no synthetic form, either in the ancient or modern language; for some observations on which see p. 153. The termination for the first person plural, which always ends alike in the present and future indicative, varies throughout the provinces. In the south of Leinster and east of Munster it is pronounced amŭĭd, or mŭĭd (short), whether the characteristic vowel of the root be broad or slender; and maoid (long) in Thomond; while in other parts of Ireland it is sometimes pronounced maoid, long; sometimes

mŭĭo, or măĭo, short; and sometimes mío, long and slender. The terminations found in ancient manuscripts are maıo, maıt, mıo, and mıt; but it is not easy to prove whether these terminations were pronounced long or short. Giolla Iosa Mor Mac Firbis writes maıo, in 1417; thus, ó Raıṫ Ȯranoɯıb ar bınɔ cluıg, co Traıg cell, conaır ṫıaġmaıo, "from Rath Branduibh of the sweet bells, to Traigh Ceall, a road which we go." — *Tribes and Customs of Hy-Fiachrach*, pp. 224, 225. It is written maıt in the *Leabhar Breac*, a manuscript of the highest authority; as, Ȯog ɔún ár fıachu aṁaıl logmaıt-ne ɔ'ár ḟeċeṁnaıb, "*dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*," fol. 124, *b*, *a*. It is written muıo, maıt, and mıo, in an old vellum Life of St. Moling, and in H. 3. 18.; thus, raġmuıo-ne a coınne ın cléırıġ, "we will go meet the cleric;" recmaıt a ler, ol ın cléıreċ, ar ní fuaramar fáıltı ı tıg aıle ır ın baıle, "we stand in need of it, said the cleric, for we have not received welcome in any other house in the town;" bemıo-ne frır ın rechт rın, "we will be for that law," H. 3. 18. p. 358. It is written mıt in a very old vellum copy of *Cormac's Glossary*, as proımfımıt frır, ol, ré, "we shall try it, said he," *voce* Prull. It is not easy to decide what termination should be adopted in the general modern language, as the provincialists would not agree. The author would recommend it to be settled by the following rule. When the characteristic or last vowel of the root is broad, the first person plural of the present indicative active should, in the synthetic form, terminate in măĭo or maoıo, long; it is difficult to decide which; the second in ṫaí, taoı, or taíȯ; and the third in ăĭo (short). But when the characteristic vowel is slender, they should terminate in mío, tí, or tíȯ, and ĭo (short). This rule is almost invariably observed by O'Molloy, in his *Lucerna Fidelium*, which was printed at Rome in 1676, as in the following instances: ı, of the broad termination,—aȯramaoıo, "we adore," p. 195; ɔıultamaoıo, "we renounce," p. 279; glacamaoıo, "we receive," pp. 257, 279; mearamaoıo, "we think," pp. 212, 213, 216; ofralamaoıo, "we offer," p. 251; onóramaoıo, "we honour," pp. 192, 194, 217. Of the slender termination, creıoımıo, "we believe," p. 235; cuırmıo, "we put," pp. 214,

224, 229; gairmid, "we call," p. 236; guidmid, "we implore," p. 228; tuitmid, "we fall," p. 222. However, he sometimes deviates from this rule, but not often. In p. 197 he writes, iarrmid, "we ask;" in pp. 198, 203, and 228, iarrmaoid; and in p. 214, iarrmuid. Donlevy, in his Irish Catechism, published at Paris in 1742, keeps more closely to this rule; and he generally uses maoid, and rarely muid, for the broad termination; ex. leanmaoid, "we follow," p. 212; fáġamuid, "we find," p. 206; cuirmid, "we put," p. 200; caillimid, "we lose," p. 218; coimniġmid, "we remember," p. 284; tuitmid, "we fall," p. 216; treigimíd, "we have forsaken," p. 216. It is impossible to bring the local jargons of the different counties to a grammatical standard, and therefore some general system, drawn from the best manuscripts, must be submitted to, in settling the orthography of this neglected language.

In the spoken language, the synthetic form for the second person plural is rarely used; but, instead of it, the analytic form glanaid ṁḃ, or the consuetudinal present, glanann ṁḃ, is always employed.

Past Tense.

SINGULAR.	PLURAL.
1. ġlanar, *or* do ġlanar, I did cleanse.	1. ġlanamar, we did cleanse.
2. ġlanair, thou didst cleanse.	2. ġlanaḃar, you did cleanse.
3. ġlan ré, he did cleanse.	3. ġlanadar, they did cleanse.

The particles do, or ro, are often prefixed to the past tense in the modern language; but in ancient writings the prefix is variously given, ar, at; dod, dor; fo, for; no, nor; ro, ror, rodur; rot.

In the ancient manuscripts the third person singular has a synthetic termination, which is variously written ert, urt, ert, urt, ard, urd, of which, strange to say, no Irish grammarian has hitherto taken notice; as, doirtert, "he poured," *Battle of Magh Rath*, p. 94; d'fecurt, "he viewed,"

Id., p. 24 ; ro imrersnaiʒerτur, "he quarrelled," *Id.*, p. 110 ; ionnur ʒur ȯallurdair a ȯearḃraṫair, "so that he blinded his brother," *Keat. Hist.*, pp. 28, 51 ; ro ḃreiṫeaṁnarτair, "*judicavit*," *Duald Mac Firbis*, in H. 2. 15. p. 208. Of all these, arτair is the most usual and best form for this termination, and it is to be suspected that arτur is a corruption, to be attributed to the negligence of transcribers. In the southern half of Ireland, the termination for the first person plural is pronounced as if written măĭr, mŏĭr, or mŭĭr (short) ; a form sometimes used by Keating, and always by O'Molloy, and found in manuscripts of the fifteenth century, as do réir ʒaċ neiṫ dá n-duḃramoir roṁainn, "according to every thing which we said before," *Keat. Hist.*, p. 32. When the characteristic vowel of the root is broad, the synthetic form for the first person plural is formed, in the modern language, by adding amar to the root, but in the ancient language more generally by adding ram, as ġaḃram, we took; ṫucram, we gave; for the modern, ġaḃamar, ṫuʒamar; and when slender, by adding rem.—See *Battle of Magh Rath*, pp. 38, 43. The termination aḃar, denoting the second person plural, is often written aḃair in good manuscripts, and pronounced aḃair in the south of Ireland ; this termination is seldom used in Ulster. But the termination adar, for the third person plural, is still in constant use in Connaught and Munster, and well understood, though not often used, in Ulster. It occurs in manuscripts of considerable antiquity, but not so often as the terminations red, ret, rad (which are evidently corruptions of the pronoun riad), and radar, ratar ; as lenrat, they followed, for the modern lean riad, or leanadar ; nír ḟéτrat, they were not able, for níor ḟéadadar ; ġráḋaiġret, they loved, for ġraḋuiġeadar ; ro airiʒret, they perceived, for do airíġeadar ; tucradar, they brought, for ṫuʒadar ; ṁarḃradar, they killed, for ṁarḃadar.—See *Battle of Magh Rath*, pp. 28, 38, 66, 178, 246, *et passim ;* ro comaircred ciara cend, ocur at berτram ꝼriu, "*interrogaverunt eum cujus caput esset, et ille eis dixit*," *Cor. Gloss.*, *voce* Coire ḃrecáin.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ġlanainn, I used to cleanse.	1. ġlanamaoiṙ, we used to cleanse.
2. ġlantá, thou usedst to cleanse.	2. ġlanṫáiḋ, you used to cleanse.
3. ġlanaḋ ṙé, he used to cleanse.	3. ġlanaḋaoiṙ, *or* ġlanaiḋíṙ, they used to cleanse.

The particles ḋo, ṙo, &c., may be prefixed to all the persons of this tense also.

The termination aḋ in the third person singular is pronounced, in Connaught and Ulster, as if written úḋ, or úṁ, but in the south, as if aċ; but aḋ, eaḋ, or eḋ is the true termination, as appears from the best manuscripts: ocuṙ ní ċluineaḋ aċt maḋ bec, ocuṙ ní ċéimníġeḋ ṙor a ċoṙaiḃ, "and he heard but little, and he used not to walk on his feet."—*Battle of Magh Rath*, p. 42. The termination for the first and second persons plural in this tense are far from being settled in the modern language, for in some places they are pronounced ġlanamuiṙc, ġlanaḃuiṙc; but these forms—though strong and distinct, and adopted perhaps in imitation of the Latin terminations *vimus*, *vistis*—are never found in any good authority. The form for the third person plural is fixed, being nearly the same in every part of Ireland: when the characteristic vowel is slender it ends in ḋíṙ, or ḭḋíṙ, and when broad in ḋaoiṙ, modern, and ḋaíṙ, in ancient writings, as in the following examples: ḋo lingḋíṙ Ġaoiḋil ṫar an ġ-cloiḋe, "the Gaels used to sally over the fosse," *Keat. Hist.*, p. 2; aṙ ġaċ coṫuġaḋ ḋá ḋ-ṫuġḋaoiṙ ḋo ḃoċtaiḃ aġuṙ ḋo ḋílleaċtaiḃ, "of every support they used to give to the poor and to the orphans," *Id.*, p. 1; ṫṙiallaiḋ ṙor muiṙ, aġuṙ ṫeaġṁaiḋ muṙḋúċainn ḋóiḃ, aġuṙ ḋo ċanḋaoiṙ ceol ḋo na loingṙioċaiḃ, no ṫṙiallaḋ ṫárṙa ġo ġ-cuiṙíṙ coḋlaḋ oṙṙa, aġuṙ ḋo lingḋíṙ ṙéin ċuca ḋia maṙḃaḋ, "they put to sea, and syrens met them, and they used to chaunt music to the sailors as they were passing by, and brought sleep upon them, and then they used to rush upon and kill them," *Id.*, p. 48; Ḋṙigiṫ banḋee

no aɒraɒíʃ ꝼilíɒ, "Brighit, a goddess whom the poets used to worship," *Cor. Gloss.*, *voce* Ɓriʒiꞇ; iʃ ɒo no ċoiʃeꝛʒɒaíʃ mí Máꝛꞇa, "it is to him they used to dedicate the month of March," *Id.*, *voce* Maiꝛꞇ.

But it should be confessed that, in the south of Leinster, and the eastern counties of Munster, the third person plural of this tense terminates in ɒíʃ, or ĭɒíʃ, whether the characteristic vowel be broad or slender; and the above examples are there pronounced as if written liŋʒiɒíʃ; ɒá ɒ-ꞇuʒaiɒíʃ; ɒo ċanaiɒíʃ; ʒo ʒ-cuiꝛiɒíʃ; ɒo aɒ̇ꝛaiɒíʃ; ɒo ċoiʃeaꝛʒaiɒíʃ.

Future Tense.

SINGULAR.	PLURAL.
1. ʒlanꝼaɒ, I will cleanse.	1. ʒlanꝼam, *or* ʒlanꝼamaiɒ, *or* ʒlanꝼamaoiɒ, we will cleanse.
2. ʒlanꝼaiꝛ, thou wilt cleanse.	2. ʒlanꝼaíɒ̇, you will cleanse.
3. ʒlanꝼaiɒ̇ ʃé, he will cleanse.	3. ʒlanꝼaiɒ, they will cleanse.

It should be observed here that the ꝼ is scarcely heard in this tense in the spoken language in any part of Ireland, and that throughout the southern half of Ireland it is pronounced like ꞇ̇ or h, as ʒlanꞇ̇aɒ, I will cleanse; ceilꞇ̇iꝛ, thou wilt conceal; but the ꝼ is more frequently found as the sign of the future tense of regular verbs in ancient manuscripts than ꞇ̇, and must, therefore, be received as its true sign[n]. The ꞇ̇, however, is also sometimes found

[n] Mr. Patrick Lynch, in his *Introduction to the Irish Language*, seems to think that ꝼ is not an absolutely necessary sign of the future tense. His words are: "Some grammarians say that the letter *f* (ꝼ) should be placed as a characteristic for the future, next to the termination of the second person singular of the Imperative mode; but from the examples adduced above, as well as those from O'Molloy, it is obvious that ꝼ (*f*) is not an absolutely necessary sign of the future, and in some verbs not at all used; neither is it employed in the grammars of the learned Messrs. Shaw and Stewart, for the Caledonian dialect of our language."—p. 24.

It is very true that in some of the irregular verbs, and in the class terminating in uiġim, or iġim, and a few others, the ʒ is not introduced into the future; but in all other regular verbs the ꝼ should be used, as it is found in the most correct Irish manuscripts.

in good authorities, as ıſ mıſı ꝓoꝛ ꝓubꝛ̇a, "it is I that shall wound thee," *Battle of Magh Rath*, p. 294. In ancient writings the second person singular of this tense also ends in e or ı, as well as the present, as ní ṁúıꝓḃꝼe-ſıu mıſı, "thou shalt not kill me," *Id.*, p. 190. Ꝼaıḋ, or ꝼıḋ, the analytic termination for all the persons when the pronouns are expressed, is pronounced *fwee*, or *fee*, in Connaught, but *fwĭ*, or *fĭ*, in Munster. This termination is written ꝼaḋ by the Rev. Paul O'Brien and others, which is very incorrect. In the ancient manuscripts it is often written ꝼa, or ꝼı, without the final ḋ, as ꝫonꝼa ſé, "he will wound;" ꝼaıcꝼı ſé, "he will see," *Battle of Magh Rath*, pp. 136, 194; ꝫꝓomꝼa, .ı. ·aeꝓꝼa, "he will satirize," *Cor. Gloss.*, *voce* Ꝫꝓoma. Sometimes, but rarely, the termination aḃ is found for the first person singular of this tense after a negative, as ní ṁolaḃ, "I shall not praise," *Teige Mac Dary;* ní ꝼ̇uıcéab ɔamna ɔo'n ɔꝓoınꝫ, "I will not omit one of the people," *Giolla Iosa Mor Mac Firbis*, A. D. 1417.

The termination ꝼeam, or ꝼıom, ꝼam, ꝼem, is often found in the best manuscripts for the first person plural, as ꝫo n-ꝫlanꝼam, till we shall cleanse; ꝫo n-ꝫuıḋꝼeam, till we shall implore.—*Keating.*

SUBJUNCTIVE MOOD.

Properly speaking, no regular verbs in Irish have any subjunctive mood; the form of the verb which follows the particles governing the subjunctive (see p. 170), always terminates like the indicative. But in irregular verbs these particles are followed by a peculiar form.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ꝫlanam, *or* ꝫlanamaoıſ, let us cleanse.
2. ꝫlan, cleanse thou.	2. ꝫlanaíḋ, you cleanse.
3. ꝫlanaḋ ſé, let him be cleansed.	3. ꝫlanaıɔíſ, let them cleanse.

The third person singular is pronounced ꝫlanaċ ſé throughout

the southern half of Ireland, but glanaṁ, or glanúḋ pe in Connaught and Ulster. In the topographical poems of O'Dugan, O'Heerin, and Giolla Iosa Mor Mac Firbis, the termination am, or eam, is almost invariably used for denoting the first person plural, as in the following examples: triallam timċeall na Fóḋla, "let us travel round Ireland," *O'Dugan;* labram do ċloinn Choppmaic Chair, triallam tar Sionainn druiḋ-ġlair, "let us speak of the race of Cormac Cas, let us proceed across the green-streamed Shannon," *O'Heerin;* Clann Fiaċra úir ar m'aire, leanam lorg na laeċraiḋe, "the race of the noble Fiachra are my care, let us follow the track of the heroes," *Giolla Iosa Mor Mac Firbis.* In the county of Kilkenny the first person plural of this mood terminates in muirt, as glanamuirt, but this is never found in correct manuscripts, and must be regarded as a local barbarism. The termination íḋ is that most generally found in ancient manuscripts for the second person plural of this mood, as eirgíḋ, eirgíḋ, a óga! "arise, arise, O youths," *Battle of Magh Rath*, p. 122; tógḃaíḋ ocus tairbenaíḋ, "raise and shew," *Id.*, p. 178; tabraíḋ ceno na flerci filiḋ fair, place ye the end of the poet's wand upon it," *Cor. Gloss.*, *voce* Coire ḃrecain; cuiríḋ amach in ceno, "put ye out the head," *Id.*, *voce* Orc. In the *Book of Ballymote* it is sometimes written íḋi, as ocus tigernaíḋi do iarcaib in mara, ocus do eaċaiṫib in nime, ocus do na h-uilib anmannaiḃ, "and rule over the fishes of the sea, and the birds of the air, and over all the animals." At present, however, the termination igíḋ is that used in every part of Ireland except the county of Kerry, and parts of Cork, where it is ig. This West Munster termination, which sounds so strangely in the ears of the inhabitants of the provinces of Connaught and Ulster, is strikingly exemplified in the following verses by Andrew Magrath, a Munster poet of the last century:

"Sin agaiḃ an t-am, agus gaḃaig le n-a ċéile,
Freabaig le fonn, agus planncaig méiṫ-ḟuic,
Ceanaig foġa ar ḋream an éiṫiġ,
'S ná h-ionntoiġeaḋ aen le gráṫ o'n ngleo."

The East Munster form, which also extends into Connaught

and Ulster, is exemplified in these lines, from a Jacobite song by Timothy O'Sullivan, a native of the county of Waterford :

"Ceónaiġíḋ, léanaiġíḋ, léaraiġíḋ, leaḋbaiġíḋ
Céaraiġíḋ, claoiḋġíḋ ḃar náṁaiḋ."

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ġlanfainn, I would cleanse.	1. ġlanfamaoiṙ, we would cleanse.
2. ġlanfá, thou wouldst cleanse.	2. ġlanfaíḋ, you would cleanse.
3. ġlanfaḋ fé, he would cleanse.	3. ġlanfaiḋíṙ, they would cleanse.

The particles ḋo, ṗo, &c., may be prefixed to this mood, and the conjunctions ḋá, if, and muna, unless, are usually its signs.

In ancient writings fainn, the termination for the first person singular, is written faino, foino, or fuino, and, when the characteristic vowel of the root is slender, fino, as ṗo ainicfino ṗiḃ, "I would protect you," *Battle of Magh Rath*, p. 78; no airiffino, "I would stay," *Id.*, p. 66. The f is sometimes omitted, as ṗo ḟiallaino for ḋo ḟiallfainn, "I would proceed," *Id.*, p. 172; co clanḋaino for ġo ġ-clannfainn, "that I would thrust," *Id.*, p. 42.

The termination fá is not always used in the spoken language, for, in the south-east of Ireland, ḟá is most generally substituted in its place, and this termination often occurs in ancient writings, as ḋia n-ġaḃḟá, "if thou wouldest take," *Battle of Magh Rath*, p. 42; muna imġaiḃḟeá in inaḋ, "if thou wouldst not quit the place," *Id.*, p. 202. This termination is also used in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, as ḋo ġeaḃḟá ní ba mó uaim-ṙe ḋá ṙiṙḟeá oṙam é, "thou wouldst obtain a greater request of me if thou wouldst ask it of me, p. 118. The termination for the third person singular is pronounced aḋ, or eaḋ, in this mood, throughout the south of Ireland, but in Connaught and Ulster úḋ, or iúḋ, the f being very seldom heard. The f, however, should

not be rejected, as it adds force and distinctness to the termination, and is found in Irish manuscripts of the highest authority, as no ḟéoṗaḋ, "he would be able," *Battle of Magh Rath*, p. 68; ní anṗaḋ "he would not stay," *Id.*, p. 192; noṗ ḟoġailṗeḋ, "he would distribute," *Id.*, p. 56; d'ḟaiṗnéṗeḋ, "he would relate," *Id.*, p. 318; do ṫuiṫṗeaḋ, "he would fall," *Id.*, p. 280. In an analytic form this mood always terminates in aḋ, or eaḋ (in old writings eḋ, or ḟḋ), whether the ṗ be used or not, and Haliday is wrong (*Gælic Grammar*, p. 75) in writing do ċéṗṗaiḋ ṗinn as the analytic form of the do céṗṗamaiṗ. It should be do ċéṗṗaḋ ṗinn.

It should be here remarked, that the terminations for the first and second persons plural of this mood vary throughout the provinces, and stand in great need of a grammatical standard. But it is not easy to establish a standard, as the differences are so great and the ancient authorities so uncertain as to quantity. In the county of Kilkenny they are pronounced muiṗṫ, ḃuiṗṫ, and the other parts of Munster maoiṗ, ḃaoiṗ. In most parts of Ireland, however, the second person plural has no synthetic form, but is pronounced ġlanṗaḋ ṗiḃ, which shews that the language is suffering decomposition from the want of Irish literature. The third person plural is fixed, and is ṗaḟoíṗ, or ṗḟoíṗ, in most parts of Ireland, except that the ṗ is often aspirated, or pronounced like h or ṫ.

INFINITIVE MOOD.

Do ġlanaḋ, to cleanse.

Phrases equivalent to participles in other languages are formed by prefixing the prepositions ar, upon; aġ, at; and iar, after, to the infinitive or verbal noun, as ar nġlanaḋ, on cleansing; aġ ġlanaḋ, a' cleansing°; iar nġlanaḋ, after cleansing.

° Aġ ġlanaḋ, a' cleansing. This is exactly like the old English participle *a' hunting, a' doing, a' building*, which some explain as abbreviated forms of *at hunting, at doing, at building*, and others of *on hunting, on doing, on building*. The very recent rejection of the *a* in such phrases, and the adoption of *being done, being built*, have much altered the original character of the English language.

The Rev. Paul O'Brien and others call these phrases by the name of participles; but though they are *equivalent* to the participles of other languages, it is quite obvious that they do not merit this appellation. The fact is, that there are no participles of the active voice in this language, which, adjective like, agree with their nouns, as in Latin, and their place is supplied by verbal nouns preceded by prepositions.—See *Syntax*, Rule 36.

The various modifications of time may be expressed by compound tenses formed of the verb substantive and the verbal noun, or the infinitive mood of the verb.

Stewart has attempted to reduce these compound expressions into regular tenses, like the Latin and Greek; but nothing is gained by so doing, as it is merely adding the tenses of tá1m, to the verbal noun preceded by prepositions, as tá1m ag glanad, I am a' cleansing; bíodar ag glanad, they were a' cleansing; biad iar nglanad, I will be after cleansing.

Passive Voice.

The passive voice has no synthetic form to denote the persons or numbers; the personal pronouns, therefore, must be always expressed, and placed after the verb; and by a strange peculiarity of the language they are always *in the accusative form.*

For this reason some Irish scholars have considered the passive Irish verb to be a form of the active verb, expressing the action in an indefinite manner, as buailtear me, i. e. some person or persons, thing or things, strikes or strike *me;* buaileadh é, some person or thing (not specified) struck him. But it is more convenient in a practical grammar to call this form by the name *passive*, as in other languages, and to assume that ṫu, é, í, and iad, which follow it, are ancient forms of the nominative case, which, indeed, is not unlikely, as they are placed as nominatives, even after active verbs, in the Erse dialect of this language. Be this, however, as it may, we never place fé, fí, or fiad, after any passive verb. In Latin and

most other languages, when a verb active is turned into the passive, the accusative of the verb active becomes the nominative of the verb passive; but in the Irish the accusative still retains its form and position, thus, in buail iad, strike them, and buailtear iad, let them be struck, iad has the same form and position; and some have thought that it is the accusative case, governed by buailtear, like the accusative after the Latin impersonal verbs, as *oportet me*, *tædet me vitæ*, &c.

In ancient manuscripts the termination air is found instead of the modern tar, as altair, he is fostered; genair, he is born.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. glantar mé, I am cleansed.	1. glantar sinn, *or* inn, we are cleansed.
2 glantar tú, thou art cleansed.	2. glantar sib, *or* ib, you are cleansed.
3. glantar é, he is cleansed.	3. glantar iad, they are cleansed.

This tense is used also for the imperative, and its several persons signify, according to the context, either I am cleansed, Thou art, &c.; or, Let me be cleansed, Be thou cleansed, &c.

The consuetudinal present is the same as the simple present.

Past Tense.

SINGULAR.	PLURAL.
1. glanad me, I was cleansed.	1. glanad sinn, *or* inn, we were cleansed.
2. glanad tú, thou wast cleansed.	2. glanad sib, or ib, you were cleansed.
3. glanad é, he was cleansed.	3. glanad iad, they were cleansed.

Do, or ꝓo, is prefixed to this tense as well as in the active voice, but with this peculiarity, that it never causes aspiration, as in the active.

In the spoken Irish throughout the provinces, and in all printed books and most manuscripts of the last three centuries, the past passive of the indicative mood is formed by adding aḋ, or eaḋ, to the root of the verb; but in ancient writings it is often formed exactly like the present passive participle, that is to say, by adding tă or tĕ, ṫă or ṫĕ, to the root, as ꝓo maꝓḃta, "he was killed;" ꝓo h-ɪnɔaꝓbṫa eɪꝓɪum, "he was expelled;" ꝓo ɔíċuɪꝓṫea na ɔɪḃ-eaꝓʒaɪġ, "the rebels were banished," *Battle of Magh Rath*, pp. 48, 52, 100; ꝓɪaꝓɪu ɔo ꝓonta na muɪlɪnɔ, "before the mills were made," *Cor. Gloss.*, *voce* Cuṁal; ꝓo ꝓanɔta ɪ n-ɔó, "it was divided into two parts," *Tighernach, ad ann.* 162.

In some parts of Munster the termination aḋ in this tense is pronounced aʒ (ʒ hard and broad); and in others, particularly in Kerry, aċ; but in Connaught and Ulster, úḋ, uṁ, or aṁ.

This and other differences of termination in the verb, added to the difference in the position of the accent, often render it difficult for the inhabitants of the northern and southern parts of Ireland to understand each other, when speaking Irish.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ʒlanταoɪ mé, *or* ɔo ʒlanταoɪ mé, I used to be cleansed.	1. ʒlanταoɪ ꝓɪnn, *or* ɪnn, we used to be cleansed.
2. ʒlanταoɪ ṫú, thou usedst to be cleansed.	2. ʒlanταoɪ ꝓɪḃ, *or* ɪḃ, you used to be cleansed.
3. ʒlanταoɪ é, he used to be cleansed.	3. ʒlanταoɪ ɪaɔ, they used to be cleansed.

In ancient Irish manuscripts this tense often ends in te and tea, as ꝼꝓɪꝓ a ꝓáɪtea, for leɪꝓ a ꝓaɪḋtí, *Four Masters*, *passim*. But in the best modern manuscripts it is written taoɪ, or tí, according to the characteristic vowel of the root, as a ɔeɪꝓ naċ ɔíolταoɪ an ɔeaċṁuɪḋ a n-Ɛɪꝓɪnn, "he says that tythes used not be paid in

Ireland," *Keat. Hist.*, p. 5; ac̓t ꝼóꞅ ꝺuꞃ ab ınnte ꝺo cuṁꝺaıġt̓í luc̓t na ꝺ-cꞃíoc̓ oıle ó Róṁánc̓aıḃ, "but that it was in her [Ireland] the inhabitants of the other countries were preserved from the Romans," *Id.*, *ibid.*

Future Tense.

SINGULAR.	PLURAL.
1. ꝺlanꝼaꞃ, *or* ꝺlanꝼaíꝺeaꞃ mé, I shall be cleansed.	1. ꝺlanꝼaꞃ, *or* ꝺlanꝼáıꝺeaꞃ ınn, *or* ꞅınn, we shall be cleansed.
2. ꝺlanꝼaꞃ, *or* ꝺlanꝼaíꝺeaꞃ t̓ú, thou shalt be cleansed.	2. ꝺlanꝼaꞃ, *or* ꝺlanꝼáıꝺeaꞃ ıḃ, *or* ꞅıḃ, you shall be cleansed.
3. ꝺlanꝼaꞃ, *or* ꝺlanꝼaíꝺeaꞃ é, he shall be cleansed.	3. ꝺlanꝼaꞃ, *or* ꝺlanꝼáıꝺeaꞃ ıaꝺ, they shall be cleansed.

The termination ꝼaꞃ is used in Munster, and ꝼaíꝺeaꞃ in Connaught. In ancient manuscripts, ꝼaíꝺt̓eꞃ is sometimes found for this tense, as taḃaıꞃ a ḃel ꞅuaꞅ, ocuꞅ línꝼaıꝺt̓eꞃ é, "turn its mouth up, and it shall be filled."—*Vit. Moling.*

IMPERATIVE MOOD.

This mood is always the same form as the present indicative.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ġlanꝼaıꝺe mé, I would be cleansed.	1. ġlanꝼaıꝺe ꞅınn, we would be cleansed.
2. ġlanꝼaıꝺe t̓ú, thou wouldest be cleansed.	2. ġlanꝼaıꝺe, ꞅıḃ, you would be cleansed.
3. ġlanꝼaıꝺe é, he would be cleansed.	3. ġlanꝼaıꝺe ıaꝺ, they would be cleansed.

In ancient manuscripts the termination for this tense is often written teа, as ꝺıa n-eꞅcaıntea mıꞅı lıḃ, "if I should be cursed by you."—*Battle of Magh Rath*, p. 38. But ꝼaíꝺe, or ꝼíꝺe, in

the best modern manuscripts, as in the following examples in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*: ʒo maȯ ȯruτια no ȯruτιcα ȯo ġoιrꝼιȯe ȯι, "that she should be called *Brutia*, or *Brutica*," p. 6; eoċaιr ιaraιnn le m-brιrꝼíȯe baιṫιor ar biṫ, "an iron key by which any skull would [might] be broken," p. 14; ʒo ʒ-caιṫꝼíȯe, "that there would be spent," p. 30; cιa ȯo ċuιrꝼíȯe ȯ'á ȯeunaṁ, "who would be sent to do it," p. 50; ιonnuꝼ ʒur ab móιȯe ȯo ṫuιʒꝼíȯe an ní ꝼι, "in order that this thing might be the better understood," p. 99.

INFINITIVE MOOD.

Ȯo ḃeιṫ ʒlanτa, to be cleansed.

Passive Participle.

Ʒlanτa, cleansed.

The termination of the participle passive is generally written τa, or τι, in ancient manuscripts; and it is pronounced in the province of Connaught, and sometimes written τaιȯ, or τιȯ, by Connaught Irish scholars; thus, ʒlanτaιȯ, brιꝼτιȯ (with the ι long, but not accented). But in the southern half of Ireland it is more correctly pronounced ʒlanτă, brιꝼτĕ, or brιꝼτĭ.

The passive voice may also be formed, as in English, by prefixing the different moods and tenses of the verb τáιm to the passive participle, as τá mé ʒlanτa, I am cleansed; ḃí ꝼé ʒlanτa, he was cleansed; bιaιȯ τú ʒlanτa, thou wilt be cleansed; bíoȯ, or bíȯeaȯ ꝼé ʒlanτa, let him be cleansed; ȯá m-beιnn ʒlanτa, if I would or should be cleansed.

SECTION 5.—*Formation of the Tenses of regular Verbs.*

The *root*, or theme of the verb is found to be the second person singular of the imperative mood, as ʒlan,

cleanse thou; bpip, break thou; or it may be generally found by cutting off the aim, or im, of the first person singular present indicative active, as glanaim, I cleanse, *root* glan; bpipim, I break, *root* bpip; meallaim, I deceive, *root* meall.

Shaw and Stewart, the ablest writers on Erse grammar, have attempted to make it appear that, as the Erse dialect has not the inflections in the termination of its verbs which characterize the Irish, it is therefore more original than the Irish; and this argument has been urged by them, without producing any specimen of the language in proof of the statement on which it rests, except the corrupt patois spoken in the Highlands. But it is well known that the Albanic *duan* of the tenth century, published by O'Flaherty, and by Pinkerton in his *Inquiry into the Antiquities of Scotland*, is exactly the same, in words and inflections, as the Irish poems of that age. And it may be here remarked, that the oldest specimen of the Erse dialect, given by Stewart himself, in the second edition of his Grammar—(namely, the Epistle Dedicatory to Bishop Carsuel's Gælic translation of the Confession of Faith, &c., used in the Reformed Church of Scotland, and first printed in the year 1567)—is identical with the Irish, both in its words, grammatical inflections, and orthography. It is indeed strange that Stewart, who had this specimen before him—a specimen which ought to be sufficient to satisfy any rational mind that the Erse dialect has been adulterated since that period,—should nevertheless repeat his favourite argument in support of the originality of the oral patois of the Highlands, in the following words: "It may appear a strange defect in the Gælic" (of Scotland), "that its verbs, excepting the substantive verb 'Bi, Is,' have no *simple* Present Tense. Yet this is manifestly the case in the Scottish, Welch, and Cornish dialects (see Arch. Brit., page 246, col. 1; and page 247, col. 1); to which may be added the Manx. 'Creiddim,' *I believe;* 'guidheam,' *I pray;* with, perhaps, one or two more Present Tenses, now used in Scotland, seem to have been imported from Ireland; for their paucity evinces that they belong not to our

dialect.—The want of the simple Present Tense is a striking point of resemblance between the Gælic and the Hebrew verb.

"I am indebted to a learned and ingenious correspondent for the following important remark; that the want of the simple Present Tense in all the British Dialects of the Celtic, in common with the Hebrew, while the Irish has assumed that Tense, furnishes a strong presumption that the Irish is a dialect of later growth; that the British Gælic is its parent tongue; and consequently, that Britain is the mother country of Ireland."—*Gælic Grammar*, second edition, p. 97, note [m].

That the Erse originally wanted the simple present tense, is far from being certain. Shaw gives the simple present throughout his Grammar, and it is hard to believe that it even now lacks it altogether. We cannot, however, receive the present oral patois of the Highlands as evidence, whereas the early printed specimens totally differ from it. Why have not the Scotch published any manuscript specimens of their Gælic, with faithful translations? The spoken Irish is also fast falling into the decomposed state of the Erse of the Highlands, and will, no doubt, if it continues to be spoken for a few centuries longer, without being cultivated, lose its simple present tense, as well as all its synthetic forms, which it has indeed already lost, to a great extent, in many parts of Ireland. It is quite clear, from the older specimens of the Erse given by Stewart, in the second edition of his Grammar, that this dialect had a simple present tense when they were written; and as we have the authority of Shaw, who wrote in 1778, for making a simple present tense at that period, the conclusion is inevitable, that Stewart was induced to reject this tense, in order to establish a striking point of resemblance between the Erse and the Hebrew, which the Irish, supposed to be the mother tongue, had not. But this is an idle attempt, altogether unworthy of his learning, and will not now for a moment stand the test of criticism; for it is now universally acknowledged by the learned, that the Celtic dialects of the British Isles have little or no affinity with the Hebrew or Semitic dialects, they being clearly demonstrated to be dialects of the Indo-European family of languages. It is also incontrovertible that the mode of inflection

by varying the termination, is more ancient than the use of particles; so that the analytic form of the verb found in the Erse dialect, instead of proving it ancient, affords the best argument to shew that it must have assumed such a form in comparatively modern times. The Goths, Vandals, Moors, and other barbarians, finding it too troublesome to recollect the various terminations of the Greek and Latin nouns and verbs, had recourse to a number of detached particles and auxiliaries, to represent the cases and tenses, and these have been gradually introduced into all the modern languages of Europe; and it is more than probable, that if the Irish and Erse continue to be spoken among the peasantry for a few centuries longer, they will gradually lose their terminations, and adopt particles and auxiliaries in their stead; and whoever will take the trouble to compare the ancient with the modern spoken Irish, he will perceive that the language is fast progressing towards this state of decomposition.

Notwithstanding the ability of Shaw, Stewart, and other scholars, who have attempted to prove, from the oral dialect of the Highlands, that it is the parent of the Irish language, they have made no impression on the minds of the learned of Europe. Mons. Pictet, of Geneva, who has used the second edition of Stewart's Gælic Grammar, has, in his work on the Affinity of the Celtic dialects with the Sanscrit, Paris, 1837, a work which was crowned by the Royal Academy, given us his valuable opinion of the nature of the Erse in the following words:

"L'*erse* est la langue des montagnards de l'Écosse. Ses monuments écrits sont bien moins anciens, et moins nombreux que ceux de l'Irlande, et ne paraissent pas remonter au-delà du 15e siècle. Les poésies traditionelles recueillies et publiées sous le nom d'Ossian, vers la fin du siècle dernier, sont ce qu'elle posséde de plus remarquable. Comparé à l'irlandais ancien l'erse offre de nombreuses traces de cette décomposition qui s'opère sur les langues par l'effet du temps, et il se rapproche à cet égard de l'irlandais oral moderne."—*Introduction*, p. ix.

From the root all the tenses and moods of the regu-

lar verbs are formed, by a mechanism extremely simple and regular, as follows :

Active Voice.

INDICATIVE MOOD.

The present tense is formed by adding to the root αιm, or ιm, for the first person singular ; αιꝛ, or ιꝛ, for the second ; αιḋ, or ιḋ, for the third ; αmαοιɒ, ιmíɒ, eαm, or αm, for the first person plural ; ṫαοι, or ṫí, for the second ; and αιɒ, or ιɒ, for the third.

Here it should be remarked, that when the characteristic vowel of the root is broad, the terminations are αιm, αιꝛ, αιḋ, &c. ; but when slender, ιm, ιꝛ, ιḋ, &c. The ancient terminations have been already pointed out. Sometimes the root suffers syncope, as laḃαιꝛ, speak thou ; laḃꝛαιm, I speak ; bαʒαιꝛ, threaten thou ; bαʒꝛαιm, I threaten ; coɒαιl, sleep thou ; coɒlαιm, I sleep. The relative form terminates in αꝛ, or eαꝛ, accordingly as the characteristic vowel of the root is broad or slender, as α ġlαnαꝛ, who cleanses ; α b̈ꝛιꝛeαꝛ, who breaks ; α ṁeαllαꝛ, who deceives.

The consuetudinal present is formed by adding αnn, or eαnn, according to the characteristic vowel, to the root, as ʒlαnnαn ꝛé, he cleanses ; bꝛιꝛeαnn ꝛé, he breaks, or usually breaks. This tense has no synthetic form, but always has the persons postfixed, as bꝛιꝛeαnn mé, τú, ꝛé, &c., the verb having the same form to agree with all the persons, singular and plural ; and also with the relative, as α b̈ꝛιꝛeαm, who breaks.

In old manuscripts this tense sometimes ends in ιnn, intended for the modern ιonn, as oιbꝛιġιnn mαιlle bꝛιġ conτꝛάꝛḋα, "it works with a contrary effect."—*Med. MS.* A. D. 1414.

The preterite or *simple past* tense, in its analytic

form, is the same as the root, except that the initial consonant is aspirated, if of the aspirable class, as, *root* glan, *preterite* glan ré, he cleansed; *root* bris, *preterite* bris ré, he broke. But when the consonant is not of the aspirable class, then it is exactly like the root, or second person singular imperative active, as *root* labair, speak thou; labair ré, he spoke. But they are distinguished by the collocation, and often by the particles do, ro, &c., which are generally prefixed to the preterite, but never to the root, or imperative. The synthetic form has ar or ear for the first person singular, accordingly as the characteristic vowel is broad or slender; air, or ir, for the second; while the third terminates, in the modern language, like the root.

The relative form for this tense always terminates like the root, as a bris, who broke.

In ancient manuscripts the third person singular of this tense frequently terminates in artair, or ertair, as glanartair, he cleansed; brisertair, he broke; for the first person plural, amar, or ram; for the second, ubar; for the third, adar, or rad.

The consuetudinal past has an analytic and a synthetic form. The analytic is formed from the root by adding ad, or ead, as glanad mé, tú, ré, &c.; brisead me, tú, ré, &c.; and the synthetic by adding inn, or ainn, for the first person singular; tá, or teá, to the second; while the third is, as usual, the analytic form, with the pronoun postfixed; maoir, or mír, for the first person plural; taíd, or tíd, for the second; and adaoir, or idír, for the third.

The relative form of this tense terminates like the

third person singular, as a ġlanaḋ, who used to cleanse; a ḃriṡeaḋ, who used to break.

The future tense has also an analytic and synthetic form. The analytic is formed by adding faiḋ, or fiḋ, to the root of the verb, that is, faiḋ (in ancient manuscripts sometimes fa), if the characteristic vowel of the root be broad; and fiḋ (in ancient manuscripts often fi), if it be small, as ġlanfaiḋ mé, tú, sé, &c.; briṡfiḋ mé, tú, sé, &c.

In the synthetic form the first person singular terminates in fad, or fead; the second in fair, or fir; but the third has no synthetic form. The first person plural ends in famaid, famaoid, or fimíd; the second in faíḋ, or fíḋ, and sometimes without the final ḋ; and the third in faid, or fid. The relative terminates in far, or fear, as a ġlanfar, who will cleanse; a briṡfear, who will break.

The f in this tense has totally disappeared from the Erse, or Gælic, of Scotland, as Stewart laments (*Gælic Grammar*, second edition, p. 85, note *b*); and though it is found in all the correct manuscripts and printed books in the Irish, it is fast disappearing from the modern spoken language; and throughout the southern half of Ireland a ċ is substituted in its place, as ġlanċad, pronounced *glanhad*, for ġlanfad; briṡeaḋ, pronounced *brish-hăd*, for briṡfeaḋ.

In the Erse, the future is formed by adding *aidh* to the root, which marks the analytic present indicative of the Irish; and the learned Mr. Stewart, who, blinded by national predilections, looks upon many of the imperfections of this corrupted dialect as so many beauties, says, that in giving a negative answer to a request, no sign of a future tense is used. Of this form of reply some traces are indeed found in the old Irish; but a future termination in aḃ, or

eaḃ, is used to distinguish it from the present, as already shewn in the observations under this tense, p. 179. Stewart's words are as follows: "In all *regular* verbs, the difference between the Affirmative and Negative Moods, though marked but slightly and partially in the Preterite tense (only in the initial form of the second conjugation), yet is strongly marked in the Future Tense. The Future Affirmative terminates in a feeble vocal sound. In the Fut. Neg. the voice rests on an articulation, or is cut short by a forcible aspiration. Supposing these tenses to be used by a speaker, in reply to a command or a request; by their very structure the former expresses the softness of compliance, and the latter the abruptness of a refusal. If a command or a request be expressed by such verbs as these, 'tog sin,' 'gabh sin,' 'ith sin,' the compliant answer is expressed by 'togaidh, gabhaidh, ithidh;' the refusal by 'cha tog, cha ghabh, cha ith.' May not this peculiar variety of form in the same Tense, when denoting affirmation, and when denoting negation, be reckoned among the characteristic marks of an original language?"—*Gælic Grammar*, second edition, p. 93.

Verbs of more than two syllables, ending in ıġım or uıġım, in the first person singular, present indicative active, make the future in eoċaḋ; and the last vowel in the preceding syllable, if broad, generally suffers attenuation, as áṙḋuıġım, I exalt, fut. áṙḋeoċaḋ; ṙoıllṙıġım, I reveal, fut. ṙoıllṙeóċaḋ; mılṙıġım, I sweeten, fut. mılṙeoċaḋ; ımṫíġım, I go away, fut. ımeoċaḋ; ṙannṫuıġım, I covet, fut. ṙaınnṫeóċaḋ; ceaṙṫuıġım, I rectify, fut. ceıṙṫeoċaḋ.

This is the termination used in printed books and correct manuscripts of the last three centuries, as in *Keating's History of Ireland*, as transcribed by John Mac Torna O'Mulconry, pp. 136, 167, 170, where the verbs, ṙoıllṙıġım, I shew; ṙannṫuıġım, I covet; ceaṙṫuıġım, I rectify, are made ṙoıllṙeoċam, we will shew; ṙaınnṫeoċaḋ, I will covet; ceıṙṫeoċam, we will rectify; and it is

still used in the Connaught dialect. But in the south of Ireland, the future of verbs of this class always terminates in eoġaᴅ, or óġaᴅ, as aꞃᴅóġaᴅ, I will exalt; ꝼoıllꞅeóġaᴅ, I will shew; and this termination is used by O'Molloy, in his *Lucerna Fidelium*, as cꞃuṫoġaᴅ, I will prove, p. 302; ᴅo ḟuıꞃeoġaꞅ, who will remain, p. 369. In ancient manuscripts the regular termination in ꝼeᴅ is found in verbs of this class, as aꞃᴅaıġꞅıḋ, "he will rise up," *Battle of Magh Rath*, p. 12; ꞅuıḋıġꝼeꞇ, "I will arrange," *Id.*, p. 178. And éċaꞇ, and even eoḃaꞇ, are sometimes found in old writings for the eoċaᴅ of the moderns, as cóıꞃéċaꞇ, "I will array," *Id.*, p. 178; noċa ꞇeıꞅꞇeoḃa, "there shall not be wanting," *St. Columbkille.*

To this class may be added some others, which, though not ending in ıġım, form the penultimate of the future in eo, and in ancient manuscripts in e long. The principal of these are the following:

PRESENT.	FUTURE.
aᴅṁuım, I confess.	aıᴅeóṁaᴅ.
aıṫnım, I know.	aıṫeónaᴅ.
aıṫꞃıꞅım, I relate.	aıṫꞃeóꞅaᴅ.
coᴅlaım, I sleep.	coıᴅeólaᴅ.
conġḃaım, I keep.	coınġeóḃaᴅ.
coꞅnaım, I defend.	coıꞅeónaᴅ.
ᴅıbꞃım, I banish.	ᴅıbeóꞃaᴅ.
ᴅıonġḃaım, I repel.	ᴅınġeóḃaᴅ.
ᴅıoġlaım, I revenge.	ᴅıġeólaᴅ.
eıblım, I die.	eıbeólaᴅ.
ꝼoġlamaım, I learn.	ꝼoıġleómaᴅ.
ꝼoꞅġlaım, I open.	ꝼoıꞅġeólaᴅ.
ꝼꞃeaġꞃaım, I answer.	ꝼꞃeıġeóꞃaᴅ.
ımꞃım, I play.	ımeóꞃaᴅ.
ınnıꞅım, I tell.	ınneóꞅaᴅ.
laḃꞃaım, I speak.	laıḃeóꞃaᴅ.
ꞅalꞇꞃaım, I trample.	ꞅaılꞇeóꞃaᴅ.
ꞇaıꞃnġım, I draw.	ꞇaıꞃeónġaᴅ.
ꞇóġḃaım, I raise.	ꞇóıġeóḃaᴅ.
ꞇóġꞃaım, I desire.	ꞇoıġeóꞃaᴅ.

In the county of Kilkenny, and throughout Munster, however, the attenuation does not always take place in these verbs; and the long syllable is transposed, as if those verbs were of the regular class in íġım, or uíġım, as aɒṁóġaɒ, I will confess; aıṫneóġaɒ, aıṫrıɾeóġaɒ; coıɒleóġaɒ; coınʒeóġaɒ; coɾaıneóġaɒ; ɒíbɾeóġaɒ, &c. But these forms are not found in printed books, nor in the correct Munster manuscripts, as will be seen in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, pp. 20, 44, 78, where ʒoıʒeóɾaɒ, laıḃeoɾaɒ, and aıṫeonaɒ, occur as the futures of ʒóʒɾaım, I desire; laḃɾaım, I speak; and aıṫnım, I know. Examples of this future in eó, in the penultimate, also occur in the poems of the Munster bards of the sixteenth and seventeenth centuries, as in the inauguration Ode of Donell O'Donovan, by Muldowny O'Morrison, in 1639:

Ʒaıɾm ɾoċaıɾ na nʒlún óɾ' ċın
Coıɾeónaıḋ ɒ'aıɾ no ɒ'éıʒın.

"The title to the wealth of the generations from whom he sprung
He will maintain by consent, or force."

Giolla Iosa Mor Mac Firbis often writes this future é long, as in the poem addressed to Teige Reagh O'Dowda, chief of Tireragh, in 1417:

Ɒlaḋ a ṫeʒlaıġ ʒoıʒéḃa.

"The fame of his household I will extol."

IMPERATIVE MOOD.

The second person singular of this mood may generally be considered the root of the verb, as ʒlan, cleanse thou; bɾıɾ, break thou. The third person singular is formed from it by adding aḋ, or eaḋ, accordingly as the characteristic vowel is broad or slender, as ʒlanaḋ ɾé, let him cleanse; bɾıɾeaḋ ɾé, let him break. The first person plural by adding am, eam, amaoıɾ; the second, íḋ (very long); the third, aɒaoıɾ, ıɒíɾ.

CONDITIONAL MOOD.

This mood, which has but one tense, has an analytic and synthetic form.

The analytic is formed from the future indicative by changing faidh, or fidh, into fadh, or feadh, as do ghlanfadh siad, they would cleanse; do bhriseadh sé, he would break, &c.

The synthetic form has fainn in the first person singular; fá in the second; but the third, as before remarked, has no synthetic form. In the first person plural, the termination is famaois, or fimís; in the second, faídh, or fidh (very long); in the third, fadaois, or faidís, or fidís.

Verbs in igim, or uigim, and those which form the penultimate of the future in eo, also form the conditional mood from the future indicative, by changing the final syllables to ainn, for the first person singular; tá, for the second; adh, for the third, &c.

In ancient manuscripts, the termination obad, or obadh, often appears in this mood, as in tan nos claechlobadh, "when it would change."—*Cor Gloss.*, *voce* Manannán.

INFINITIVE MOOD.

General Rule.—The infinitive mood is formed by adding adh, or eadh, to the root of the verb, as do ghlanadh, to cleanse; do bhriseadh, to break. But it may be generally observed, that if there be a diphthong, or triphthong, closed by i in the root, the i is most generally dropped in forming the infinitive, as buailim, I

strike, infin. bualaḋ (not buaileaḋ[p]); loiṙcim, I burn, infin. loṙcaḋ; ḋoiṙtim, I spill, infin. ḋoṙtaḋ; oṙḋuiġim, I order, infin. oṙḋuġaḋ. When, however, i is the only vowel in the last syllable of the root, the slender inflection is used, as briṙim, I break, infin. briṙeaḋ; foillriġim, inf. foillriuġaḋ.

The infinitive mood is, however, variously formed. The following classification of the modes of formation will assist the learner.

1. Some verbs have their infinitive like the root, as:

caoiṫ, to lament.
ḋearmaḋ, to neglect.
fáṙ, to grow.
ġairm, to call.
meaṙ, to think, or estimate.
mún, *mingere*.
ól, to drink.
riṫ, to run.
rnáṁ, to swim.
rgriob, to rub, scrape, sweep, destroy.
tarraing, to draw.
tuirling, to descend[q].

2. Some form the infinitive by dropping the i of the root, or making it broad, as:

[p] The anonymous author of an Irish Grammar, lately published in Dublin, writes it buaileaḋ, in which he differs not only from all the Irish, but also all the Erse Grammarians, and from the spoken language in every part of Ireland. His labours, however, are well intended, and though he evidently does not understand the genius of the language, he has collected many useful remarks from other writers on Grammar, and is often original, though sometimes mistaken.

[q] In some parts of the south of Ireland these are made tarraint and tuirlint in the spoken language; but these forms are not found in correct printed books, nor in the earlier Munster manuscripts.

IMPERATIVE.	INFINITIVE.
coiṙg, check.	do ċoṙg, to check.
cuip, put.	do ċur, to put.
ḟulaing, suffer.	d' ḟulang, to suffer.
guil, weep.	do ġul, to weep.
ṙcuip, cease.	do ṙcur, to cease.
ceangail, bind.	do ċeangal, to bind.
toċṙaiṙ, wind.	do ṫoċṙaṙ, to wind.
toirmiṙc, forbid.	do ṫoirmeaṙc, to forbid.
tionóil, gather.	do ṫionól, to gather.

3. Some suffer syncope in the penultimate syllable, and drop the characteristic slender vowel of the root, thus :

IMPERATIVE.	INFINITIVE.
caomṁain, protect.	do ċaomṁnaḋ.
coṙain, defend, contend.	do ċoṙnaṁ.
ḟogáiṙ, warn.	d' ḟógṙaḋ.
ḟoġain, serve.	d' ḟoġnaḋ.
ḟoṙgail, open.	d' ḟoṙglaḋ.
ḟuaṙgail, relieve.	d' ḟuaṙglaḋ.
múṙgail, awake.	do ṁúṙglaḋ.
ṙeaċain, avoid.	do ṙeaċnaḋ.
tionṙgain, begin.	do ṫionṙnaḋ.
tóġaiṙ, desire.	do ṫóġṙaḋ.

Most of these verbs have infinitives different from those here laid down, in the spoken language, and in very good manuscripts, as coṙaint for coṙnaṁ ; ḟógaiṙt for ḟógṙaḋ ; ḟoṙgailt for ḟoṙglaḋ ; múṙgailt for muṙglaḋ ; ṙeaċaint for ṙeaċnaḋ, &c. These terminations of the infinitive mood vary a good deal throughout the provinces, and stand in need of a standard. Many of the terminations given by Neilson and Stewart would not be understood in the south of Ireland.

4. Verbs in uiġim and iġim make the infinitive in uġaḋ and iuġaḋ, as :

INDICATIVE.	INFINITIVE.
aṙouiġim, I exalt, *root*, aṙouiġ.	do aṙouġaḋ.
milṙiġim, I sweeten, *root*, milṙiġ.	do ṁilṙiuġaḋ.
moṙuiġim, I exalt, *root*, moṙuiġ.	do ṁoṙuġaḋ.
ṙoillṙiġim, I shew, *root*, ṙoillṙiġ.	d' ṙoillṙiuġaḋ.
ṙoillṙiġim, I shine, *root*, ṙoillṙiġ.	do ṙoillṙiuġaḋ.

5. Some add c to the root, but these have also a second form.

IMPERATIVE.	INFINITIVE.
aġair, claim.	d' aġairṫ, *or* aġraḋ.
ceil, conceal.	do ċeilt.
coṙain, defend, contend.	do ċoṙainṫ, *or* do ċoṙnaṁ.
cuimil, rub.	do ċuimilt.
baġair, threaten.	do baġairṫ, baġraḋ, *or* baġar.
dibir, banish.	do díbirt.
coṙġair, slaughter.	do coṙġairṫ, coṙġraḋ, *or* coṙġar.
ṙóir, relieve.	d' ṙóirinṫ, *or* d' ṙóiriṫin.
ṙreaġair, answer.	do ṙreaġairṫ, *or* ṙreaġraḋ.
imir, play.	imirt.
iodbair, offer.	do iodbairt.
labair, speak.	do labairṫ, *or* labraḋ.
lomair, strip, peel.	do lomairṫ, lomraḋ.
meil, grind.	do ṁeilt.
ṙalṫair, trample.	do ṙalṫairṫ, *or* ṙalṫraḋ.
múṙġail, awake.	do ṁúṙġailt, *or* ṁúṙġlaḋ.
ṫabair, give.	do ṫabairt.
ṙeaċain, avoid.	do ṙeaċainṫ, *or* ṙeaċnaḋ.
ṫomail, eat.	do ṫoṁailt.

6. Many add aṁain, or eaṁain, to the root, as :

IMPERATIVE.	INFINITIVE.
caill, lose.	do ċailleaṁain.
creid, believe.	do ċreideaṁain.
ṙan, wait, stay.	d' ṙanaṁain, *or* d' ṙuiṙeaċ.
can, say, *or* sing.	do ċanamain, *or* ċantain.
cinn, to resolve.	do ċineaṁain.

IMPERATIVE.	INFINITIVE.
ʒɪn, beget.	ɒo ġɪneaṁaɪn.
ʒeall, promise.	ɒo ġeallaṁaɪn.
lean, follow.	ɒo leanaṁaɪn.
ꞇuɪll, earn.	ɒo ṫuɪlleaṁaɪn, *or* ɒo ṫuɪllɪoṁ.
oɪl, nurse.	ɒ' oɪleaṁaɪn.
oɪꝑ, fit, adapt.	ɒ' oɪꝑeaṁaɪn.
ꝑʒaꝑ, separate.	ɒo ꝑʒaꝑaṁaɪn.

These words are sometimes written caɪlleaṁuɪn, caɪllɪoṁuɪn. &c., and pronounced in most parts of Ireland as if written caɪllɪúɪn, cꝑeɪɒɪúɪn, canúɪn, &c. In some parts of Munster and South Leinster a ꞇ is added to this termination, as caɪlleaṁaɪnꞇ, cꝑeɪɒeaṁaɪnꞇ, ʒeallaṁaɪnꞇ, but this ꞇ is seldom found in any correct manuscripts.

7. Several add áɪl, or ḃáɪl, to the root, as,

IMPERATIVE.	INFINITIVE.
conʒaḃ, keep.	ɒo ċonʒḃáɪl.
ʒaḃ, take.	ɒo ġaḃáɪl.
ꝼaġ, find.	ɒ' ꝼaġáɪl, *or* ꝼáġḃáɪl.
ꝼáʒ, leave.	ɒ' ꝼáʒḃáɪl.
ꝼuaɪġ, sew.	ɒ' ꝼuaġaɪl.
ꞇóʒ, raise.	ɒo ṫóʒḃáɪl.

In all verbal nouns borrowed from the English this termination is used in the corrupt modern Irish, as boxáɪl, to box; cɪcáɪl, to kick; ꝑolláɪl, to roll; ꝑmúɒáɪl, to smooth, &c.

It should be here remarked, that in the south of the county of Kilkenny, the infinitive mood of ꞇóʒ, raise, is ɒo ṫóɪʒean, and that in the dialect of Irish spoken in that county several infinitives end in an, as leaʒan for leaʒaḋ, to knock down; léɪʒ, let, or permit, léɪʒean, or lɪʒean; ꞇꝑéɪʒ, forsake, ꞇꝑéɪʒean; ꞇeɪlʒ, cast, ꞇeɪlʒean. In other parts of Ireland, however, these are written and pronounced leaʒaɪnꞇ, léɪʒɪnꞇ, ꞇꝑéɪʒɪnꞇ. Many such irregularities in forming the infinitive mood, or verbal noun, will be observed throughout the provinces, but as they are not found in good manuscripts they should be avoided in correct writing.

8. Some add ġail, as:

IMPERATIVE.	INFINITIVE.
ꝑꝛap, bounce, jump.	do ꝑꝛapġail.
ꝑeao, whistle.	d' ꝑeaoġail.
ımꝑeaꝛ, contend.	d' ımꝑeaꝛġáil.
ġꝛáġ, to cackle.	do ġꝛáġaoġail.

This termination, which is now pronounced aoil in the south-east of Ireland, occurs three times in the *Battle of Magh Rath*, to wit, in the words ꝑꝛapġail, bonnġail, and meallġail.—See p. 256. It is frequently given by Peter Connell in his MS. Irish Dictionary.

9. Some add eaṁ, or aṁ, as:

IMPERATIVE.	INFINITIVE.
caiṫ, spend.	do ċaiṫeaṁ.
aꝛcaın, advance, proceed.	d' aꝛcnaṁ.
déan, do.	do déanaṁ.
ꝑeiṫ, await.	d' ꝑeiṫeaṁ.
tıonꝛcaın, begin.	do tıonꝛcnaṁ.
ꝑeaꝛ, stand.	do ꝑeaꝛaṁ.

10. Some add eaċt, or aċt, as:

éiꝛt, listen.	d' éiꝛteaċt.
ġluaıꝛ, move.	do ġluaıꝛeaċt, *or* ġluaꝛaċt.
taġ, come.	do ṫeaċt.
ımṫiġ, go.	d' ımṫeaċt.

11. A few end in tain, or ċain, as:

can, say, *or* sing.	do ċantain.
ꝑeaꝛ, pour out.	d' ꝑeaꝛṫain.
ꝛıġ, reach.	do ꝛoċtain, *or* ꝛıġꝛın.
maıꝛ, live.	do ṁaꝛṫain, *or* ṁaıꝛeaċtan.

12. A few in ꝛın, as:

ꝑeıc, *or* ꝑaıc, see.	d' ꝑeıcꝛın, *or* d'ꝑaıcꝛın.
tuıġ, understand.	do ṫuıġꝛın.
taıꝛġ, offer.	do ṫaıꝛġꝛın.
ꝛıġ, reach.	do ꝛıġꝛın.
táꝛaıc, finish.	do ṫáıꝛcꝛın.

13. The following are irregular :

aiṛg, plunder, despoil.	ɒ' aṛgaiṇ.
coṛṛuiġ, move.	coṛṛuiġe, *or* coṛṛuġaȯ.
cuiṇig, request.	ɒo ċuiṇgiȯ.
eiṛiġ, arise.	ɒ' eiṛiġiȯ, ɒ' eiṛġiȯ.
ioṇṇṛaiġ, approach.	ɒ' ioṇṇṛaiġiȯ.
ꝼiaꝼṛaiġ, ask.	ɒ' ꝼiaꝼṛaiġiȯ.
léim, leap.	ɒo léimniȯ, léimneaċ.
ʒlaoȯ, call.	ɒo ġlaoȯaċ.
ʒéim, low.	ɒo ġéimneaċ.
iaṛṛ, ask.	ɒ' iaṛṛaiȯ.
tuit, fall.	ɒo ṫuitim.
teaṛaṛg, spare, save.	ɒo ṫeaṛaṛgaiṇ.
luiȯ, lie.	ɒo luiȯe.
ṛuiȯ, sit.	ɒo ṛ̇uiȯe.
ṛniġ, spin.	ɒo ṛ̇níġe.
claoiȯ, subdue.	ɒo ċlaoiȯe.
ṛaoil, think, imagine.	ɒo ṛ̇aoileaċtaiṇ.
leaʒ, knock down.	ɒo leaʒaṇ, *or* ɒo leaʒaȯ.
léiʒ, let, *or* permit.	ɒo léiʒeaṇ, *or* ɒo léiʒiṇt.
teilʒ, cast.	ɒo ṫeilʒeaṇ, *or* ɒo ṫeilʒiṇt.
ꝼéaċ, look.	ɒ' ꝼ̇éaċaiṇ, *or* ɒ'ꝼéaċaiṇt.
tṛéiʒ, forsake.	ɒo ṫṛéiʒeaṇ, *or* ɒo ṫṛéiʒiṇt.

Passive Voice.

There is no distinction of number or person in the tenses of the passive voice, and, as already observed, the personal pronouns connected with it are always in what is considered to be the accusative case.

INDICATIVE MOOD.

The present tense is formed from the root by adding taṛ or teaṛ, ṫaṛ or ṫeaṛ, as mealltaṛ, is deceived; bṛiṛteaṛ, is broken; lúbṫaṛ, is bent; áṛɒuiġṫeaṛ, is

exalted. For General Rule, see formation of passive participle, pp. 205, 206, which also regulates the aspiration of the ꞇ in this termination.

In ancient manuscripts this tense is found terminating in ıꞇeꞃ, and sometimes, though rarely, in aıꞃ, as allaıꞃ ı ꝼıꝺ, "it is reared in the woods," *Cor. Gloss.*, *voce* Cenꝺaıꝺ; cuıꞃıꞇheꞃ, "is put," *Id.*, *voce* Ꝼeꞃb.

The past tense is formed by adding aḋ, or eaḋ, to the root, as meallaḋ, was deceived; bꞃıꞅeaḋ, was broken.

In ancient manuscripts this tense is like the passive participle, as ꞇuꝫṫa, was given; ꝺo ꞃonꝺꞇa, was made.—See *Battle of Magh Rath*, pp. 8, 22, 24; ꞃucꞇhae, was born.—*Book of Armagh*, fol. 18.

The consuetudinal past adds ꞇaoı, or ꞇí, as ṁealꞇaoı, was used to be deceived; ḃꞃıꞅꞇí, was used to be broken.

The future tense adds ꝼaꞃ, ꝼeaꞃ, or ꝼaıḋeaꞃ, ꝼıḋeaꞃ, to the root, as meallꝼaꞃ, or meallꝼaıḋeaꞃ, will be deceived; bꞃıꞅꝼeaꞃ, or bꞃıꞅꝼıḋeaꞃ, will be broken.

Verbs in uıġım, which make the future active in eóċaꝺ, form the future passive from the future active by changing eóċaꝺ into eóċaꞃ, as ꝼoıllꞅıġım, I shew; future active, ꝼoıllꞅeóċaꝺ, I will shew; future passive, ꝼoıllꞅeóċaꞃ mé, I will be shewn.

In the ancient manuscripts the termination ꝼíṫeꞃ is often found for this tense, as ın ꞅeċꞇmaꝺ caṫ cuıꞃꝼıṫeꞃ eꞇꞇꞃaıḃ, i. e. "the seventh battle which shall be fought between you."—*Battle of Magh Rath*, p. 12.

CONDITIONAL MOOD.

This mood, which has but one tense, is formed by adding ꝼaıḋe, or ꝼıḋe, to the root, or by adding e to

the future indicative active, as ṁeallfaiḋ, would be deceived; ḃrisfíḋe, would be broken.

Verbs in uiġim, and those which have eo in the penultimate of the future indicative active, form the conditional mood from the future indicative active, by changing aḋ into aiḋe, as foillsiġim, I shew; foillseoċaḋ, I will shew; ḋ' ḟoillseoċaiḋe, it would be shewn, innisim, I tell; fut. inneosaḋ, I will tell; condit. ḋ' inneosaiḋe, it would be told; imrim, I play; fut. imeoraḋ, I will play; condit. ḋ' imeoraiḋe, it would be played.

The passive participle is formed by adding ta, ṫa; te, ṫe, to the root, as meallta, deceived; lúbṫa, bent; brisṫe, broken; foillsiġṫe, shewn.

Verbs in iġim, or uiġim, always aspirate the t, as órḋuiġim, I order, passive participle órḋuiġṫe; as do also many others for the sake of euphony.

In the Erse, or Scottish dialect of this language, the *t* is never aspirated in the passive participle; but it is marked with a decided aspiration in the oldest Irish manuscripts, as ocus in hicc in traraigthe sin tucaḋ Ross corr do h Ua Suanaig, "and in satisfaction for this profanation, Ross Corr was given to Ua Suanaigh."—*L. Breac*, fol. 35, *b*; ar met in traraigṫe, "for the greatness of the profanation," *Ibid.;* and it has always its slender sound in the Erse, whether the characteristic vowel of the root be broad or slender. Stewart, therefore, recommends the termination of the passive participle to be always written *te*, without regard to the characteristic vowel. But this is not admissible in Irish; for the termination of the passive participle is pronounced broad or slender according to the last vowel of the root, as bris, break, pass. part. brisṫe; ól, drink, pass. part. ólta, drank (not *oilte*, as in the modern Erse); and the t is frequently aspirated, even in the oldest

manuscripts. It should, however, be confessed, that in the county of Kilkenny, and some other parts of the south of Ireland, the passive participle is pronounced slender in a few verbs, of which the characteristic vowel is broad, as cṛoċτα, pronounced cṛoċτe; leaċτα, spread, pronounced leaċτe; meaṫτα, decayed, stunted, pronounced meaċτe. But this is most decidedly a corruption, for in the province of Connaught, and in the western portion of Munster, the τ in these words is pronounced with its proper broad sound. It should be remarked also, that the τ in this termination is frequently aspirated in Kerry, and parts of Cork, in positions where it has its radical sound in most other counties, as ʒeallṫα, promised, pronounced *geallha;* meallṫα, deceived, pronounced *meallha.* But in all other parts of Ireland the τ has its radical sound after ċ, ȯ, ġ, l, ll, n, nn, ṛ, ṫ, as cṛoċτα, hanged, or suspended; ṛpoċτα, emasculated; báiȯτe, drowned; ṛpṛéiȯτe, spread; ṛúiġτe, absorbed; bṛúiġτe, bruised; molτα, praised; meallτα, deceived; ȯéanτα, done; caṛτα, twisted; bṛiṛτe, broken; ȯlúiṫτe, closed. But in verbs in íġim, or uiġim, which make the future in eoċaȯ, and in all verbs of which the root terminates in b, c, ȯ, ʒ, m, p, ṛ, τ, the τ is aspirated, whether the characteristic vowel be broad or slender, as lubṫα, bent; ꝼeacṫα, bowed; ʒṛeaȯṫα, lashed; τṛéiʒṫe, forsaken; beannuiġṫe, blest; τomṫα, dipped; ṛcaiṛṫe, scattered; lomaṛṫα, peeled; ꝼeaṛτṫα, entombed. The exceptions to these rules will be found to be very few, if any, in the present spoken language, except, as above remarked, in the county of Kerry, where the τ is generally aspirated in the passive participle, without much regard to the consonant which precedes it, but this is contrary to the rules of euphony, and should not be imitated, or taken into consideration, in fixing a standard pronunciation for this language. When the root terminates in ȯ, or τ, the τα, or τe, may or may not be aspirated, as both consonants have nearly the sound of a single τ; but it is, perhaps, better to aspirate the participial ṫ for the sake of system.

INFINITIVE MOOD.

This mood has no synthetic form, but is expressed,

exactly as in English, by prefixing the infinitive mood of the verb substantive to the passive participle, as ꝺo ḃeiṫ bꞃiꞅte, to be broken; ꝺo ḃeiṫ meallta, to be deceived.

SECT. 6.—*Synopsis of the Verb Substantive and regular Verbs.*

For the convenience of the learner it has been thought advisable to give here, in a tabular form, paradigms, or synopses of the verb substantive, and also of three regular verbs, viz., molaim, I praise, whose characteristic vowel is *broad;* ceilim, I conceal, whose characteristic vowel is *small;* and ꝼoillꝼiġim, I shew. These examples will exhibit all the varieties of the inflexions to be found in regular verbs, and the student should make himself thoroughly familiar with them before he proceeds to the study of the irregular verbs, which will then present no difficulty, as they are regular in their personal terminations.

The learner will observe that when he has committed to memory the terminations of the present indicative active of the regular verbs, he has no difficulty in committing those of the future, the only difference being the insertion of an ꝼ for the latter. He should also bear in mind that the third person singular has no synthetic form in any of its moods and tenses, and that none of the moods of the regular verbs has more than one tense, except the indicative, which has five.

I.—Táim, I am.

		Singular.	Plural.
Indicative Mood.	Present Tense.	1. táim. 2. táir. 3. tá ré.	1. tamaoid. 2. taṫaoi. 3. táid.
	Consuetudinal Present.	1. bíd-im. 2. -ir. 3. -eann, *or* bíonn ré.	1. bímíd 2. bíṫí. 3. bíd.
	Preterite.	1. bíd-ear. 2. bíd-ir. 3. bí ré.	1. bíomar. 2. bíobar. 3. bíodar.
	Consuetudinal Past.	1. bád-inn. 2. -ṫeá. 3. -eaḋ, *or* bíoḋ ré.	1. bímíd. 2. biṫí. 3. bíoíd.
	Future.	1. biad. 2. biair. 3. bia, *or* biaid ré.	1. biamaoid. 2. biaṫaoi. 3. biaid.
Subjunctive Mood.	Present Tense.	1. go b-fuil-im. 2. -ir. 3. -ré.	1. go b-fuil-imíd. 2. -tí. 3. -id.
	Consuetudinal Present.	1. go m-bíd-im. 2. -ir. 3. -eann ré.	1. go m-bí-míd. 2. -ṫí. 3. -id.
	Preterite.	1. go rab-ar. 2. -air. 3. raib ré.	1. go rab-amar. 2. -abar. 3. -adar.
	Consuetudinal Past.	1. go m-bíd-inn. 2. -ṫeá. 3. -eaḋ ré.	1. go m-bí-míd. 2. -ṫí. 3. -díd.
	Future.	1. go m-biad. 2. go m-biair. 3. go m-biaid ré.	1. go m-biamaoid. 2. go m-biaṫaoi. 3. go m-biaid.
Imperative Mood.		1. . . . . 2. bí. 3. bídeaḋ, *or* bíoḋ ré.	1. bímíd. 2. bídíd. 3. bíoíd.
Conditional Mood.		1. beid-inn. 2. -ṫeá. 3. -eaḋ ré.	1. beimíd. 2. beiṫí. 3. beidíd.

Infinitive Mood, Do beiṫ. Participle, Ar m-beiṫ.

II.—Molaim, I praise.

		ACTIVE VOICE.		PASSIVE VOICE.	
		Singular.	Plural.	Singular.	Plural.
Indicative Mood.	Present Tense.	1. mol-aim. 2. -air. 3. -aid ré.	1. mol-amaoid. 2. -taoi. 3. -aid.	1. mol-tar mé. 2. tú. 3. é.	1. mol-tar inn, *or* rinn. 2. ib, *or* rib. 3. iad.
	Consuetudinal Present.	1. mol-ann mé. 2. tú. 3. ré.	1. mol-ann rinn. 2. rib. 3. riad.		
	Preterite.	1. ṁol-ar. 2. -air. 3. ré.	1. ṁol-amar. 2. -abar. 3. -adar.	1. mol-ad mé. 2. tú. 3. é.	1. mol-ad inn, *or* rinn. 2. ib, *or* rib. 3. iad.
	Consuetudinal Past.	1. ṁol-ainn. 2. -tá. 3. -ad ré.	1. ṁol-amaoir. 2. -taoi. 3. -aidir.	1. mol-taoi mé. 2. tú. 3. é.	1. mol-taoi inn, *or* rinn. 2. ib, *or* rib. 3. iad.
	Future.	1. mol-fad. 2. -fair. 3. -faid ré.	1. mol-famaoid. 2. -faid. 3. -faid.	1. mol-far me. 2. tú. 3. é.	1. mol-far inn, *or* rinn. 2. ib, *or* rib. 3. iad.
Imperative Mood.		1. . . . 2. mol. 3. mol-ad ré.	1. mol-amaoir. 2. -aid. 3. -aidir.	1. mol-tar mé. 2. tú. 3. é.	1. mol-tar inn, *or* rinn. 2. ib, *or* rib. 3. iad.
Conditional Mood.		1. ṁol-fainn. 2. -fá. 3. -fad ré.	1. ṁol-famaoir. 2. -faid. 3. -faidir.	1. ṁol-faide mé. 2. tú. 3. é.	1. ṁol-faide inn, *or* rinn. 2. ib, *or* rib. 3. iad.
Infin. Mood, do ṁolad. Participle, ag molad.				Infin. Mood, do beit molta. Participle, molta.	

III.—Ceılım, I conceal.

		ACTIVE VOICE.		PASSIVE VOICE.	
		SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
INDICATIVE MOOD.	Present Tense.	1. ceıl-ım. 2. -ıṛ. 3. -ıḋ ṛé.	1. ceıl-ımíḋ. 2. -ṫí. 3. -ıḋ.	1. ceıl-ṫeaṛ mé. 2. ṫú. 3. é.	1. ceıl-ṫeaṛ ınn, *or* ṛınn. 2. ıḃ, *or* ṛıḃ. 3. ıaḋ.
	Consuetudinal Present.	1. ceıl-eann mé. 2. ṫú. 3. ṛé.	1. ceıl-eann ṛınn. 2. ṛıḃ 3. ṛıaḋ.		
	Preterite.	1. ċeıl-eaṛ. 2. -ıṛ. 3. ṛé, *or* ċeıleaṛṫaıṛ.	1. ċeıl-eamaṛ. 2. -eaḃaṛ. 3. -eaḋaṛ.	1. ceıl-eaḋ mé. 2. ṫú. 3. é.	1. ceıl-eaḋ ınn, *or* ṛınn. 2. ıḃ, *or* ṛıḃ. 3. ıaḋ.
	Consuetudinal Past.	1. ċeıl-ınn. 2. -ṫeá. 3. -eaḋ ṛé.	1. ċeıl-ımíṛ. 2. -ṫí. 3. -ıḋíṛ.	1. ceıl-ṫí mé. 2. ṫú. 3. é.	1. ceıl-ṫí ınn, *or* ṛınn. 2. ıḃ, *or* ṛıḃ. 3. ıaḋ.
	Future.	1. ceıl-ḟeaḋ. 2. -ḟıṛ. 3. -ḟıḋ ṛé.	1. ceıl-ḟımíḋ. 2. -ḟíḋ. 3. -ḟıḋ.	1. ceıl-ḟeaṛ mé. 2. ṫú. 3. é.	1. ceıl-ḟeaṛ ınn, *or* ṛınn. 2. ıḃ, *or* ṛıḃ. 3. ıaḋ.
IMPERATIVE MOOD.		1. . . . 2. ceıl. 3. ceıl-eaḋ ṛé.	1. ceıl-ımíṛ. 2. -íḋ. 3. -ıḋíṛ.	1. ceıl-ṫeaṛ mé. 2. ṫú. 3. é.	1. ceıl-ṫeaṛ ınn, *or* ṛınn. 2. ıḃ, *or* ṛıḃ. 3. ıaḋ.
CONDITIONAL MOOD.		1. ċeıl-ḟınn. 2. -ḟeá. 3. -ḟeaḋ ṛé.	1. ċeıl-ḟımíṛ. 2. -ḟíḋ. 3. -ḟıḋíṛ.	1. ċeıl-ḟıḋe mé. 2. ṫú. 3. é.	1. ċeıl-ḟıḋe ınn, *or* ṛınn. 2. ıḃ, *or* ṛıḃ. 3. ıaḋ.
INFIN. MOOD, ḋo ċeılṫ. PARTICIPLE, aʒ ceılṫ.				INFIN. MOOD, ḋo ḃeıṫ ceılṫe. PARTICIPLE, ceılṫe.	

IV.—Foillrigim, I shew.

		ACTIVE VOICE.		PASSIVE VOICE.	
		Singular.	Plural.	Singular.	Plural.
Indicative Mood.	Present Tense.	1. foillrig-im. 2. -ir. 3. -id fé.	1. foillrig-mío. 2. -cí. 3. -id.	1. foillrig-ear mé. 2. cú. 3. é.	1. foillrig-ear inn, *or* finn. 2. ib, *or* fib. 3. iad.
	Consuetudinal Present.	1. foillrig-eann mé. 2. cú. 3. fé.	1. foillrig-eann finn. 2. fib. 3. fiad.		
	Preterite.	1. d' foillrig-ear. 2. -ir. 3. fé.	1. d' foillrig-eamar. 2. -eabar. 3. -eadar.	1. do foillrig-ead mé. 2. cú. 3. é.	1. do foillrig-ead inn, *or* finn. 2. ib, *or* fib. 3. iad.
	Consuetudinal Past.	1. d' foillrig-inn. 2. -ceá. 3. -ead fé.	1. d' foillrig-mír. 2. -cí. 3. -dír.	1. do foillrig-cí mé. 2. cú. 3. é.	1. do foillrig-cí inn, *or* finn. 2. ib, *or* fib. 3. iad.
	Future.	1. foillreoc-ad. 2. -air. 3. -aid fé.	1. foillreoc-amaoid. 2. -caoi. 3. -aid.	1. foillreoc-ar mé. 2. cú. 3. é.	1. foillreoc-ar inn, *or* finn. 2. ib, *or* fib. 3. iad.
Imperative Mood.		1. . . . 2. foillrig. 3. -ead fé.	1. foillrig-mír. 2. -íd. 3. -dír.	1. foillrig-ear mé. 2. cú. 3. é.	1. foillrig-ear inn, *or* finn. 2. ib, *or* fib. 3. iad.
Conditional Mood.		1. d' foillreoc-ainn 2. -cá. 3. -ad fé.	1. d' foillreoc-amaoir. 2. -caoi. 3. -aidír.	1. d' foillreóc-aide mé. 2. cú. 3. é.	1. d' foillreoc-aide inn, *or* finn. 2. ib, *or* fib. 3. iad.
Infin. Mood, d' foillriugad. Participle, ag foillriugad.				Infin. Mood, do beit foillrigte. Part., foillrigte.	

SECTION 7.—*Irregular Verbs.*

There are eleven irregular, or more properly defective verbs in this language, viz., beirim, I give; beirim, I bear; cím, I see; cluinim, I hear; déanaim, I do; ním, or gním, I do; deirim, I say; faghaim, I find; fíghim, I reach; téidim, I go; tigim, I come.

O'Molloy and Mac Curtin tell us that the irregular verbs of this language are very numerous, and mostly heteroclites, subject to no general rules; but it is now quite evident that neither of these writers had given the subject sufficient consideration; for the fact is, that there are but eleven irregular verbs, and these certainly not more difficult to be learned or remembered than the irregular verbs of any ancient or modern language of Europe. O'Molloy writes: "Verborum alia variantur valdè apud Hibernos, velut heteroclita, et diuersimodè, ita vt vniversalis regula pro eijs nequit dari, adeòque insistendum sit Auctoribus vbique probatis. Alia autem in suis manentia formis, aliquando personaliter, aliquando temporaliter, interdum modaliter, nonnunquam numeraliter mutantur, aliquibus circa vltimas, vel penultimas syllabas factis variatiunculis." He then gives an example of the verb scribhuim, *scribo*, and adds: "Heteroclita sunt multa, vt a taim, deirim, do faoh, do cimh" [read do chim], "vbi et vsus maximè, et authoritas obseruanda."—*Grammatica Latino-Hibernica*, pp. 124, 125. 126. It happens, however, that in Irish there are, strictly speaking, no *irregular* verbs at all. The eleven verbs above given are *defective* rather than irregular. All other verbs are perfectly regular in *all* their moods and tenses—not like the regular verbs in Latin, very many of which are irregular in their preterperfect tenses and supines; and even the eleven so called irregular verbs of the Irish are perfectly regular in their numbers or persons; their irregularity consists only in this, that they want certain tenses, which they borrow from certain other verbs, which are themselves

regular, as beirim, I give, which borrows some of its tenses from the verb tugaim, and some from tabhraim; also feicim, I saw, which borrows some parts from abraim, and some from ráidim; cím, I see, which borrows from feicim, &c.

I.—bheirim, tugaim, or tabhraim, I give.

Active Voice.

The present, and consuetudinal present indicative, and the conditional mood, of the three verbs, are still in use, and are perfectly regular. The past tense is that of tugaim only. The consuetudinal past is taken both from beirim and tugaim; the future from beirim and tabhraim, which last has a double form in the future, differing chiefly in spelling. The imperative is from tabhraim and tugaim, and the infinitive from tabhraim only.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. beirim.	1. beirimíd.
2. beirir.	2. beirthí.
3. beir sé.	3. beirid.

The analytic form of this tense is beir mé, beir tú, beir sé, &c.

Tugaim and tabhraim are also in use, and the persons are regular, like molaim.

Example.—Oir ní tugamaoid an onóir dlighthear do Dhia amháin d' aon oile, "for we do not give the honour which is due to God alone to any one else."—*Lucerna Fidelium*, p. 195.

Consuetudinal Present.

beirean mé, I usually give, &c.

Tugann and tabhann are in use, and are quite regular.

Simple Past.

SINGULAR.	PLURAL.
1. ṫuʒaṛ.	1. ṫuʒamaṛ.
2. ṫuʒaiṛ.	2. ṫuʒaƀaṛ.
3. ṫuʒ ṛé.	3. ṫuʒaʊaṛ.

In ancient writings, beṛt, the now obsolete preterite of ƀeiṛim, and taṛʊ, taṛat, tucaṛtaiṛ, and tuc, are used for ṫuʒ, or ṫuʒ ṛé, he gave; also tucṛat, taṛʊṛat, and beṛtṛat, for tuʒaʊaṛ, they gave, as in the following examples: táinic an ṛíʒ, ocuṛ ʊo ṛatṛom a ṛeiṛ ʊo Phatṛaic ó beolu, ocuṛ ni taṛut o ċṛiʊiu, "the king came and gave his own demand to Patrick by word of mouth, but did not *give* it from his heart," *Leabhar Breac*, fol. 14, *a*, *a*; ʊo ƀeṛt buille ʊo huʒo ʒuṛ ƀean a ċeann ʊe, "he gave Hugo a blow, so that he cut off his head," *Annals of the Four Masters*, A. D. 1186; "Coṛmac Caṛ tucuṛtaiṛ caṫ Samna ʊ' Eochaiʊ Abṛatṛuaʊ, "Cormac Cas fought the battle of Samhain against Eochaidh Abhratruadh," *Book of Lismore*, fol. 209; ní taṛʊṛat iaṛum muinntiṛ uaiƀṛeċ in ṛiġ naċ ṛṛeaʒṛa ṛuiṛṛi, "but the proud people of the king gave her no answer," *Battle of Magh Rath*, p. 18; tucṛat a laṁa 'mon cloich, "they brought their hands about the stone," *Book of Lismore*, fol. 219, *a*; ʊo ƀeaṛtṛat ṛciaṫ taṛ loṛcc, "they covered the retreat," literally, "they placed a shield on the track (of the retreat)," *Annals of the Four Masters*, A. D. 1434. When the particle ṛo is prefixed in this tense, the ṫ is often dropped from tuc, as ṛouc [.i. ṛo ṫuc] nech eli in ƀṛeth ṛemi, "another person passed the sentence before him," *Cor. Gloss.*, *voce* ƀṛeth.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ƀeiṛinn.	1. ƀeiṛimíṛ.
2. ƀeiṛṫeá.	2. ƀeiṛṫí.
3. ƀeiṛeaʊ ṛé.	3. ƀeiṛiʊíṛ.

The first person plural is often ƀeiṛmíṛ, as in the following example: caċ ṛáma ʊo ƀeṛmíṛ illoch ƶeaṁnaċta co toċṛaʊ a muṛ-ʒṛian millṛen ṛoṛ uaċtaṛ, "every oar which we used to put

into Loch Leamhnachta used to raise the sweets of the bottom to the surface," *Mac Conglinn's Dream*, in *Leabhar Breac.*

Ṫuʒainn is also used, and is quite regular.

Future Tense.

SINGULAR.	PLURAL.
1. ƀéaṛfaɒ.	1. ƀéaṛamaoiɒ.
2. ƀéaṛfaiṛ.	2. ƀéaṛfaíɒ̇.
3. ƀéaṛfaiɒ̇ ʃé.	3. ƀéaṛfaiɒ.

Taƀaṛfaɒ, from taƀaiṛ (pronounced *tourhăd*), which is quite regular in its persons, is the form now in use in the south of Ireland; but another form tiuƀṛaɒ, also from taƀaiṛ, and regular in its persons, was used by the Munster poets of the seventeenth century, as in the following stanza from the inauguration ode of Daniel O'Donovan, composed by Muldowny O'Morrison, about the year 1639:

Ní ṫiuƀṛa uaɒ̇a an onáiṛ,
Inṁe iṛ ɒual ɒ' O'Ɒonnaƀáin.

Keating and several other writers make the form derived from ƀeiṛim, ɒo ƀéṛ in the first person singular of the future tense, without adding the termination faɒ, as Ɒo ƀéṛ toʃaċ na ṛonna ʃo ɒo'n Mhiɒ̇e, "I shall give the first place in this division to Meath," *Hist. Irel.*, p. 23; Ɒo ƀéṛ leam ṫu, "I shall take thee with me," *Id.*, p. 70; and béṛam-ne in the first person plural, emphatic form, as ní ṛa maṛƀa iat itiṛ, ol ʃiat, aċt ʃuain-ƀṛeaċt ʃeaċtmaine ɒo ṛat in ɒṛai ʃoṛṛa, ocuʃ ɒo béṛam-ne ɒo ṛiɒiʃiu aṛ culai, "they are not dead at all, said they, but the druid has brought on them a magical sleep for a week, but we shall bring them back again," *Book of Lismore*, fol. 175.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. taƀṛamaoiʃ.
2. taƀaiṛ.	2. taƀṛaíɒ̇.
3. taƀṛaɒ̇ ʃé.	3. taƀṛaiɒíʃ.

The form from tuʒaim is tuʒ, which is regular throughout the persons. It is now very seldom used in the spoken Irish, but it frequently occurs in ancient writings, written tuc, as Na tuc h'aiṛe ṛe ṛíġiṛiḃ aiḋċe, for the modern ná taḃaiṛ t'aiṛe aṛ ṛíṛiḃ oíḋċe, "do not give heed to nocturnal visions," *Battle of Magh Ragh*, p. 8.

SUBJUNCTIVE MOOD.

The subjunctive mood is always the same as the indicative.

Example.—Ƀeiṛemiɔne ʒo ɔ-tuʒṫaoi an meaṛ oṛṛa naċ ɔliġṫeaṛ aċt ɔo Ƀhia aṁain, "we say that ye give them [the saints] the honour which is not due, except to God alone."—*Lucerna Fidelium*, p. 206.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ḃéaṛṛaiṅn.	1. ḃéaṛṛamaoiṛ.
2. ḃéaṛṛá.	2. ḃéaṛṛaíḋ.
3. ḃéaṛṛaḋ ṛé.	3. ḃéaṛṛaiɔíṛ.

The form from taḃṛaim is either ṫaḃaṛṛaiṅn, or tiuḃṛaiṅn, both which are regular throughout the persons.

O'Molloy writes the first person plural of this mood, ḃeuṛmaoiṛ, without the characteristic ṛ, as muṛ naċ ṛaiḃe ɔíoluiɔeaċt aʒaiṅn ṛéin ɔo ḃeuṛmaoiṛ uaiṅn, "because we ourselves had not a sufficient satisfaction which *we might give* from us," *Lucerna Fidelium*, pp. 45, 46; and he as often writes it ʒo ɔ-tiuḃṛamaoiṛ, as a ʒ-cáṛ ʒo ɔ-tiuḃṛamaoiṛ ɔuit, "in case we should grant to thee," *Id.*, p. 297. In ancient and some modern writings the third person singular is often written tibṛeḋ and taṛtaḋ (the final ɔ generally left unaspirated), and the third person plural ḃéṛɔaíṛ, or ḃeṛɔaoiṛ, and tibṛitíṛ, as ṛo ṛetaṛ-ṛa, ol in ben, ní naċ tibṛeɔ ɔoit, "I know, said the woman, a thing which he *would not give* thee," *Cor. Gloss.*, *voce* Ʒaiṛe; at beṛt ṛṛi Ṛátṛaic ɔul i n-a n-ɔiaiɔ co Teamṛaiʒ co taṛtaɔ a ṛiaṛ ɔo h-i ṛiaɔnuiṛe

ꝼeṛ n-Eṛeno, "he told Patrick to go after them to Tara, that he might give him his demand in the presence of the men of Ireland," *Leabhar Breac*, fol. 14, *a*, *a*; cinnuṛ do ḃéṛdaoiṛ dluiġe no dianṛgaoileaḋ oṛṛa, "how they would bring dispersion or scattering upon them," *Ann. Four Masters*, A. D. 1570; co na tibṛatíṛ dál lai na aiḋċi duit; mé ꝼéin ní contibéṛ, "so that they should not give thee respite for a day or night; myself will not give it," *Leabhar Breac*, fol. 107.

INFINITIVE MOOD.

do ṫaḃaiṛt.

This is the usual spelling in the modern language, but it is pronounced in the south of Ireland as if written *do hou-irt*, and in the north as if do ṫóiṛt.

Passive Voice.

In the passive voice the present indicative and consuetudinal past are from ḃeiṛim and tuġaim; the preterite from tuġaim only; the future indicative, and the consuetudinal mood, from ḃeiṛim and taḃṛaim; and the imperative from all three.

As the persons of the passive voice are formed quite regularly, by adding the pronouns me, tú, é, &c., it will not be necessary to do more than give the fundamental form in each tense.

INDICATIVE MOOD.

Present Tense.

beiṛṫeaṛ } mé, ṫú, é, &c.
tuġṫaṛ }

The regular present passive of this verb is ḃeiṛṫeaṛ, but it is often written beṛaṛ in old manuscripts, without the characteristic ṫ, as beṛaṛ biaḋ do, "food is given to him," *Cor. Gloss.*, *voce*

The form from τuʒaim is τuʒ, which is regular throughout the persons. It is now very seldom used in the spoken Irish, but it frequently occurs in ancient writings, written τuc, as Na τuc h'aiṛe ṛe ṛíġiṛiḃ aiḋċe, for the modern ná τaḃaiṛ τ'aiṛe aṛ ṛíṛiḃ oíḋċe, "do not give heed to nocturnal visions," *Battle of Magh Ragh*, p. 8.

SUBJUNCTIVE MOOD.

The subjunctive mood is always the same as the indicative.

Example.—Ƀeiṛemiɔne ʒo ɔ-τuʒṫaoi an meaṛ oṛṛa naċ ɔliġṫeaṛ aċτ ɔo Ƀhia aṁain, "we say that ye give them [the saints] the honour which is not due, except to God alone."—*Lucerna Fidelium*, p. 206.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ḃéaṛṛainn.	1. ḃéaṛṛamaoiṛ.
2. ḃéaṛṛá.	2. ḃéaṛṛaíḋ.
3. ḃéaṛṛaḋ ṛé.	3. ḃéaṛṛaiɔíṛ.

The form from τaḃṛaim is either ṫaḃaṛṛainn, or τiuḃṛainn, both which are regular throughout the persons.

O'Molloy writes the first person plural of this mood, ḃeuṛmaoiṛ, without the characteristic ṛ, as muṛ naċ ṛaiḃe ɔíoluiḋeaċτ aʒainn ṛéin ɔo ḃeuṛmaoiṛ uainn, "because we ourselves had not a sufficient satisfaction which *we might give* from us," *Lucerna Fidelium*, pp. 45, 46; and he as often writes it ʒo ɔ-τiuḃṛamaoiṛ, as a ʒ-cáṛ ʒo ɔ-τiuḃṛamaoiṛ ɔuiτ, "in case we should grant to thee," *Id.*, p. 297. In ancient and some modern writings the third person singular is often written τiḃṛeḋ and τaṛτaḋ (the final ɔ generally left unaspirated), and the third person plural ḃéṛɔaíṛ, or ḃeṛɔaoiṛ, and τiḃṛiτíṛ, as ṛo ṛeτaṛ-ṛa, ol in ben, ní naċ τiḃṛeɔ ɔoiτ, "I know, said the woman, a thing which he *would not give* thee," *Cor. Gloss.*, *voce* Ʒaiṛe; aτ beṛτ ṛṛi Ṛáτṛaic ɔul i n-a n-ɔiaiɔ co Ƭeamṛaiʒ co τaṛτaɔ a ṛiaṛ ɔo h-i ṛiaɔnuiṛe

ꝼeꞃ n-Eꞃeno, "he told Patrick to go after them to Tara, that he might give him his demand in the presence of the men of Ireland," *Leabhar Breac*, fol. 14, *a*, *a*; cinnuꞃ do ƀéꞃdaoiꞃ dluiġe no dianꞃgaoileaḋ oꞃꞃa, "how they would bring dispersion or scattering upon them," *Ann. Four Masters*, A. D. 1570; co na tibꞃatíꞃ dál lai na aiḋċi duit; mé ꝼéin ní contibéꞃ, "so that they should not give thee respite for a day or night; myself will not give it," *Leabhar Breac*, fol. 107.

INFINITIVE MOOD.

do ṫaƀaiꞃt.

This is the usual spelling in the modern language, but it is pronounced in the south of Ireland as if written *do hou-irt*, and in the north as if do ṫóiꞃt.

Passive Voice.

In the passive voice the present indicative and consuetudinal past are from ƀeiꞃim and tuġaim; the preterite from tuġaim only; the future indicative, and the consuetudinal mood, from ƀeiꞃim and taƀꞃaim; and the imperative from all three.

As the persons of the passive voice are formed quite regularly, by adding the pronouns me, tú, é, &c., it will not be necessary to do more than give the fundamental form in each tense.

INDICATIVE MOOD.

Present Tense.

beiꞃṫeaꞃ } mé, ṫú, é, &c.
tuġṫaꞃ }

The regular present passive of this verb is ƀeiꞃṫeaꞃ, but it is often written beꞃaꞃ in old manuscripts, without the characteristic ṫ, as beꞃaꞃ biaḋ do, "food is given to him," *Cor. Gloss.*, *voce*

leṫech. Ataȝar, or atnaȝar, is often found in old writings as if a form of this tense, as atnaȝar biaḋ dóiḃ, "food was given to them," *Battle of Magh Rath*, p. 10; atnaȝar Scota do Milid, "Scota was given [in marriage] to Milidh," *Book of Ballymote*, fol. 11; ataȝur téta ocur refeḋa do, "ropes and cords were given to him," *Leabhar Breac*, fol. 108. But it should not be assumed as a positive certainty that atnaȝar is a form of tuȝaim, though it unquestionably means "was given."

Simple Past.

tuȝaḋ mé, tu, é, &c.

Consuetudinal Past.

ḃeirṫiḋe, *or* ṫuȝṫaiḋe mé, tú, é, &c.

The simple past tense is variously written tucaḋ, tuctha, breaṫ, and even fucaḋ. The first of which forms is exemplified in the following sentence: Ocur aṁail ir a n-uaċtar Slébi Sina tucaḋ ṫall rechṫ do Macu Israel, ric ro roillriȝ in Spirat Noeb indiu a ȝlanrúine do na h-apṡtalaib i ngrianan ro-ard Sléibi Sioin, .i. ir in cendacail, thus translated in the original MS.: "*et sicut lex in sublimi Montis Sinai loco tradita est, ita Spiritus Sanctus in cenaculo primitias spiritualium misteriorum aperuit*," *Leabhar Breac*, fol. 27, *a*, *a*. For examples of the other forms, see *Cor. Gloss.*, *vocibus* Leṫeċ and Coin fodoirne.

Future Tense.

béarfar
taḃarfar
tioḃarṫar
tibérṫer } mé, tú, é, rinn, *or* inn, &c.

Examples of the first four forms are common in Irish books. O'Molloy writes tioḃarṫar, as creud iad na beoa ar a d-tioḃarṫar breaṫ an uair ri? "who are the living on whom sentence shall be passed at this time," *Lucerna Fidelium*, p. 50. The form tiberṫer often occurs in old manuscripts, as in the *Battle of Magh Rath*, tabar biad dún, ol iad, má tá liḃ. Is cubur dún,

ol ꞃeċtaiꞃe inꞃiġ, ni tibéꞃṫeꞃ, "give us food, said they, if ye have it. By our word, said the king's steward, it shall not be given," *Battle of Magh Rath*, p. 22.

IMPERATIVE MOOD.

beiꞃṫeaꞃ
tuʒṫaꞃ } mé, tú, é, &c.
taḃaꞃṫaꞃ

CONDITIONAL MOOD.

ḃéaꞃꞃaiḋe
ṫaḃaꞃꞃaiḋe } mé, tú, é, &c.

The forms taꞃdtaí and taꞃta are very frequently found in the best manuscripts for this mood, as dia taꞃdtai do neach ele h-é, "if it should be given to any one else," *Battle of Magh Rath*, p. 58; ocuꞃ ꞃo ꞃoꞃconʒꞃaḋ la ƀꞃeṫnu na taꞃta oiꞃcne do Ʒaedelu, "and it was ordered by the Britons that no *oircne* [lap-dog] should be given to the Gaels," *Cor. Gloss.*, *voce* Moʒ Eime.

II.—ƀeiꞃim, I bear, or bring forth.

This verb takes the simple past tense of the active voice from an obsolete verb ꞃuʒaim, which is, perhaps, an amalgamation of ꞃo and ṫuʒ, for tuʒaim also means to bear, or bring forth; in other respects it is regular.

Active Voice.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. beiꞃim.	1. beiꞃimíd.
2. beiꞃiꞃ.	2. beiꞃṫíḋ.
3. beiꞃid ꞃí.	3. beiꞃid.

Simple Past.

SINGULAR.	PLURAL.
1. ꞃuʒaꞃ.	1. ꞃuʒamaꞃ.
2. ꞃuʒaiꞃ.	2. ꞃuʒaḃaꞃ.
3. ꞃuʒꞃí.	3. ꞃuʒadaꞃ.

Example.—Tuȝ Iṛial ṛȝiaṫ ṫaṛ loṛȝ ṫaṛ éiṛ a ṁuinṫiṛe, ȝo ṛuȝ iomṙlán leiṛ iaḋ, iaṛ maṛḃaḋ moṛán ḋo'n ḋṛoinȝ ḋo lean é. "Irial covered the retreat after his people, so that he brought them safe, after having slain many of those who pursued him," *Battle of Rosnaree;* ṛuccṛaṫ ḋṛonȝ ḋo ṁuinṫiṛ Ui Raġallaiġ ƒoṛ Uilliam ḋe Lacı, "some of O'Reilly's people overtook William de Lacy," *Ann. Four Mast.*, A. D., 1233.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ḃeiṛinn.	1. ḃeiṛimíṛ.
2. ḃeiṛṫeá.	2. ḃeiṛṫí.
3. ḃeiṛeaḋ ṛé.	3. ḃeiṛiḋíṛ.

Future Tense.

SINGULAR.	PLURAL.
1. béaṛƒaḋ.	1. béaṛƒamaoiḋ.
2. béaṛƒaiṛ.	2. béaṛƒaíḋ.
3. béaṛƒaiḋ ṛé.	3. béaṛƒaiḋ.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . .	1. beiṛimiṛ, *or* beiṛeamaoiṛ.
2. beiṛ.	2. beiṛíḋ.
3. beiṛeaḋ ṛé.	3. beiṛiḋíṛ.

SUBJUNCTIVE MOOD.

Is like the Indicative.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ḃéaṛƒainn.	1. ḃéaṛƒamaoiṛ.
2. ḃéaṛƒá.	2. ḃéaṛƒaíḋ.
3. ḃéaṛƒaḋ ṛé.	3. ḃéaṛƒaiḋíṛ.

INFINITIVE MOOD.

ḋo ḃṛeiṫ.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

beiṫeaṙ mé, ṫú, é, &c.

Consuetudinal Past.

beiṫí mé, ṫú, é, &c.

This tense is often written beṫa in old manuscripts, as Cíṙ oo beṫa á ṙeṙaiḃ Ḟeṙeno cuṙ in loc ṙin, "tribute used to be brought by the men of Ireland to that place," *Cor. Gloss.*, *voce* Caiṙel.

Future Tense.

béaṙṙaṙ mé, ṫú, é, &c.

IMPERATIVE MOOD.

beiṫeaṙ mé, ṫú, é, &c.

CONDITIONAL MOOD.

ḃéaṙṙaíḋe mé, ṫú, é, &c.

INFINITIVE MOOD.

oo ḃeiṫ beiṫe.

Passive Participle.

beiṫe.

III.—Chím, ċiḋim, ṙaicim, or ṙeicim, I see.

In this verb, in the active voice, the simple past tense is from an obsolete verb, connaṙcaim, or coin-ḋeaṙcaim. The imperative, subjunctive, conditional, and infinitive moods are from ṙeicim, and the remainder from ċiḋim, or ċím.

In the passive voice, the simple past tense is also taken from connaṙcaim. The other tenses and moods from both ċiḋim and ṙeicim.

Active Voice.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ċíòim, *or* ċím.	1. ċiòmio, *or* cimío.
2. ċiòip, *or* ċíp.	2. ċíòċi, *or* ċíċí.
3. ċiò pe, *or* ċí pé.	3. ċíòio, *or* ċío.

This verb is pronounced cím in the north of Ireland, and parts of Meath, and is sometimes so written by local writers, as cím uaim ap bhinn ðhaile Fhoðaip meipge Chuinn Uí Chonchoðaip, "I see from me, on the hill of Fore, the standard of Conn O'Conor," *MS. penes auctorem.* But no ancient or correct authority has been found for this form. The first person singular is often written ċiu, instead of ċím, as focaibe a ċiu, "a host I see," *Book of Leinster*, fol. 105; and the second and third persons singular are written chí, as Feargaigcher Loegaire óc chí in tenid, "Loeghaire becomes enraged when he *sees* the fire," *Leabhar Breac*, fol. 14, *a*,*a*; linn Luimnig in linn foloimor úc ac chi, "that luminous water thou *seest* is the river of Luimnech." But it is probable that in these latter instances, chí is intended as the analytic form of the verb, and that cú and pé are left understood.

Consuetudinal Present.

ċíòeann mé, cú, pé, &c.

Past Tense.

SINGULAR.	PLURAL.
1. ċonnapcap.	1. ċoncamap.
2. ċonnapcaip.	2. ċoncaðap.
3. ċonnaipc pé.	3. ċoncaðap.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ċíòinn.	1. ċíòmíp.
2. ċíòċeá.	2. ċíòċío.
3. ċíòeaò pe.	3. ċíòoíp.

Or, ċínn, ċíċeá, &c., without the ò in the middle.

The simple past tense of this verb is often written ċonnaıc in the best manuscripts, a form obviously compounded of con, an intensitive prefix, like the Latin *con*, and ꝼaıc, as is connaıꞃc of con, and ɒeaꞃc, to look, or view; Greek, δέρκω. Examples of ċonnaıꞃc are very common in every Irish book. The following example of ċonnuıc, which corresponds with the Latin *conspexit*, will be sufficient: ɒo ċonnuıc cléıꞃeċ ꝼınnlıaṫ a n-oꞃꞃaın na h-eaʒaılꞃı, ocuꞃ leaḃaꞃ 'na ꝼıaȯnuıꞃe, "he saw a fair-grey cleric at the jamb of the church, and a book before him," *Book of Fermoy*. Various barbaric forms of the personal inflections of the plural will be found throughout the provinces, as ċonnaıꞃceamaıꞃ, ċnuıceamaıꞃ, &c., we saw; but these should not be introduced into correct writing.

Future Tense.

SINGULAR.	PLURAL.
1. ċíȯꝼeaɒ.	1. ċíȯꝼımıɒ, *or* ċíꝼımaoıɒ.
2. ċíȯꝼıꞃ.	2. ċıȯꝼıṫıȯ.
3. ċíȯꝼıȯ ꞃé.	3. ċíȯꝼıɒ.

Or, ċíꝼeaɒ, ċíꝼıꞃ, &c., without the ȯ in the middle.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ꝼeıcımíꞃ, *or* ꝼeıcımıȯ.
2. ꝼeıc.	2. ꝼeıcíȯ.
3. ꝼeıceaȯ ꞃé.	3. ꝼeıcıɒíꞃ.

Haliday makes ꝼéċ the imperative mood of this verb, but this is decidedly a different verb, signifying view, or look. The Rev. Paul O'Brien, who had a good vernacular knowledge of Irish, corrects Haliday in this instance, for he says in his Irish Grammar, p. 145, that this verb takes its imperative and infinitive moods and participles from ꝼeıcım, *I see*, and not from ꝼéaċaım, *I view*.

SUBJUNCTIVE MOOD.

Haliday makes ní ꝼaıcım the subjunctive mood of this verb, which is correct according to the present spoken language; that is,

the form ꝼa m, or ꝼeıcım, is now used instead of ċıḋım, after ní, naċ, &c.; but ꝼaıcım, or ꝼeıcım, is as often used in the indicative as ċıḋım. Ꝼaıcım is inflected in this mood like a regular verb, and it is therefore unnecessary to give its tenses here, as muꝛ naċ ḃ-ꝼaıcꝼıṫıḋ ʒnúıꝛ ɔe ɔo ṙíoꝛ, "where ye shall never see the face of God," *O'Molloy, in Lucerna Fidelium*, p. 51; a ɔuḃaıꝛt ın ꝛıġ ꝛıa ṁuınttıꝛ oıꝛıꝛíḋ bec co ꝼaıcem, ocuꝛ co ꝼeaꝛam cıa ꝛon aʒaıllınn, "the king said to his people, wait a little till we see and know whom we address," *Book of Fermoy*, fol. 30.

CONDITIONAL MOOD.

ɔ'ꝼ́aıcꝼınn } ɔ'ꝼ́aıcꝼea, &c. Or, ċíḋꝼınn } ċíꝼıṫeá, &c.
ɔ'ꝼ́eıcꝼınn } ċíꝼınn }

Aꝛ at maıṫ ɔo ṫaıḋḃꝛıuḋ ocuꝛ t'ꝼáıꝛcꝛıu ꝼoꝛ naċ ní at ċıꝼıṫeá, "for good is thy survey and examination of whatsoever thou shouldst see," *Battle of Magh Rath*, p. 24; ɔa ꝛʒꝛuɔaɔaoıꝛ na neıṫe ɔeıꝛmıɔ ɔo ċıꝼıɔíꝛ, &c., "if they would examine the things we say, they would see," &c., *Lucerna Fidelium*, p. 260.

INFINITIVE MOOD.

ɔ'ꝼ́aıcꝛın, or ɔ'ꝼ́eıcꝛın.

Dr. Neilson writes the infinitive mood of this verb ꝼaıceal throughout his dialogues, which is the corrupt modern form used in Ulster, and the greater part of Connaught; but in conjugating the verb he makes it ꝼaıcꝛın. Throughout the south of Ireland ꝼeıcꝛın, or ꝼeıcꝛınt, is used, but pronounced ꝼeıꝛcın, or ꝼeıꝛcınt, by metathesis.

Passive Voice.

INDICATIVE MOOD.

Present Tense.

ċíḋtear }
ꝼaıcṫeaꝛ } mé, ṫú, é, &c.
ꝼeıcṫeꝛ }

Simple Past.

connaṙcaḋ } mé, ṫú, é, &c.
conncaḋ }

Consuetudinal Past.

ċiḋṫí } mé, ṫú, é, &c.
ḋ'ḟaicṫí }

Concaṙ is often used impersonally, as in the following sentence by O'Molloy, in the dedication of his *Lucerna Fidelium :* uime ṙin ḋo conncaṙ ḋaṁṙa, &c., an ḋioṙʒan beaʒ ṙo ḋ'ainmniuġaḋ ḋiḃṙi, "wherefore it *seemed* [proper] to me, &c., to dedicate this little Fasciculus to you."

Future Tense.

ciḋfeaṙ }
faicfeaṙ } mé, ṫú, é, &c.
feicfeaṙ }

IMPERATIVE MOOD.

faicṫeaṙ, or } mé, ṫú, é, &c.
feicṫeaṙ }

SUBJUNCTIVE MOOD.

Present Tense.

ʒo ḃ-feicṫeaṙ mé, &c.

Past Tense.

ʒo ḃ-feacaḋ mé, &c.

Consuetudinal Past.

ʒo ḃ-feicṫí mé, &c.

Future Tense.

ʒo ḃ-feicfeaṙ mé, &c.

CONDITIONAL MOOD.

ḋ'ḟaicfíḋe, *or* ḋ'ḟeicfíḋe mé.

INFINITIVE MOOD.

Do b̓eiṫ ꝼaicṫe, or ꝼeiċte.

Passive Participle.

Ꝼaicṫe, *or* ꝼeicṫe.

IV.—Cluinim, I hear.

This verb is regular, except in its past tense indicative (and those formed from it), which is ċualaꝼ, I heard, and its infinitive mood, which is cloꝼ, or cloiꝼtin. It is, therefore, not necessary to give its moods and tenses here. In the south of Ireland, cloiꝼim is used, instead of cluinim.

Cloꝼ very frequently occurs as the past indicative passive of this verb, as co cloꝼ ꝼon a ġotha ꝼechtaiꝼ cathaiꝼ immach, "so that the sound of his voice was heard outside the city," *Leabhar Breac*, fol. 107; co cloꝼ a ꝼuaim ꝼo'n tíꝼ, "so that its noise was heard throughout the country," *Book of Fermoy*, fol. 61; iꝼ cloꝼ dam̓ is still used in the spoken language, in the sense of "I have been told," and cian ꝼo ċloꝼ, "it was heard of old," is a phrase of very common occurrence in old Irish poems, as in the following quatrain in O'Heerin's topographical poem:

Aoib̓inn an ċꝼíoċ,—cian ꝼo cloꝼ,—
Tuaṫ Ƶéġe na leaꝼg ꝼoloꝼ;
O' Ceallaiġ Ƶéiġe o'n tꝼaiġ ṫaiꝼ,
Céile an ċláiꝼ eangaiġ, iub̓ꝼaiġ.

"Delightful the region,—of old it was heard,—
The district of Lea, of bright plains;
O'Kelly-Lea, of the eastern strand,
Is the spouse of the plain of dells and yews."

V.—Déanaim, I do, or make.

This verb borrows the past tense indicative from ꝼo and ġnim, and the consuetudinal past indicative from

gním, both in the active and passive voices. In the subjunctive mood of both voices, the same tenses are from deapnaim; and in the conditional mood active, one of the forms is regularly from déanaim, another from deapnaim, and a third from dionsnaim.

Active Voice.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. déanaim.	1. déanamaoid, *or* déanam.
2. déanair.	2. déantaoi.
3. déanaid ré.	3. déanaid.

O'Molloy sometimes writes the first person plural déimmid, as ní déimmid dee diob; oir ni iarrmid trócaire na gcara orra, "we do not make Gods of them, for we do not ask mercy or grace of them," *Lucerna Fidelium*," p. 197.

Consuetudinal Present.

SINGULAR.	PLURAL.
1. deanann mé.	1. deanann sinn.
2. deanann tú.	2. deanann sib.
3. deanann sé, &c.	3. deanann siad.

Past Tense.

SINGULAR.	PLURAL.
1. rinsneas.	1. rinsneamas.
2. rinsnis.	2. rinsneadas.
3. rinsne sé.	3. rinsneadas.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. gnídinn.	1. gnídimís.
2. gnídteá.	2. gnídtís.
3. gnídeadh sé.	3. gnídís.

The past tense indicative of this verb is written in the best Irish manuscripts, rigne, or rigni (which are both considered the same form, as e and i short may be commuted *ad libitum*, particularly at the end of words), as Rumuno, mac Colmain, .i. mac Laeguire, rig-ṡilid Eirenn is e do rigne an duan sa, "Rumunn, son of Colman, i. e. the son of the king of Loegria, was he that composed this poem."—*MS. Bodleian Lib. Laud.* 610, fol. 10, *a*, *a*. It is also found in the oldest monumental inscriptions in Ireland, as in the very curious one over the doorway of the church of Achadh-ur, or Freshford, in the county of Kilkenny:

OROIT DO GILLE MOCHOLMOC U CENCUCAIN DO RIGNI.

"A PRAYER FOR GILLE MOCHOLMOC O'CENCUCAIN, WHO MADE [IT]."

Also in the inscription on the cross of Cong, now, through the liberality of Professor Mac Cullagh, in the Museum of the Royal Irish Academy:

OROIT DO MAELMU MAC BRATDANUECHAN DO RIGNI IN GRESSA.

"A PRAYER FOR MAELMU MAC BRATDANUECHAN, WHO MADE THIS ORNAMENT."

Also on the ancient crozier of the bishops of Lismore, now in the possession of the Duke of Devonshire, of which the Rev. Dr. Todd has a beautiful drawing, by George Du Noyer, Esq., one of the Fellows of the College of St. Columba:

OROIT DO NIAL MAC MEIC AEDUCAIN LAS A NERNAD IN GRESA.

OROIT DO NECTAN IN CERD DO RIGNE IN GRESA.

"A PRAYER FOR NIAL, SON OF MAC AEDUCAN, BY WHOM WAS MADE [nernad for n-dearnad] THIS ORNAMENT."

"A PRAYER FOR NECTAN THE ARTIST, WHO MADE THIS ORNAMENT."

Also in the *Battle of Magh Rath*: ó'r mé ṡéin do rigne inad dam, "because it was I myself that made the place for myself," p. 66; is e in rig do rigne ar corp, "he is the king who made

our body," *St. Columbkille.* But in later manuscripts and inscriptions it is written pine, as in the inscription on the tomb of Melaghlin O'Kelly and his wife Finola O'Conor, in the Abbey of Knockmoy: Do Muleachlainn O'Keallaiġ do ri O Maini ocus d'Inbualainn ingen I Chonchuir do pine Maċa O'Anli in leaċdaiġ sea, "for Muleachlainn O'Kelly, king of Omaini, and for Finola, the daughter of O'Conor, Mathew O'Anli made this monument."

This tense is sometimes inflected thus: ponar, I made; ponair, thou madest; pón sé, he made; ponamar, we made; ponabair, ye made; ponsat, or ponatar, they made; as in the following examples in the *Battle of Magh Rath:* cid ad mora na h-uilc do ponair frim, "although great are the injuries thou hast done me," p. 32; do ponsum corus ann sin, "we made a covenant then," p. 48; do ponabair cosaċ, "ye made a treaty," p. 34.

Future Tense.

SINGULAR.	PLURAL.
1. déanfad.	1. déanfmaoid, *or* déanfam.
2. déanfair.	2. déanfaid.
3. déanfaid sé.	3. déanfaid.

The future tense is often written ġeunfaid sé, even in printed books, as in O'Molloy's *Lucerna Fidelium*, and Mac Curtin's English Irish Dictionary. In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, it is also frequently written with a g, as do ġén tosaċ, "I shall begin, or make a beginning;" and in other manuscripts, as ár in uair ġebus caċ duine ceill for dilgud doneoċ do ġena de ulc ni bia comus for foglaiḃ, "for when each person is convinced of forgiveness in what he does of evil, there will be no power over plunderers," MS. Trin. Coll. Dubl. H. 3. 18, p. 358.

From these examples it may be gathered that this verb déanaim, which is often written dingnaim, or dingnaim, is compounded of do, a prepositive particle, and gním, I do, or act. Its past tense, rigneas, I made, is evidently ro ġníeas; and its future, ġeunfad, would appear to be a transposed form of ġnífead.

Hence, it is obvious that the ġ should be always preserved in the past tense, as in the examples above adduced from the ancient inscriptions, and that the g in the future is not so incorrect as at first sight it might appear to be, and as it is generally supposed by modern Irish scholars.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. déanam.
	déanamaoiṙ.
	déanamaoid.
2. déan.	2. déanaíḋ.
3. déanaḋ ṙé.	3. déanaidíṙ.

The second person singular is sometimes déin and dena, as dein do ḋiġċioll, "do thy utmost," *Lucerna Fidelium*, p. 300; na déin ṙanaṁad ṙúm, "do not mock me," *Id.*, p. 182; dena-ṙa aíṙ do, "compose thou a satire for him," *Cor. Gloss.*, *voce* Ġaiṙé. The first person plural is generally made to terminate in am, or um, in ancient writers, as dénum in duini ṙo immaiġin, ocuṙ ṙoṙ coṙmailer ṙodén, "let us make the man after our own image and likeness," *Book of Ballymote*, fol. 8, *a*, *b*.

SUBJUNCTIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ġo n-déanaim.	1. ġo n-déaneamaoid.
2. ġo n-déanaiṙ.	2. ġo n-déantaoi.
3. ġo n-déanaiḋ ṙé.	3. ġo n-déanaid.

Consuetudinal Present.

ġo n-déanann me, tú, ṙé, &c.

Simple Past.

SINGULAR.	PLURAL.
1. ġo n-deárṙaṙ.	1. ġo n-deárṙamaṙ.
2. ġo n-deárṙaiṙ.	2. ġo n-deárṙaḃaṙ.
3. ġo n-deárṙa ṙé.	3. ġo n-deárṙadaṙ.
	ġo n-deárṙaṫ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. go n-deárnainn.	1. go n-deárnamaoir.
2. go n-deárntá.	2. go n-deárntaoi.
3. go n-deárnaò ré.	3. go n-deárnaioír.

Future Tense.

SINGULAR.	PLURAL.
1. go n-déanfaò.	1. go n-déanfamaoid.
2. go n-déanfair.	2. go n-déanfaíò.
3. go n-déanfaiò ré.	3. go n-déanfaid.

That this and other irregular verbs have a subjunctive mood, is quite clear from the fact, that the indicative form could not be used after nach, co, go, &c., as nach derna, "that thou didst not," *Battle of Magh Rath*, p. 202; co n-dearnsat creacha mora, "so that they committed great depredations," *Ann. Four Mast. ad ann.* 1233. The form co n-dergene, that he made, is also to be met with.—See the MS. H. 2. 16, in Trin. Coll. Dubl., pp. 242, 243.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. dá n-déanfainn.	1. dá n-déanfamaoir.
2. dá n-déanfá.	2. dá n-déanfaíò.
3. dá n-déanfaò ré.	3. dá n-déanfaioír.
Or,	
1. dá n-dearnainn.	1. dá n-dearnamaoir.
2. dá n-dearntá.	2. dá n-dearntaoi.
3. dá n-dearnaò ré.	3. dá n-dearnaioír.
Or,	
1. dá n-dionsnainn.	1. dá n-dionsnamaoir.
2. dá n-dionsantá.	2. dá n-dionsantaoi.
3. dá n-dionsaò ré.	3. dá n-dionsnaioír.

O'Molloy writes the second person singular dá n-deantá, as da n-deantá sin, "if thou wouldst do that."—*Lucerna Fidelium*, p. 247.

This mood is often written ðingneð, as well as ðeṙnaḋ, in ancient manuscripts. An example of both forms occurs in the following sentence, in the *Battle of Magh Rath*, p. 74: ðia n-ðeṙnntá ṙún ꝼoṙm-ꝼa, a ṙigan, ol ꝼé, ṙo inðéꝼaiṅð ꝼcéla ðo ṁic ðuit. Ro ġell ꝼí co n-a luġa co n-ðingneaḋ, "if thou wouldst keep my secret, O queen, I would tell thee news of thy son. She promised, on her oath, that she would [make] keep the secret." Keating also uses ðá n-ðeaṙnaḋ and ðá n-ðiongnaḋ, for the present ðá n-ðeanꝼaḋ, as aguꝼ ðá n-ðeáṙnaḋ, go ð-teilgꝼioḋ an meall aꝼ a ċeann le gluaꝼaċt ꝼṙioṫḃuailte a inċinne ꝼéin, "and should he do so, that the ball would be driven from his head by the repercussive motion of his brain," *Hist. Irel.*, p. 75; cia an ċṙioċ aṙ a n-ðiongnaiðíꝼ bṙaṫ, "what country they would explore," *Id.*, p. 50; mani ðeṙntaiꝼ ꝼcolóca mainiꝼtṙech Mauṙitiṙ bṙaꝼlacc ðamꝼa, "if the farmers of the monastery of Mauriter had not caused an annoyance to me," *Marianus Scotus*, A. D. 1070.

In this mood, also, this verb is found written with an initial g, as aꝼbeṙtaðaṙ ðo ġénðaíꝼ aṁail a ðuḃaiṙt ꝼium, "they said that they would do as he desired."—*Battle of Magh Rath*, p. 50.

INFINITIVE MOOD.

ðo ðéanaṁ.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

ðéanṫaṙ mé, ṫú, é, &c.

Past Tense.

ṙiġneaḋ mé, ṫú, é, &c.

Consuetudinal Past.

ġníṫí mé, ṫú, é, &c.

Future Tense.

ðéanꝼaṙ mé, ṫú, é, &c.

The past tense of the indicative passive is written rigneḋ, rónaḋ, and ronta, in the best Irish manuscripts, as in the following examples: dia Ceḋain do rigneḋ grian ocus escai, "on Wednesday the sun and moon were made," *L. Breac;* do rigneḋ mias cranda do'n meis argaid, "a wooden dish was made of the silver dish," *Battle of Magh Rath*, p. 28; do ṫocaiṫim na fleḋi do ronta and la Ḋoṁnall, "to partake of the feast which was there prepared [made] by Domhnall," *Id.*, p. 24; do ronta a n-árusa ocus a ríġdúinte ann, "their habitations and royal forts were erected there," *Cor. Gloss.*, *voce* Moġ Eime; do'n ionnarbaḋ do rónaḋ ar ṙlioċt Ġaoiḋil as an Scitia, "from the expulsion which was made on the race of Gaodhal out of Scythia," *Keat. Hist.*, p. 48; is lais do ronaḋ droiċeatt na Feirse agus droiċeat Móna daiṁ, "by him was made the bridge of Feirse, and the bridge of Moin daimh," *Duald Mac Firbis—Genealogies*, p. 508. O'Molloy writes the future deunfar, as deunfar aonċró caorać agus aon aoḋaire, "there shall be made one fold and one shepherd."—*Lucerna Fidelium*, p. 375.

SUBJUNCTIVE MOOD.

Present Tense.

go n-déantar mé, ṫú, é, &c.

Past Tense.

go n-déarnaḋ mé, ṫú, é, &c.

Future Tense.

go n-déanfar mé, ṫú, é, &c.

The subjunctive passive form of this verb is found written n-dernad (for ea seldom occurs, and final d is seldom aspirated) in the oldest manuscripts and inscriptions, as in the very ancient inscription over the doorway of the church of Freshford, in the county of Kilkenny, already referred to:

OROIT DO NEIM INGIN CUIRC OCUS DO MATHGAMAIN U CHIARMEIC LAS I NDERNAD IN TEMPULSA.

"A PRAYER FOR NIAM, DAUGHTER OF CORC, AND FOR MATHGAMAIN U CHIARMEIC, BY WHOM THIS CHURCH WAS MADE."

And in the inscription on the cross of Cong, made about the year 1123:

OROIT DO THERRDELBACH U CHONCHOBUIR DO RIG EREND LAS A NDERRNAD IN GRESSA.

"A PRAYER FOR TERRDELBACH U CHONCHOBUIR, KING OF IRELAND, BY WHOM THIS ORNAMENT WAS MADE."

See also the inscription on the crozier of Lismore, already quoted, p. 228. O'Molloy writes go ndeunταoι.—*Lucerna Fidelium*, p. 359.

CONDITIONAL MOOD.

ḋéanfaiḋe mé, ṫú, é, &c.

This mood is also written with an initial g, as do ġellfat na druiġṫi disi cibé uair do ġénταí toċmarc a h-inġine, co fuiḋeaḋ si bas ann sin, "the Druids predicted to her that whenever her daughter should be wooed, she should then die."—*Book of Fermoy*, fol. 92.

INFINITIVE MOOD.

do beiṫ déanta.

Passive Participle.

déanta.

VI.—Gním, or ním, I do, or make.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. gním.	1. gnímíd.
2. gníṙ.	2. gníṫíḋ.
3. gníḋ sé.	3. gníd, *or* gníid.

Past Tense.

SINGULAR.	PLURAL.
1. ġníḋeas.	1. ġníomar.
2. ġníḋis.	2. ġníoḃar.
3. ġníḋ sé.	3. ġníoḋdar, *or* ġníset.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ġníḋinn.	1. ġníḋmíṛ.
2. ġníḋṫeá.	2. ġníḋṫíḋ.
3. ġníḋeaḋ ṛé.	3. ġníḋḋíṛ.

O'Molloy writes nímíḋ, &c., as ꝛan nímíḋ íoḋbaiṛꝛ, "when we make an offering," *Lucerna Fidelium*, p. 205; muṛ ḋo níḋíṛ na Ȝeinꝛili anallóḋ, "as the Gentiles of old used to do," *Id.*, p. 213. The verb occurs also without the ȝ, as uaiṛ ṛo ꝼiꝛiṛ in coimḋiu ceċ ní ṛecmaiꝛ a leṛṛ uaḋ ciḋ ṛiaṛiu ḋo nemm a eꝛaṛġuiḋe, "for the Lord knows every thing we require from him before we do implore him," *Leabhar Breac*, fol. 121, *b*. But the ȝ is found in the best authorities, and should be considered as essentially belonging to this verb, as neaċ ꝼo ġní ȝoi, "one who *makes* (i. e. invents or tells) a lie," *Battle of Magh Rath*, p. 82; ꝼo ġniṛium coṁaiṛli ꝼṛi h-aꝛhaiḋ m-bic ann, "we made [held] a consultation for a short time there," *Id.*, p. 35; iṛ inanḋ ḋán ꝼo ġníiꝛ, "the poem they make [compose] is alike," *Cor. Gloss.*, *voce* Cáinꝛe; iṛ ꝼoṛṛa na ȝ-ceaṫṛaṛ ꝼo ġníṛeaḋ ꝼiṛ Eṛenḋ ṛiḋ in Ḋṛoġa, "it is over the four of them the men of Ireland erected the mound of Brugh," *Book of Lecan*, fol. 279, *b*, *b*; ṛo buı ḋin Ḋeceḋ aȝ cuinȝiḋ ḋuilȝine in ȝṛeṛa ṛo ȝni, "then Deced was demanding the reward of the work which he had executed," *Id.*, fol. 207, *b*; aṛ iṛ a ꝼiḋ nemeḋaiḃ ꝼo ġniꝛíṛ ꝼileḋa a nȝṛeṛṛa, "for it was in sacred groves poets used to compose their works," MS. Trin. Coll. Dubl. H. 2. 16, p. 120.

The *future tense* does not occur, except as formed from ḋéanaim.

PASSIVE VOICE.

INDICATIVE MOOD.

Present Tense.

ȝniꝛheaṛ, *or* níꝛheaṛ me, ṫu, é, &c.

Consuetudinal Past.

gníṫí, anciently gnitheа, *or* nítheа mé, ṫú, é, &c.

In the passive voice this verb is written sometimes with, and sometimes without, the g, as gníther ṛaṁlaiḋ, "it is so done," *Battle of Magh Rath*, p. 82; do níṫeṛ a ḟuath do ṛindaḋ in gaċ dind i ṛigi na Tartṛaiġeach, "his effigy is engraven in every fort in the kingdom of Tartary," *Book of Lismore*, p. 111; aṛ ṛo gníṫea la Laeguiṛe ḟéil a ġene do ġṛéṛ gaċa bliaḋuin, "for Laeghaire was used always to celebrate the festival of his birth every year," *Id.*, p. 5, col. 2; ṛo ċeachaintea imoṛṛa dóiḃ maṛ do nítheа i Teaṁaiṛ a ceoil ocuṛ a cuiṛlenna, coṛ ba coiṛchi ciúil uile in tech ó'n chúil co ṛoile, "their pipes and other instruments of music were wont to be played by them, as was accustomed to be done at Tara, until the whole house, from one angle to another, became one stream of music," MS. Trin. Coll. Dubl. H. 3. 18, p. 266, *a*, *a*, line 32.

All the other moods and tenses of this verb are borrowed from ðéanaim, or rather it wants them altogether; but there can be no doubt that this is the root of ðéanaim, and the verb from which the noun gníoṁ, an act, is derived. It is still in use in the spoken Irish in most parts of Ireland, but pronounced as if written niḋim.

VII.—Ðeiṛim, I say.

Active Voice.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ðeiṛim.	1. ðeiṛimíḋ.
2. ðeiṛiṛ.	2. ðeiṛṫíḋ.
3. ðeiṛ ṛé.	3. ðeiṛiḋ.

O'Molloy writes the first person plural of this ɗeiꞃmiɗ, and ɗeiꞃimiɗ, as ʒiɗeaɗ ɗeiꞃmiɗ-ne ʒo n-ɗeaċa an méiɗ ꞃin uile aꞃ ꞃeaċꞃan, "but we say that all these went astray," *Lucerna Fidelium*, p. 192; and the second person plural, ɗeiꞃṫí, without the final ɗ, as ɗeiꞃṫí mac Ɗe ḃeiṫ a ʒ-coṁꞃubꞃɗainṫ leiꞃ an aṫaiꞃ, "ye say that the Son of God is consubstantial with the Father," *Id.*, p. 310.

Consuetudinal Present.

ɗeiꞃeann mé, ṫú, ꞃé, &c.

Relative Form.

a ɗeiꞃ, who says.

Past Tense.

SINGULAR.	PLURAL.
1. ɗuḃꞃaꞃ.	1. ɗuḃꞃamaꞃ.
2. ɗuḃꞃaiꞃ.	2. ɗuḃꞃaḃaꞃ.
3. ɗuḃaiꞃṫ ꞃé.	3. ɗuḃꞃaɗaꞃ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ɗeiꞃinn.	1. ɗeiꞃimíꞃ.
2. ɗeiꞃṫeá.	2. ɗeiꞃṫíɗ.
3. ɗeiꞃeaɗ ꞃé.	3. ɗeiꞃiɗíꞃ.

Future Tense.

SINGULAR.	PLURAL.
1. ɗéaꞃꞃaɗ.	1. ɗéaꞃꞃamaoiɗ.
2. ɗéaꞃꞃaiꞃ.	2. ɗéaꞃꞃaíɗ.
3. ɗéaꞃꞃaiɗ ꞃé.	3. ɗéaꞃꞃaiɗ.

This verb is not aspirated in the past tense, except after ní, *not* [active], and does not take the particles ɗo or ꞃo before it; we may fairly conjecture that it is compounded of the particle aɗ, and the old verb ɓeiꞃim, I say. The past tense is variously written in ancient manuscripts, aꞃ ɓeꞃṫ, aṫ ɓeꞃṫ, aṫ ꞃuɓaiꞃṫ, he said.—*Example:* aꞃ ɓeꞃṫ Ꝑaṫꞃaic na ɓiaɗ ꞃí ná eꞃꞃcoꞃ o Ƨonán,

"Patrick said that neither king nor bishop should descend from Lonan," *Vit. Patricii*, in the *Book of Lismore;* aτ ṛuṛṛaɗaṛ, and aṛ beṛτaɗaṛ, they said, forms obviously derived from the old verb beiṛim, I say, not ɗeiṛim. The past tense is also sometimes formed from the verb ṛáiɗim, I say, which is still in use, as aṛ e ṛo ṛaiɗ, "it is what he said;" ṛo ṛáiɗṛeτ, they said;" ṛaiɗṛio-maṛ, "we said," *Keat. Hist.*, p. 46. The following passage in the *Battle of Magh Rath*, p. 50, affords an example of three different forms of the past tense of beiṛim, or ɗeiṛim: ɗo luiɗ Conʒal ʒuṛ in maiġin i m-báɗaṛ clann in ṛiġ, ocuṛ ṛo ċan ṛiu ƒeḃ aτ ṛub-aiṛτ Ɗuḃɗiaɗ ƒṛiṛ. Ɗa maiṫ leoṛum ṛin, ocuṛ aṛ beṛτaɗaṛ ɗo ġénɗaíṛ aṁail a ɗubaiṛτ ṛium, "Congal went to where the sons of the king were, and told them what Dubhdiadh had *said*. They liked this, and *said* that they would do as he *said*" [desired].

It should be here remarked, that a very strange peculiarity, in forming the first and third persons singular of the past tense of this verb, occurs in ancient writers; thus, if from ɗúḃaiṛτ the i be rejected, the first person singular is implied, as an Ƒeaṛġuṛ ṛo a ɗuḃaṛτ, "this Fergus I mentioned," *Keat. Hist.*, p. 3; an Ƒeaṛʒuṛ ṛo a ɗuḃaiṛτ would mean, this Fergus *he* mentioned.—See observations on τáṇaʒ and τáiṇiʒ.

The future indicative active of this verb is very frequently written ɗéṛam, ɗeuṛam, or ɗeaṛamaoiɗ, without the ƒ, the first syllable being very long, as aṁail a ɗeuṛam ɗ'a éiṛ ṛo, "as we shall say hereafter," *Keat.*, p. 34; muṛ ɗeuṛamaoiɗ na ɗiaɗ-ṛi, "as we shall say hereafter," *Lucerna Fidelium*, p. 245. But this form, though it is sufficiently distinct from the present and past tenses, is not to be recommended.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. abṛamaoiɗ.
	abṛamaoiṛ.
	abṛam.
2. abaiṛ.	2. abbṛaíɗ.
3. abṛaɗ ṛé.	3. abṛaiɗíṛ.

The second person singular is often written apaiṛ in old manuscripts, as apaiṛ, a ṛopa Ƶaiġ, in ꝼeƶaṛ-ṛu ca cṛich i ꝼuilem? 'say, O my charioteer Laigh, dost thou know in what country we are?"—*Book of Leinster*, fol. 105, *a*, *b*.

SUBJUNCTIVE MOOD.

SINGULAR.	PLURAL.
1. ƶo n-abṛaim.	1. ƶo n-abṛamaoiɗ.
	ƶo n-abṛam.
2. ƶo n-abṛaiṛ.	2. ƶo n-abṛaíɗ.
3. ƶo n-abaiɗ ṛé.	3. ƶo n-abṛaiɗ.

All the other tenses of this mood are like those of the indicative, except the future, which is sometimes ƶo n-eiḃéṛ, or epéṛ, as apaiṛ, ol Mainchin; ni epéṛ, aṛ Mac Conƶlinɗi, "say it, said Mainchin; I will not say it, said Mac Conglinni."—*Leabhar Breac*, fol. 107.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ɗéaṛꝼainn.	1. ɗéaṛꝼamaoiṛ.
2. ɗéaṛꝼá.	2. ɗéaṛꝼaíɗ.
3. ɗéaṛꝼaɗ ṛé.	3. ɗéaṛꝼaiɗíṛ.

Or, ɗéṛainn, &c., without the ꝼ.

O'Molloy writes the second person singular ɗeuṛṛṫa, as, Cṛeuɗ ꝼoṛ a ɗeuṛṛṫa ɗa ƶ-claoiɗinn ṫu iɗ ṛáiɗtiḃ ꝼein? "Moreover, what wouldst thou say, if I should defeat thee with thine own words."—*Lucerna Fidelium*, p. 297.

INFINITIVE MOOD.

ɗo ṛáɗ.

Passive Voice.

INDICATIVE MOOD.

Present Tense.

ɗeiṛṫeaṛ mé, ṫú, é, &c.

Perfect Past.

ɗuḃṛaɗ mé, ṫú, é, &c.

Consuetudinal Past.

ɗeiṛṫí mé, ṫú, é, &c.; *or* beiṛṫí mé, ṫú, é, &c.

Future Tense.

ɗéaṛfaṛ mé, ṫú, é, &c.

The present tense is sometimes written ɗeṛaṛ (see *Keat. Hist.*, p. 47), and sometimes beṛaṛ (see *Ann. Four Mast.*, A. M. 3501); and the past, aṫ ṛubṛaḋ, aṛ ṛubṛaḋ, eṛbṛaḋ, and ebṛaḋ (see *Cor. Gloss.*, *voce* Coṛmac *et* Ʒailenʒ, and *Annals of the Four Masters*, at the year 465. The consuetudinal past is often beiṛṫí, *Id.*, A. M. 4388. The future is sometimes ɗéṛaṛ, without the f, but this is not to be recommended.

IMPERATIVE MOOD.

abaṛṫaṛ mé, ṫú, é, &c.

SUBJUNCTIVE MOOD.

ʒo n-abaṛṫaṛ mé, ṫú, é, &c.

This mood is very often written aṛaṛ in ancient manuscripts, as Aṛɗ na ṛiʒṛaiɗi fṛiṛ a n-aṛaṛ Cnoc Saṁna iniu, "Ard na righraidhi, which is at this day called Cnoc Samhna," *Book of Lismore*, fol. 70, *b*; ṛo ġaḃṛaṫ ɗaṛ Finɗṛuṫh ṛiṛ a n-aṛaṛ abanɗ h-Ua Caṫḃaṫ immaċaiṛe móṛ na Muṁan, "they proceeded across Finnsruth, which is called the Abhann O'g-Cathbhath, in the great plain of Munster," *Id.*, fol. 105.

CONDITIONAL MOOD.

ɗéaṛfaiɗe mé, ṫú, é, &c.

Keating uses ɗá n-aibeoṛṫaoi, and ʒo n-aibeoṛṫaoi, for this mood, borrowing it from abṛaim, not from ɗeiṛim.—See *History of Ireland*, O'Mulconry's copy, p. 42.

INFINITIVE MOOD.

ɗo ḃeiṫ ṛáiṫe, *or* ṛáiɗṫe.

Passive Participle.

ṛáiṫe, *or* ṛáiɗṫe.

VIII.—Faghaim, or ghebhim, I find.

Active Voice.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. faghaim.	1. faghmaoid.
2. faghair.	2. faghthaidh.
3. faghaidh fé.	3. faghaid.

Or,

1. ghebhim.	1. ghebhmís.
2. ghebhir.	2. ghebhthí.
3. ghebh fé.	3. ghebhid.

O'Molloy writes ghebhmid for "we find," and ghebhthí for "ye find," as do ghebhmid 'san m-biobla, "we find in the Bible," *Lucerna Fidelium*, p. 371; nachar éidir leam-sa an ní céadna do rádh lib-si, a deir sur ab ón eaglais do ghebhthí fios cred ar sgríobtur ann; agus 'na diaidh sin sur ab on sgríobtur do ghebhthí fios cred ar eaglais ann, "can I not say the same thing to you, who say that it is from the Church *ye find* a knowledge of what the Scripture is, and afterwards that it is from the Scripture *ye find* a knowledge of what the Church is?" *Id.*, pp. 294, 295. In ancient manuscripts, a b is often introduced after the gh in faghaim, as ní con faghbat curaigh cia airm i n-doidhi, "and the boatmen do not find where she hatches," MS. Trin. Coll. Dubl. H. 2. 16. p. 242; in treas mad ir mo i faghbaid filid achuingid, "the third place where poets obtain the greatest request," *Battle of Magh Rath*, p. 68.

Perfect Past.

SINGULAR.	PLURAL.
1. fuarar.	1. fuaramar.
2. fuarair.	2. fuarabar.
3. fuair fé.	3. fuaradar.

The third person singular has always ı before the final ꝛ, though in the synthetic forms of the other persons this ı is rejected. *Example*,—ꝼuaıꝛ-ꝛıum aıꝛeccal ɒeıꝛꝛıꝛ ɒ'Aoɒ̇ O'Ɒoṁnaıll, "he got a private apartment for Hugh O'Donnell," *Ann. Four Mast.*, A. D. 1592; aṁaıl ꝼuaꝛaꝛaꝛ cáċ, "as all have got," *Battle of Magh Rath*, p. 32.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ġeıḃınn.	1. ġeıḃımíꝛ, *or* ġeıḃeamaoıꝛ.
2. ġeıḃṫeá.	2. ġeıḃṫíɒ̇.
3. ġeıḃeaɒ̇ ꝛé.	3. ġeıḃıɒíꝛ.

This tense is still in constant use, and is of very frequent occurrence in the poems of the bards of the fifteenth, sixteenth, and seventeenth centuries. *Example*,—ɒá ṁéıɒ ɒo ġeıḃınn ɒ'á ġꝛáɒ̇, "though much of his affection I used to get."—*O'Daly Cairbreach.*

Future Tense.

SINGULAR.	PLURAL.
1. ġéaḃaɒ, *or* ġeoḃaɒ.	1. ġéaḃamaoıɒ.
2. ġéaḃaıꝛ.	2. ġéaḃṫaíɒ̇.
3. ġéaḃaıɒ̇ ꝛé.	3. ġéaḃaıɒ.

O'Molloy writes the first syllable of this tense ġeuḃ, which shews that he pronounced it long, as ɒo ġeuḃaıꝛ ʒuꝛ ab í ꝛo lom na ꝼıꝛınne, "thou wilt find that this is the naked truth," *Lucerna Fidelium*, p. 204. But in ancient manuscripts it is written ġéḃ, as ꝼo ġéḃa ann h-ícc ɒo ṁıan ɒo caċ bıuɒ̇, "*thou wilt get* there the satisfaction of thy desire of every food," *Mac Conglinn's Dream*, in the *Leabhar Breac*. In the spoken language, however, it is ġeoḃaɒ, in most parts of Ireland.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. ꝼaġmaoıꝛ, *or* ꝼaġmaoıɒ.
2. ꝼaġ.	2. ꝼaġaíɒ̇.
3. ꝼaġaɒ̇ ꝛé.	3. ꝼaġaıɒíꝛ.

Haliday has faigh, "find thou," *Gælic Grammar*, p. 98; but no authority has been found for the i before gh. O'Molloy writes fagh, as fagh uaim an t-airteaghal, "find for me the article."—*Lucerna Fidelium*, p. 301.

SUBJUNCTIVE MOOD.

This mood is like the indicative in all its tenses, except the future, in which it is go b-fuighead, &c.; and some writers make it go b-fuighim, in the present tense.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. gheabhainn, *or* gheobhainn.	1. gheabhamaoir.
2. gheabhthá.	2. gheabhthaíodh.
3. gheabhadh fé.	3. gheabhaidís.
Also,	
1. dá b-faghainn, *or* dá b-fuighinn.	1. dá b-faghamaoir.
2. dá b-faghthá.	2. dá b-faghthaíodh.
3. dá b-faghadh fé.	3. dá b-faghaidís.

Th is used in the second person singular, not f, as do gheabhtha, "thou wouldst get."—MS. Trin. Coll. Dubl. H. 1. 14. fol. 116.

O'Molloy writes the first person plural with the termination mís in one place, and with maoir in another, as ó b-fuighmís ár ráidhe do comhráidhtibh fnafda, "from whom we would get enough of trite expressions," *Lucerna Fidelium—Preface;* go b-fuigheamaoir gráfa, "that we might get grace," *Id.*, p. 206. He writes the third person plural go b-fuigheoís, as go b-fuigheoís onóir, "that they might get honour," *Id.*, p. 212. Here it is to be particularly noted by the student, that the form b-fuighinn, or b-faghainn, is used after dá, *if*, and muna, *unless*, ní, not, nach, that not, go, that; and that the form gheabhainn, or gheobhainn, is to be used when we would express *I would find*, and that it may take the particle do before it.

INFINITIVE MOOD.

ᴅ' ꝑ́áġail, *or* ᴅ' ꝑ́aġḃ́ail.

Passive Voice.

INDICATIVE MOOD.

Present Tense.

ꝑaġ̇ṫar mé, ṫú, é, &c.

Consuetudinal Past.

ġeiḃṫí mé, ṫú, é, &c.

Perfect Past.

ꝑuaraḋ, *or* ꝑrí ṫ mé, ṫú, é, &c.

The latter form of this tense, ꝑríṫ, though now forgotten in the spoken language, is of very frequent occurrence in the ancient language, as ʒaoṫ ṁór ıʃ ın ꝑoġmur ᴅo na ꝑríṫ ʃeᴅ na ʃaṁail ıʃ ın aımʃır ʃı, "a great wind storm happened in the autumn, of which no likeness or similitude was found in this time."—*Chronicon Scotorum, ad ann.* 1015.

IMPERATIVE MOOD.

ꝑaġ̇ṫar mé, ṫú, é, &c.

SUBJUNCTIVE MOOD.

Present Tense.

ʒo ḃ-ꝑuiġ̇ṫear.

Perfect Past.

Like the Indicative.

Future Tense.

ʒo ḃ-ꝑuiġꝑear.

CONDITIONAL MOOD.

ġeaḃṫaiḋe mé, ṫú, é, &c.
ᴅa ḃ-ꝑuiġ̇ṫiḋe mé, ṫú, é, &c.

In old manuscripts the second form is sometimes written ᴅá ꝼuiġḃiṫea, and in the spoken language, in the south of Ireland, it is pronounced ᴅa ḃ-ꝼaġṫaiḋe.

Passive Participle wanting, but aꞃ ꝼáġail and le ꝼáġail are used in its place.—See *Idiomatic use of Prepositions*, Chap. VII. Sect. 3.

IX.—Ꞧiġim, I reach.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. ꞃiġim.	1. ꞃiġmío.
2. ꞃiġiꞃ.	2. ꞃiġṫí.
3. ꞃiġ ꞃé.	3. ꞃiġiᴅ.

Perfect Past.

SINGULAR.	PLURAL.
1. ꞃángaꞃ.	1. ꞃángamaꞃ.
2. ꞃángaiꞃ.	2. ꞃángaḃaꞃ.
3. ꞃánaiġ, *or* ꞃáiniġ ꞃé.	3. ꞃángaᴅaꞃ.

Or,

1. ꞃiaċṫaꞃ.	1. ꞃiaċṫamaꞃ.
2. ꞃiaċṫaiꞃ.	2. ꞃiuċṫaḃaꞃ
3. ꞃiaċṫ ꞃé.	3. ꞃiaċṫaᴅaꞃ, *or* ꞃuaċṫaᴅaꞃ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ꞃiġinn.	1. ꞃiġmíꞃ, *or* ꞃiġmaoiꞃ.
2. ꞃiġṫeá.	2. ꞃiġṫíḋ.
3. ꞃiġeaḋ ꞃé.	3. ꞃiġᴅíꞃ.

Example.—Ꞧáinic ꞃáḃaḋ aġuꞃ ꞃeiṁꝼioꞃ na coṁaiꞃle ꞃin ġo h-Ua Néill, "a notice and forewarning of this resolution *reached* O'Neill," *Annals of the Four Masters*, A. D. 1522; ṫéiṫ a Ṫeaṁꞃaiġ ġaċ n-ᴅíꞃiuċ co ꞃáinic ᴅinn Eᴅaiꞃ, "he went directly from

Tara till he reached Binn Edair," *Book of Fermoy*, fol. 189; go ránacatur in treap cnoc, "till they reached the third hill," *Book of Lismore*, fol. 155; o do ruaidatar na sluaigh, "as the hosts arrived," *Book of Ballymote*, fol. 240, *a*, *b*.

Future Tense.

SINGULAR.	PLURAL.
1. rígfead.	1. rígfimíd.
2. rígfir.	2. rígfíd.
3. rígfid fé.	3. rígfid.

Or,

1. riaḋfad.	1. riaḋfamaoid.
2. riaḋfair,	2. riaḋfaíd.
3. riaḋfaid fé.	3. riaḋfaid.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. rígmír.
	rígmaoir.
2. rig.	2. rigíd.
3. rigeaḋ fé.	3. rigidír.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. rígfinn.	1. rígfimis, *or*
	rígfeamaois.
2. rígfeá.	2. rígfíd.
3. rígfeaḋ fé.	3. rígfidís.

Or,

1. riaḋfainn.	1. riaḋfamaois.
2. riaḋfá.	2. riaḋfaíd.
3. riaḋfaḋ fé.	3. riaḋfaidís.

INFINITIVE MOOD.

do riaḋain, *or* do roḋain.

X.—Téiṫim, I go.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. téiṫim.	1. téiṫmíd, *or* téimíd.
2. téiṫir.	2. téiṫṫíd, *or* téiṫíd.
3. téid ré.	3. téiṫid, *or* téid.

Past Tense.

SINGULAR.	PLURAL.
1. ċuaṫar.	1. ċuaṫmar.
2. ċuaṫair.	2. ċuaṫbar.
3. ċuaiṫ ré.	3. ċuaṫdar.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ṫéiṫinn.	1. ṫéiṫmíd.
2. ṫéiṫeá.	2. ṫéiṫṫí.
3. ṫéiṫeaṫ ré.	3. ṫéiṫṫíd.

Future Tense.

SINGULAR.	PLURAL.
1. racfad.	1. racfamaid.
2. racfair.	2. racfaid.
3. racfaiṫ ré.	3. racfaid.

Or, racaid, racair, &c., omitting f.

The third person singular of the present tense of this mood is often written téit, and taed, in ancient manuscripts, as in the following examples:—teit in ban-corr ir in fairrgi riar do duchaṫ, "the she-crane goes westward on the sea to hatch," MS. Trin. Coll. Dubl. H. 2. 16. p. 242; téit Cormac do'n broicenaig, "Cormac goes to the badger warren," *Cor. Gloss.*, *voce* Gailenc; do thaed ar a beolu, "which goes out of his mouth," *Id.*, *voce* Deilchi; do thaed do bioc ar in imdaig, "he went in a fright from his bed," *Battle of Magh Rath*, p. 8. The form do deacar

is also often used in the past tense of this mood. The third person singular of the past tense is often written ċoiṫ, and the third person plural ċoṫar, or ċóṫar, as ċoṫar ar n-aṙai a ḃ-ṙuaiḋ, "our shoes went into the water," *Cor. Gloss., voce* ṙuaiḋ.

In old Irish manuscripts the future indicative of this verb is most generally, if not always, written with a ġ, and without the ṙ, which, when aspirated according to the modern orthography, would agree with the present pronunciation of this tense throughout the south of Ireland, as ṙaġaṫ, I will go; ṙaġair, thou wilt go; ṙaġaiṫ ṙé, he will go; ṙaġmaoiṫ, we will go; ṙaġṫaiḋ, ye will go; ṙaġaiṫ, they will go. The conditional mood of this verb is also found written with a ġ in the best manuscripts, and formed from the future indicative in the usual manner. The following examples of these forms occur in the *Battle of Magh Rath:* ocuṙ aṫáṫ ṙeċṫ macu maiṫi ocum-ṙa, ocuṙ ṙaġaiṫ lat ir in caṫ, ocuṙ ṫia caemṙainn-ṙi ṙéin ṫula ann, no ṙaġainn, ocuṙ ni ṁoiṫṙeṫ ṙor Ulltaiḃ cén no beinn-ṙi im beaṫaiḋ, "I have seven good sons, and *they shall go* with thee into the battle, and if I were able myself, *I would go* also, and the Ultonians should not be defeated while I had life," p. 43; ṙaġṫaiṫ lat-ṙu ṫo ċum n-Ḟrenn ṫo ṫabairt caṫa ṫo Ḋomnall, "they shall go with thee to Erin to give battle to Domnall," p. 48. Also in *Cormac's Glossary:* ní ṙaġaiṫ ṫo ċor a m-buaiḋ, "thy foot shall not enter the water."

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. téiṫmíṙ, *or* téímíṙ.
2. téiṫ.	2. téiṫíṫ.
3. téiṫeaḋ ṙé.	3. téiṫḋíṙ.

Haliday, the Rev. Paul O'Brien, and others, make imṫiġ a form of the imperative mood of this verb; but this cannot be considered correct, as imṫiġim, which is a regular verb, signifies *I depart*, not *I go*. In some parts of Munster, the imperative of téiṫim, I go, is frequently made eiriġ (and sometimes, corruptly, teiriġ); but this must also be deemed an anomaly, as it is properly the imperative of eiriġim, I arise. This form is used by Keating, as

ḋo ḃeuroin loingiog Pharoa ar ḋo ċumuſ, agus eiriġ ionnta ar muir, "we will give Pharoah's ships in thy power, and go to sea in them," *History of Ireland*, p. 46; eirġíḋ a n-Ulṫaiḃ, "go ye into Ulster," *Id.*, p. 100. It is also used in a very ancient life of St. Moling, as eirig, or Ḃrenuinn, ocuſ baiſt ino noiḋen, ocuſ taḃair ainm iroraicc ꝼair, "go, said Brendan, and baptize the infant, and give him a distinguished name;" eirg ḋo'n tipraiṫ ḋ'innmaḋ ḋo lam, "go to the well to wash thy hands," *Mac Conglinn's Dream*, in the *Leabhar Breac*. It is also used in the *Battle of Magh Rath*, p. 24.—(See list of obsolete verbs, *voce* Ḋéċſain). Eirig, ol ſe, cumm in diſerta, "go, said he, to the hermitage," *Leabhar Breac*, fol. 100, *b*, *a*; eirġíḋ ḋo Ḃethil Iuda, "go to Bethlem of Juda," *Book of Fermoy*, fol. 65; erg, ol in timṫiriġ, ocuſ tomil ḋo ṗroind, "go, said the servant, and take thy dinner," *Leabhar Breac*, fol. 107; eriz a n-agaid Rumuind, "go against Rumunn," *MS. Bodl. Lib. Laud.* 610, fol. 10, *a*, *a*.

SUBJUNCTIVE MOOD.

All the tenses of this mood are like those of the indicative, except the simple past, which runs thus:

SINGULAR.	PLURAL.
1. go n-ḋeaċaſ.	1. go n-ḋeaċamar.
2. go n-ḋeaċaiſ.	2. go n-ḋeaċaḃar.
3. go n-ḋeaċaiḋ ſé.	3. go n-ḋeaċaḋar.

This form is, however, used as the past indicative in ancient writings, as in the following example: ḋo ḋeaċuſa ḋin ann, a rig, ar mo ḋuṫaiġ ḋo ṫaḃairt ḋam go h-imṙlán, for ḋo ċuaḋaſ-ſa ḋin ann, a riġ, ar ſon mo ḋúṫaiḋ ḋo ṫaḃairt ḋaṁ go h-iomlán, "I went thither, O king, for a promise that my inheritance should be wholly restored to me," *Battle of Magh Rath*, p. 36.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. raċꝼainn.	1. raċꝼamaoiſ.
2. raċꝼá.	2. raċꝼaíḋ.
3. raċꝼaḋ ſé.	3. raċꝼaiḋíſ.

O'Molloy writes naċ raċfaċ, "that it would not go," in *Lucerna Fidelium*, p. 357; but this termination aċ, though pronounced in Munster and parts of South Connaught, is not found in correct manuscripts.

The form raġainn, or raȝaind, is more frequently found in ancient writings than raċfainn, or raċainn, of which the learner will find an example already quoted from the *Battle of Magh Rath*, under the future indicative; and several others will be found in the same work, at pages 36, 42, 44, 48, 50, 58, 68.

INFINITIVE MOOD.

do ḋul.

XI.—Tiȝim, I come.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. tiȝim.	1. tiȝmíd, *or* tiȝeam.
2. tiȝir.	2. tiȝṫíḋ.
3. tiȝ ſé.	3. tiȝid.

The present indicative of this verb is often written tiaȝaim, and teacaim, as ott ċualattar clann Muircheartaiġ Ui Chonċaḃair ſin, tiaȝoid foirlíon roiṁe ar ḋhealaċ an ċríonaiġ, "when the Clann Muircheartaigh O'Conor heard this, they came in full numbers before him on [the pass of] Bealach an chrionaigh," *Ann. Four Mast.*, A. D. 1391; tecat uli, cuſ in corṫi, "they all came to the rock," *Leabhar Breac*, fol. 107; teacait ar ſin a ṁanaiċ ocuſ a deiſciubail, a ceallaib Ḋeaſmúṁan, do ṫorruiṁe ocuſ d' onóir cuirp a maiȝiſtrech, "Then his monks and disciples came, from the churches of Desmond, to wake and honour the body of their master," *Book of Fermoy*, fol. 60; do ṫeaȝat iarum co h-airm a roibe Ḋúȝaiḋ, "he afterwards came to the place where Lughaidh was," *Id.*, fol. 29.

Simple Past.

SINGULAR.	PLURAL.
1. ṫánȝaṛ.	1. ṫánȝamaṛ.
2. ṫánȝaiṛ.	2. ṫánȝaḃaṛ.
3. ṫánaic ṛé, *or* ṫáiniȝ ṛé.	3. ṫánȝaḋaṛ.

Consuetudinal Past.

SINGULAR.	PLURAL.
1. ṫiȝinn.	1. ṫiȝimíṛ.
2. ṫiȝṫeá.	2. ṫiȝṫíḋ.
3. ṫiȝeaḋ ṛé.	3. ṫiȝiḋíṛ.

Some write the past tense of this verb without aspirating the initial; but it is regularly aspirated in the modern language, and by O'Molloy, as ní aṛ aon ċoiṛ ṫáiniȝ Ꝑaṫṛuic ȝo h-Ɛiṛinn, "it was not on one leg St. Patrick came to Ireland," *Lucerna Fidelium*, p. 330.

It should be here remarked, that the first person of the simple past tense of the indicative mood of this verb has a peculiarity of form, which has not been noticed by any of the Irish grammarians, though of very frequent occurrence in the best manuscripts. Thus, if the ı be rejected from ṫánaic, or ṫánaiȝ, the first person singular is implied, as ṫanaȝ ꝼoṛ a amuṛ, "I came to him," *Battle of Magh Rath*, p. 80; ṫanac-ṛa, "I have reached, or come to," *Id.*, p. 190; iṛṛin bliaḋain iṛṛomaṛbaṫ Diaṛmaiṫ ṛi Ꝛaȝen, ocuṛ iṛ iṛiḋe cétna bliaḋain ṫánac-ṛa a Albain, "in the year in which Diarmait, king of Leinster, was killed, and this is the first year in which I came from Alba," *Marianus Scotus*. But when the final ȝ is made slender, the third person singular is implied; but no trace of this peculiarity is observable in the modern language. The third person singular is often written ꝼanaic, as O no ȝaeṫ ṫra hecṫoiṛ ḋoṛ ꝼánaic a ḃṛuṫ ocuṛ a ḃṛiġ, "when Hector was wounded his fury and vigour came to him," *Book of Ballymote*, fol. 240, *b*, *b*. The first person plural of this tense is variously written in old manuscripts, ṫánȝamaṛ, ṫáncamaṛ, ṫánaȝṛam, ṫánacṛum; the second person, ṫánȝaḃaṛ, ṫánȝaḃaiṛ; and the third, ṫánȝaḋaṛ, ṫáncaṫaṛ,

táncatur, tánaȝrad, tánacrat. Examples of these forms are of frequent occurrence in the most ancient manuscripts, but it is needless to multiply examples here. The following from the *Battle of Magh Rath* will be sufficient: cá tír ar a táncaḃair? "what country have ye come from?" táncamar a h-Erinn áin, "we have come from noble Erin," p. 46; cret fa tancatar ó tiġ? "why have they come from their house?" *Id.*, p. 128; ar a aoi ní tanȝadarroṁ inealṁa fo a ṫoȝairm," "however, they did not come entire at his summons," *Ann. Four Mast.* 1567.

Future Tense.

SINGULAR.	PLURAL.
1. tiocfad.	1. tiocfamaoid, *or* tiocfam.
2. tiocfair.	2. tiocfaíḋ.
3. tiocfaiḋ ré.	3. tiocfaid.

The third person singular often terminates in fa, as ticfa Aiṫirne ocur muirfiḋ in mac," Aithirne will come and kill the boy," *Cor. Gloss.*, *voce* Ȝriṫ. The second person plural of this tense is sometimes written ticfaiṫí, as dia n-deċar lair ticfaiṫí-ri a triur lim-ra, "If I go with him ye three shall come with me," *Battle of Magh Rath*, p. 50; an ṁaiṫ is ferr tá nic ocur tiucfar, "the best good that came or will come," *Book of Fermoy*, fol. 65; ticfaid tailȝinn tar muir meirȝinn, "tonsured people shall come across the stormy sea," MS. Trin. Coll. Dubl. H. 3. 17. p. 1; ni ticfa énḟer a ṡamla, ocur ní ṫainic, "no man like him will come, nor has come," *Book of Fermoy*, fol. 53.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1.	1. tiȝeamaoir, *or* tiȝeam.
2. tar, *or* tiȝ.	2. tiȝíḋ, *or* ticíḋ.
3. tiȝeaḋ ré.	3. tiȝidír.

Keating uses ταιρ for the second person singular of this mood, as ταιρ ċuʒam-ʃo, aʒuʃ taḃaιρ láṁ um láιṁ, "come to me, and place thy hand in my hand," *History of Ireland*, p. 125. In most parts of Munster this mood is inflected taʒ, or taρ, come thou; taʒaȯ ʃé, let him come; taʒamaoιʃ, or taʒamaoιo, let us come; taʒaιʒíȯ, cōme ye; taʒaιoíʃ, let them come. But in the oldest and best manuscripts in the language we find tιcíȯ, or tιʒíȯ, as in the following quatrain from *Leabhar na h-Uidhri*, relating to the eruption of Lough Neagh:

Tιcíȯ, tιcíȯ, ʒebíȯ ϝaebρa,
Snaιoíȯ eaċρa;
Tιcϝa Ʒιnomuιn oaρ Ʒιaċmuιn
Colleċ lιa.

—Fol. 36, *a*, *a*.

"Come ye, come ye, take ye weapons,
Cut [build] ye vessells:
Linnmuin will come over Liathmuin
With a grey flood."

A quatrain similar to this is still repeated in the south of the county of Derry, by those who speak the Irish language, and who have preserved the traditional account of the eruption of Lough Neagh. It runs thus:

Tιʒíȯ ċum na coιlle,
Aʃ baιnιʒíȯ cuρρach;
Oιρ tιcϝaιȯ an tonn ρuaȯ
Taρ ḃaιle ριġ n-Eaċach.

"Come ye to the wood,
And cut ye a currach;
For the red flood will come over
King Eochaidh's town."

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ċιocϝaιnn.	1. ċιocϝamaoιʃ.
2. ċιocϝá.	2. ċιocϝaíȯ.
3. ċιocϝaȯ ʃé.	3. ċιocϝaιoíʃ.

Tiṙeaḋ is frequently found in old manuscripts for the third person singular form of this mood, as ṫeiṫ ṫeċṫa uaiṫi-ṙe co Coiṙṙṙi, co tiṙeaḋ ḋo maṙḃaḋ in ḋruaḋ, "a messenger went from her to Coirppe that he might come to kill the Druid," *Cor. Gloss.*, *voce* Orc; ṙo ṙoṙḋoṅgair ṙoṙṙa co ḋ-tíoṙtaíṙ i n-a ḋocum n-ionaḋ eṙḋalṫa, "he ordered that they should come to meet him at an appointed place," *Ann. Four Mast.*, A. D. 1595; noṙ gaḃ iaṙ ṙin criṫ-ġalaṙ ṙoṙéigneċ h-e ó h-ino a ṁullaiġ co ino a ṁeoṙ, aṁail ṫeinṫ ġealáin no tíṙaḋ ṫríṫ, "then was he seized with a violent trembling disease from the top of his head to the tops of his fingers, as if lightning had passed through him," *Book of Fermoy*, fol. 68.

INFINITIVE MOOD.

ḋo ḋeaḋṫ.

Various forms of the infinitive mood of this verb are found in the Irish annals and ancient manuscripts, as ṫoḋṫ, ṫoiġeaḋṫ, tiġeaḋṫ, tiaḋṫain. *Example.*—Uaiṙ ṙo tiṙḋanṙaṫaṙ a ḋruiḋe ḋo Ċoeġuiṙe tiḋechṫ Ṗhaṫṙaic ḋo ḋum n-Ḟeṙenn, "for his Druids had predicted to Loeguire the coming of Patrick to Ireland," *Leabhar Breac*, fol. 13, *b*. But in modern manuscripts and printed books ṫeaḋṫ is the most usual form, and is also that used in the spoken language in every part of Ireland.

SECTION 8.—*Of impersonal, defective, and obsolete Verbs.*

The verb ṫáim, I am, and several intransitive verbs, though they have no regular passive voice, are sometimes used impersonally, like the Latin verbs *itur*, *concurritur*, &c.

Examples.—Cinḋuṙ ṙilṫeṙ laṫ inḋiu? "how is it with thee to-day?" *Leabhar Breac*, fol. 107; ṫaḋaṙ ġo maiṫ leiṙ, "he is treated well;" oca ṫáḋaṙ ḋ'iaṙṙaiḋ ṙeċnóṅ Ḟeṙenn ocuṙ Alṙan, "whom they are seeking throughout Ireland and Scotland," *Cor.*

Gloss., *voce* Pɾull; maɪtɦ, aɾ Mac Conglɪnɔɪ, cɪnɔuɾ atatɦaɾ annɾɪn ɪnɔɪu, "well, said Mac Conglinne, how is it with thee there to-day," *Leabhar Breac*, fol. 108; bíthep oc a ṙaɪɾe, "people watch him," *Id.*, *voce*, Imbaɾ ɾoɾ Oɾnae; ɾo baɾ ɔno ɪc embeɪɾt éɪgne ɾoɾ luċt na cɾiċe, "oppression was exercised against the people of the country," *Vit. Moling*; ɪmṫɪġṫeaɾ leo, "*itur ab illis*;" cóɾ o Laɪġnɪḃ, "there went [messengers] from the Lagenians," *Ann. Four Masters*, *ad ann.* 954; tɪagaɪɾ aɾ a ceann uaɪnɔe, "let us go for them."

Many verbs which admit of the passive voice are also often used impersonally, as ɾo cloɾ, or ɪɾ cloɾ, it was heard; ċíteaɾ, it appears; at concaɾ ɔam, or at ceɾ ɔam, it appeared to me.—See *Annals of the Four Masters*, A. D. 553.

The following defective and obsolete verbs, being of frequent occurrence, and not always correctly explained in the printed Irish dictionaries, are here inserted, to assist the learner in reading Irish:

Aɔ ɾeɔ, he relates.—*Keat.*, *passim.*

At coɔa, he has: at coɔa mɪan mná teaṫɾach, "he has the desire of the female raven."—*Ode to O'Brian na Murtha O'Rourke.* The aɔ and at in these verbs are mere prefixes, like a in atáɪm, I am.

Aɾ ɾé, ol ɾé, or oɾ ɾé, quoth he, said he: maɪṫ a ṁɪc, oɾ ɪn ɾacaɾt, "well, my son, said the priest."—*Vit. Moling.* See the example quoted under Cumcaɪm.

At baɪl, or at báṫ, he died.—*Annals of the Four Masters*, A. D. 365, *et passim.*

Aɪṫɾíoġaɪm, I dethrone, depose: Coɾmac, mac Tomaltaɪġ ɔo aɪṫɾíoġaɔ́, "Cormac, son of Tomaltach, was deposed."—*Ann. Four Mast.*, A. D. 1240.

Beaḃaɪɾ, he died: a n-Eɪɾɪnn bɪc beaḃaɪɾ, "*in Parva Hibernia obiit.*"—*Feilire Aenguis*, 23rd April.

Chaɪɾ, or ċeɾ, he fell.

Cheɾɔ, he put: ɾo ċeɪɾɔ áɾ moɾ ɾoɾɾa, "he brought [put] great

slaughter upon them," *Book of Ballymote*, fol. 240, *b*, *b*; ро ċeрo a eaċlaiрc oар рeиiрtiр na h-eclaiр iр in coileaċ, "he put his wand through the window of the church into the chalice," *Book of Lismore*, fol. 5, 2; ро ċeрo a luing iар рin рech Ėрinn роiр co h-Inis Pátраic, "he then put [steered] his ship by Ireland eastwards, to Inis Patrick," *Book of Lismore*, fol. 6, col. 2, line 4.

Caoṁaim, I can, or I am able: aguр dia g-caoṁраt an ean рin amuр longpuiрt do ċabaiрt раiр, "and if they were then able, to make an attack upon his camp," *Ann. Four Mast.*, *ad ann.* 1587; caoṁnacaраr, they were able: aguр ní caoṁnacaраr teaċt táiрre, "and they were not able to cross it (the river)," *Ann. Four Mast.*, A. D. 1244.

Clannраo, they thrust: clannраo cleatha dogра tрíс, "they thrust horrid spears through him."—*Book of Lecan.*

Clotha, was heard: ata рceoil ро clotha, "news were heard."—*Feilire Aenguis*, 24th August.

Coinoрeagaid, they meet: iр aṁlaiḋ ро umoрра coinoрeagaid a n-aen ḃunaoaр, "*sic autem conveniunt in uno stirpe.*"—*Book of Ballymote*, fol. 23, *b*, *a*, line 29. See also *Book of Lecan*, fol. 75, *b*, *a*, and *Duald Mac Firbis's Book of Pedigrees*, p. 575, line 11.

Contuaiрeт, they listen, or hearken; *Tegusc Riogh*, *passim*: contuaiрeт рri рrocept bṗétri Dé, "they listen to the preaching of the Word of God."—*Visio Adamnani.*

Cumcaim, I can, or I am able; *possum*: dixit Patricius рriр; dichuiр rodechta ri roteр; dixit Magur ni cumcaim, cuр in tрath céona i m-báраch. Dар mo debroch, ol Patraic, iр i n-ulcc atta do cumachtu ocuр ní рil iсiр a maiсh, "Patrick said, 'banish now [the snow] if thou canst:' the Magus said, 'I cannot till the same hour to-morrow.' 'By my Good Judge,' said Patrick, 'it is in evil thy power lies, and not at all in good.'"—*Leabhar Breac*, fol. 14, *a*, *a*.

Dар liom, methinks: dар leiр féin, "as he thinks himself," *Keat. Hist.*, p. 52; dар leo, "they think;" ocuр naċa taínic рor talmain рín ро b'рeрр blaр na bríg dар leo, inár, "and

there came not on earth wine of better flavour and strength, they thought, than it."—*Oighidh Muirchertaigh*, MS. Trin. Coll. Dubl. H. 2. 16. p. 316.

Ɗeaṛa: ꝼo ɗeaṛa, that induced.

Ɗéċṛaiṁ, to see, to view.—*Ann. Four Mast.* A. D. 739: eiṛʒ, ol ṛé, ɗo ɗéċṛaiṁ na ꝼleɗi moiṛe ꝼil iṛ iṁ ɗún, "go, said he, to view the great feast which is in the palace.—*Battle of Magh Ragh*, p. 24.

Ɗeiṛiɗ, it was settled, agreed, or resolved: ɗeiṛiɗ aca, or ɗeiṛiɗ leo, "it was resolved by them."—*Ann. Four Mast. ad ann.* 327, 1557, 1587.

Ɗleaġaṛ, it is lawful, is very frequently used in old manuscripts for the modern ɗliġṫeaṛ; and it is even adopted by Keating, as ní ṁeaṛaiṁ ʒo n-ɗleaġaṛ ʒaḃáil ɗo ṫaḃaiṛṫ aṛ eaċṫṛa an ꝼiṛ ṛe, "I do not think that the expedition of this man should be called an invasion," *History of Ireland*, p. 30; ɗleaġaṛ cunɗṛaɗ ɗo ċoṁall, "a covenant should be kept," *Book of Fermoy*, fol. 48.

Ɗuṛ, to know.—*Ann. Four Mast.*, 1556. This is a contraction of ɗ'ꝼioṛ.

Ɗuṫṛacaiṛ, he wished: ɗuṫṛacaṛ-ṛa compṫíṛ ɗiṛʒe mo ṙéṫa, "*utinam adirigantur* [sic] *viæ meæ*," *L. Breac*, fol. 18, *b*, *a*; iṁ ʒoeṫh noṛ ṫic ɗaṛṛ iṁ ṫiṛ ṛiṁ ɗuṫṛacuṛ co náb' ṛeocham no ṫeiṛṛeɗ aċṫ comaɗ am beolu, "the wind which blows across that country, would that it should not pass by me, but enter my mouth," *Mac Conglinn's Dream*; cun ɗuṫṛaic ɗul ṫaṛ ṫoṛuiṁn ṛiaṛ cuṛ iṁ ꝼaṫ ꝼṛiṛ ꝼuiṁenn ʒṛian, "so that it desires to go beyond the boundary westwards, as far as the limit where sets the sun," *Rumann, MS. Bodleian Laud.* 610, fol. 10, *a*, *a*.

Ɛɗbaiṛ, he offered, granted, or gave.—*Ann. Four Mast.*, A. D. 572, 585.

Ɛṛbailṫ, he died: co n-eṛbailṫ, "so that he died."—*Ann. Four Mast.*, 365.

Ꝼaíɗ, or ꝼaoiɗ, he sent, put, gave up: Sean Phátṛaicc ɗo ꝼaoiɗ-eaɗ a ṛpiṛaiɗe, "*Sanctus Patricius senior reddidit spiritum*,"

Ann. Four Mast., A. D. 457, and translated in *Trias Thaum.*, p. 293; ꝼuiḋiuꝛ Ꝑaꝛꝛuic ꝛechꝛa uaḋ co Lonan, "Patrick sends messengers from him to Lonan," *Book of Lismore*, fol. 47, *b*, *b*; ꝛo ꝼaoiḋ ꝛeaċꝛa, "he sent messengers," *Ann. Four Mast.*, *passim*; ꝼaiḋiꝛ Cublai a Ḋꝛaiḋe uaiꝺe ꝺia ꝼiꝛ in ꝛoinṁe no ꝺoinṁe no biaṫ ꝺo'n ċaṫ, "Cublai sends off his Druids to know whether success or misfortune would result from the battle," *Book of Lismore*, fol. 113.

Ꝼeaċꝛa, was fought: in ꝛan ꝼeaċꝛa caṫ Muiġe Tuiꝛeaḋ, "when the battle of Magh Tuireadh was fought," *Cor. Gloss.*, *voce* Neꝛcóiꝛ.

Ꝼaꝛcaiḃ, leave; now ꝼáġ.—See *Annals of Ulster*, *ad ann.* 995.

Ꝼeaꝛꝛaꝛ, they gave; they poured out, *Ann. Four Mast.*, A. M. 3500, *et passim.*

Ꝼia; ꝛoꝛ ꝼia, mayest thou get: ꝛoꝛ ꝼia buaḋ ocuꝛ bennaċꝛ, "mayest thou get victory and a blessing," *Book of Lismore*, *passim.*

Ꝼiꝺiꝛ, he knows: uaiꝛ ꝛo ꝼiꝺiꝛ in coimꝺiu ceċ ní ꝛecmaiꝛ a leꝛ, "for the Lord knows every thing we stand in need of," *Leabhar Breac*, fol. 121, *b*. Ro ꝼiꝺiꝛ, he knew, *Ann. Four Mast.*, A. D. 1522, *et passim.*

Ꝼobaiꝛꝛioꝛ, they attacked: ꝛo ꝼobaiꝛꝛioꝛ an baile iaꝛaṁ, "they afterwards attacked the castle," *Ann. Four Masters*, A. D. 1544.

Ꝼinnaim, I perceive; ꝼinꝛꝛ, he perceived, *Ann. Four Mast.*, A. D. 1512. Ꝼinꝛa, perceived, *Cor. Gloss.*, *voce* Oꝛc.

Ꝼoꝛbaḋ, was finished: ꝼoꝛbaḋ cloicꝛiġe Cluana mic noiꝛ, "the finishing of the steeple of Clonmacnoise," *Ann. Four Mast.*, A. D. 1124; iaꝛ ḃ-ꝼoꝛbaḋ a aoiꝛe, "after finished his life," *Id.*, *passim.*

Ꝼoꝛċonġaiꝛ, he ordered: ꝛo ꝼoꝛċonġaiꝛ Ꝼeiḋlimiḋ ꝼoꝛ a ṙlóġaiḃ ġan a n-ꝺiuḃꝛacaḋ aċꝛ ꝛoċꝛ ꝺia n-ioꝛḃualaḋ ġan ꝼuiꝛeaċ, "Felim ordered his troops not to shoot at them, but to come to the charge without delay," *Ann. Four Mast.*, A. D. 1237.

Ꝼoṫuiġim, I found: Aꝛꝺmacha ꝺ'ꝼoꝛuġaḋ la naoṁ Ꝑaꝛꝛaicc, "*Ecclesia Ardmachana fundata est per S. Patricium*," *Ann.*

Four Masters, A. D. 457, translated by Colgan *Trias Thaum.*, p. 293.

Furáil: ní furáil, it is necessary: ag furail uilcc, "exerting evil," MS. Trin. Coll. Dubl. H. 2. 17, p. 123, *a.*

Garar, is called, *Ann. Four Mast.*, A. M. 3502.

Genair, is born: genair Patric i n-Emtuir, Patrick was born at Emtur," *Fiach's Hymn;* ar ba ir in carbat ro genair riden, "for he was born in the chariot," *Cor. Gloss.*, *voce* Corbmac. In these examples the present tense is put for the past.

La, he sent: go ra la foraireaḋa fri foirċoiméo gach conaire, "so that he sent sentinels to guard each pass," *Ann. Four Mast.*, A. D. 1522.

Laerat, they threw, or cast off: ro laerat na curaiḋ uili a m-beanna co n-a caṫḃarraiḃ ḋia cennaiḃ ir in aṫ, "all the heroes cast off their crests with their helmets into the ford," *Book of Lecan*, fol. 182, *a, a.*

Lodar, or lotar, they went: dullodar cuci i ruidiu reċt maicc Caṫboṫ: priḋċir duaíb et creḋiderunt, "the seven sons of Cathboth went to him thither: he preached to them and they believed," *Book of Armagh*, fol. 17.

Luiḋ, do luid, or dulluid, he went: dulluiḋ Patricc ó Temuir hi criċ Laigen, "Patrick went from Tara in Leinster," *Id.*, *ibid.;* Feaċt ann do Luid Patraic immaille fria aide i n-dail na m-Ḋreatan, "one time that Patrick went together with his tutor to visit the Britons," *Vit. Patric.*, in *Book of Lismore;* ir í conair do luiḋ tria Chenel n-Eogain go riaċt go Tearmann Ḋaḃeog, "the road which he went was through Cenel Eoghain till he arrived at Tearmonn Dabheog," *Annals of the Four Masters*, A. D. 1522.

Múraim, I demolish, raze: ro ṁúrrat an baile, "they destroyed the walls of the town," *Ann. Four Mast.*, A. D. 1572; do conairc Niall an ċaṫair ar na múraḋ, "Niall saw the fort after being demolished," *Caithreim Congail.*

Rad, or rat, he gave: ratrom, "he gave," *Leabhar Breac*, fol. 14, *a, a;* ratrat, "they gave," *Ann. Four Mast.*, A. M. 3304.

Riaċtatar, they reached: tancatur Uluiḋ cu riaċtadar Mair-

tine mor Muṁan, "the Momonians advanced till they reached Mairtine in the great [province of] Munster," *Vit. Finnchu*, in *Book of Lismore*, fol. 70, *b*.

Rigim a les, I stand in need of: ro fidir in Coimdiu ceċ ní recmait a les, "the Lord knows every thing we stand in need of," *Leabhar Breac*, fol. 121, *b*; an tan ricid a leas na h-ae an leigius oslaiceaċ glantaċ, "when the liver requires aperient, purifying medicine," *Old Medical MSS.*, translated by John O'Callannan in 1414.

Rodaċt, was raised.—*Ann. Four Mast.*, A. M. 3991.

Siaċt, he came, or arrived: ro siaċt iar sin gus an aḃainn n-oiġreta, "he afterwards arrived at the frozen river," *Book of Fermoy*, fol. 92. Siaċtadar, they came, *Ann. Four Mast.*, A. D. 766.

Sleaċt, he cut down, or felled.—*Id.*, A. M. 3549.

Soaḋ, to return, to turn, to metamorphose: soat ina ḃ-fritiṅg, "they return back," *Id.* Soaitt, they returned: soaitt as an tir gan giall, gan eidireaḋa, "they return from the country with hostages or pledges," *Id.*, A. D. 1223; marait fos na faiscre iar n-a soḋ i cloċaiḃ, "the cheeses still remain being metamorphosed into stones," *Book of Lismore*, fol. 47, *b*, *b*.

Sradineḋ, was defeated.—*Ann. Four Mast.*, A. M. 3500, *et passim*.

Tacmaic, it surrounded: as tacmaic snecta férna fer, "the snow surrounded the girdles of men," *Cor. Glos.*, *voce* Ferend.

Tarfas, was shewn, was revealed: cona d-tuil Taḋg trom-ċodlaḋ con tarfas brinna ocus tairċetal neiṫ buḋ cinn do, "and Tadhg fell into a deep sleep, so that he saw a dream and a vision of the things which were predestined for him," *Book of Lismore*, fol. 163.

Taṫaiṁ, he died.—*Ann. Four Mast.*, A. D. 708.

Tearna, he escaped: agus giḋ eside ní tearna uaḋ gan creaċtnuġaḋ go mór an tí las ro marḃaḋ, "and though he fell, the person by whom he was slain did not escape without being severely wounded," *Id.*, A. D. 1544.

Testa, he departed, he died: *decessit.*—*Id.*, A. D. 512. This verb is of very frequent occurrence in all the Irish Annals.

Τορċυιρ, he fell: βαι τρα Νυαδα ϝιċι βλιαδαιη ι ριϛι η-Ɛρεηη co τορċαιρ ι cατh δειδιηαch Μυιϛι Τυιρεαδ δο λάιṁ Ϭαλαιρ, Nuada was twenty years in the government of Ireland, until he fell in the last battle of Moyturey by the hand of Balar."—*Book of Lecan*, fol. 280, *a*.

Τύ, I am: ocυϝ ατύ ceδ βλιαδυιη αρ ιη υιϝcι, "I am an hundred years upon the water."—*Book of Lismore*, fol. 224.

CHAPTER VI.

ADVERBS.

Adverbs are of different kinds, and have been ingeniously classed by some Latin and English grammarians; but as there are very few simple adverbs in the Irish language, it is needless to attempt a classification of them.

Ruddiman says that "adverbs seem originally to have been contrived to express compendiously in one word, what must otherwise have required two or more; as, sapienter, *wisely*, for cum sapientia; hîc, for in hoc loco; semper, for in omni tempore; semel, for unâ vice; bis, for duabus vicibus; Hercule, for Hercules me juvet, &c. Therefore many of them are nothing else but Adjective Nouns or Pronouns, having the Preposition and substantive understood; as, quò, eò, eòdem, for ad quæ, ea, eadem [loca], or cui, ei, eidem (loco); for of old these Datives ended in *o*. Thus, qua, hac, illac, &c., are plain Adjectives, in the Abl. Sing. Fem., the word *viâ*, a way, and *in*, being understood. Many of them are compounds, as quomodo, i. e. quo modo; quemadmodum, i. e. ad quem modum; quamobrem, i. e. ob quam rem; quare, i. e. (pro) qua re; quorsum, i. e. versus quem (locum); scilicet, i. e. scire licet; videlicet, i. e. videre licet; ilicet, i. e. ire licet;

illico, i. e. in loco; magnopere, i. e. magno opere; nimirum, i. e. ni (est) mirum."—*Rudiments of the Latin Tongue*, Ch. v. note 1.

The following definition of an adverb, given by Dr. Priestly, is well borne out by the Irish language: "Adverbs are contractions of sentences, or clauses of sentences, *generally* serving to denote the manner and other circumstances of an action, as *wisely*, that is, in a wise manner; *now*, that is, *at this time*."

Sect. 1.—*Formation of Adverbs.*

Adverbial phrases made up of two or more parts of speech are very numerous, and adverbs may be formed from adjectives *ad libitum*, by prefixing go, as croda, brave, go croda, bravely; fior, true, go fior, truly. This go prefixed to the adjective in Irish has exactly the same force as the English termination *ly*, in adverbs formed from adjectives, but the go never coalesces with the adjective so as to form one word, and is in reality the preposition go, or co, *with*, so that go fior is literally *with truth*, κατὰ τὸ ἀληθὲς (*according to what is true*). It is altogether unnecessary to give any list of this class of adverbs in a grammar, or even dictionary; but there is another class of adverbs and adverbial phrases, many of which are still in common use, and others to be met with in ancient manuscripts, which the student should commit to memory, as by so doing he will save himself much time, which would otherwise be lost in consulting Irish dictionaries, in which he may not be able to find them. Of this class of adverbs a list is here subjoined:

A b-fad ar fo, far hence.

A b-fad roime, long before.

Abur, at this side; at this side of the grave; in this world. It is the opposite of éall, *q. v.*

A g-céin, afar, far off.

A g-comnuide, always, continually.

Ag sin, there.

Ag so, here.

Ag súd, yonder.

Aire sin, therefore.

Airiride, is of frequent occurrence in old writings, in the sense of *thence*, and is equivalent to the modern ar sin, as tiallus airiride go h-Uisneach, "they proceed from thence to Uisneach, *Keat. Hist.*, p. 56.

Alla muig, on the outside.

Alla nair, on the east side.

Allaraig, on the inside.

Alla éiar, on the west side.

Alla éoir, on the east side.

Alle, or ale, or o soin ale, from that time forward.

Amaé, out of. This is always used in connexion with a verb of motion, as éuaid sé amaé, he went out, or forth.—See Amuig.

Amail, as, how.

Amáin, alone, only, *tantum.* This is generally written namá in ancient manuscripts.

Amárach, to-morrow. This is very frequently written abarach in old manuscripts.

A m-bliadna, this year.

Amlaid, so: is amlaid, it is so; ní h-amlaid, it is not so.

A mod, or ar mod, in order, to the end that.

Amuig, without, outside. The difference between this and amaé is, that the latter is always used in connexion with a verb of motion, and the former generally with some verb of rest, as bí sé amuig, he was outside; éuaid sé amaé, he went out.

Anaice, near. Anciently often written sor aice.—See *Cor. Gloss.*, *voce* Goel.

Anáirde, on high, upward: deirig ſé anáirde, he rose up.

Anall, over to this side, to this time. This is always connected with a verb of motion, generally tigim, as ṫáinig ſé anall tar muir, "he came over across the sea;" ata an Náſ gan rig anall, o'n lo ro torċuir Cearḃall, "Naas is without a king ever since Cearbhall was slain," MS. Trin. Coll. Dubl. H. 1. 17, fol. 97, *b*.

Anallód, formerly, of yore: *antiquitûs.*

A n-deaſ, southwards, and sometimes from the south.

An céin, while, whilst.

Ané, or andé, yesterday.

Aneaċtair, externally, on the outside.

Anéinṙeaċt, together, *simul.*

Anfad, or an feaḋ, while, whilst.—See An céin.

A ngar, or a ḃ-fogur, near, close to, hard by.

A niar, from the west. Its opposite is ſiar, westwards, or to the west.

A níoſ, from below. This is always used in connexion with a verb of motion, and the opposite of ſíoſ, *down*, as ṫáinig ſé aníoſ, he came up; ṫuit ſé ſíoſ, he fell down.

Aniu, or anoiu, to-day; *hodie.*

Annaṁ, or goh-a naṁ, seldom.

Ann ſin, then, there. Often written iſuiḋe and hiſuioiu, in old manuscripts.

Ann ſo, here. Annſuiḋe, in old manuscripts.

Ann ſúd, in yonder place.

Anoċt, to-night; *hac nocte.*

Anoir, from the east. Its opposite is ſoir, eastwards, or to the east; and both are generally connected with a verb of motion.

Anoirṫear, after to-morrow.

Anoiſ, now; anoiſ agur aríſ, now and again, sometimes.

Anonn, over to the other side. Its opposite is anall; and both are generally, if not always, connected with a verb of motion.

Anonn agur anall, over and hither. This adverbial expression is generally written adiu ocur anall in old manuscripts.

An tan, or an uair, when.

Anuaſ, from above, downwards. This is always used with a verb of motion, and is the opposite of ſuaſ, upwards, as ċuaiḋ ſé ſuaſ aſ an ʒ-cnoc, he went up on the hill; táinıʒ anuaſ ó neaṁ, he came down from heaven.

Anuſſaiḋ, last year. This term, which is still used in the living language, is explained ın bliaḋain taiſſıc, i. e. the year *last* past, in *Cormac's Glossary*.

Aſ a aoı ſın tſa, notwithstanding this however.

Aſ aba, because, on account of.

Aſ aıſ, back.

Aſ ball, on the spot; very soon; immediately.

Aſ bıṫ, at all; in existence.

Aſ ċeana, or ol ċeana, in like manner; *similiter*.

Aſ éıʒen, with difficulty; ɒul aſ éıʒen, running away.

Aſéıſ, last night.

Aſ ſeaḋ, throughout.

Aſ ſaɒ, in length; altogether.

Aſ ʒ-cúl, back; cuıſ aſ ʒ-cúl, abolish. This is generally written ſoſ culu in old manuscripts.

Aſíſ (or aſíḋıſ), again. Anciently ɒoſıɒıſı.

Aſ leıṫ, separately.

Aſ na ṁáſaċ, on the morrow. Often written aſ na báſaċ in old writings.

Aſ ſon, on account of; for the sake of; in lieu of.—See *Prepositions*.

Aſ túſ, or a ɒ-toſaċ, in the beginning.

A ɒ-tſaıɒe, quickly, *instanter*.—*Cor. Gloss.*, *voce* Troıɒ.

Aſ uaıſıḃ, at times.

Aſteaċ, into. This is always used with a verb of motion, as ċuaıḋ ſé aſteaċ, he went in.

Aſtıġ, within: generally used with the verb substantive, or some verb denoting rest, as tá ſé aſtıġ, he is within.

Atuaıḋ, or a ɒ-tuaıḋ, from the north; northwards.

Ɓeaʒ naċ, almost, all but.

Ɓheoſ, yet; the ancient form of ſóſ.

Ɓo ɒeaſ, southwards.—*Lib. Lecan*, fol. 208.

ƀuɒeɾτα, the ancient form of ꝼeaɾτα, for the future.

ƀun oɾ cıonn, topsy turvy, upside down.

Cá, where, *ubi.*

Ca h-aɾ, or ca n-aɾ, whence? from what? *unde?*

Ca lıaċτ, how many!

Ca ṁéıɒ, how many? how much?

Céaɒamuɾ, in the first place; *imprimis.* Often written céτamuɾ in old manuscripts.

Cheana, already: aṁuıl ȯeaɾḃaɾ ċeana, "as I have proved already."—*Lucerna Fidelium*, p. 358. This is pronounced heana in the south of Ireland.

Céın, or an céın, while, whilst.

Cenmoṫá, besides, except.

Cenmoτáτ, besides them; except them.

Cıbıonnuɾ, howbeit, however.

Cıɒpınnuɾ, whatever way or manner—*Vit. Moling.*

Cıȯ, indeed; *autem;* ἄλλα, δὲ.

Cıȯ ꝼá, why, wherefore.

Cıonnuɾ, how; anciently written cınɒuɾ.

Choıȯċe, ever.

Choıɾ, near, along.

Conaȯ, or Conıȯ, so that.

Co nuıʒe ɾın, or ʒo nuıʒe ɾın, thus far.

Chuıʒe ɾo, to this end; for this purpose.

Ɗan, an expletive, then, indeed.

Ɗéıɾeal, to the right; *dextrorsum;* sunwise.

Ɗıḃlínıḃ, both: τrıṫu ɒıblınıḃ, through both. This is translated *invicem* in the *Annals of Ulster.* It is the ablative plural of ɒıḃlén, a couple.

Ɗın, ɒon, ɒona, or ɒonı, then, indeed, *autem, vero;* ἄλλα, δὲ.

Ɗo ġnáṫ, always.

Ɗo ġɾéaɾ, always, continually.

Ɗo láṫaıɾ, presently.

Ɗ'oıȯce, by night; *noctu.*

Ɗo ló, by day.

Ɗo ṙonnɾaȯ, exactly, precisely. Sometimes written ın τɾaınɾeɒ, in old manuscripts.

Eaḋon, ıoḋon, aɒon, that is, namely, to wit; *videlicet.*

Fá ċeaɒóıṛ, or fo ċétóıṛ, immediately; at once; *statim.*

Fá ḋeoıḋ, at length.

Fá ḋó, twice: anciently fo ḋí.

Faɒó, or faɒ ó, long since; long ago.

Faɒ ó ṙoın, long since.

Fá ʒ-cuaıṛt, or má ʒ-cuaıṛt, round about. Sometimes written ḃa cuaıṛt and ıma cuaıṛt in ancient manuscripts.

Fá ṛeaċ, or fo ṛeaċ, respectively, separately: fa ṛeaċ ċeana, aʒuṛ nı a n-aoıneaċt, ɒo nıtheaṛ coıṛṛeaʒaḋ an ċuıṛṛ aʒuṛ coıṛṛeaʒaḋ na fola, "separately, and not at the same time, the consecration of the body and the consecration of the blood are made."—*Lucerna Fidelium,* p. 250.

Feaṛta, for the future. Anciently written buɒeṛta and foɒeṛta.

Feḃ, as.

Fıaṛlaoıɒ, throughout.

Fo ḃıṫın, because.

Fo ċleıṫ, privily.

Fóṛ, yet; aċt fóṛ, but yet.

Ʒenmotá, besides, except.

Ʒo, until.

Ʒo bṛáṫ, for ever.

Ʒo ɒeıṁın, indeed.

Ʒo ɒ-tí, until.

Ʒo ɒ-tṛaṛta, lately.

Ʒo fóıl, yet, as yet.

Ʒo h-uılıḋe, entirely.

Ʒo léıʒ, presently, soon.

Ʒo léıṛ, entirely, wholly.

Ʒo leoṛ, or ʒo lóṛ, enough.

Ʒo maıṫ, well.

Ʒo mınıc, often.

Ʒo moċ, early.

Ʒo nıce, or ʒo nuıʒe, until.

Ioḋon, to wit, namely.

Iaṛaṁ, afterwards. This is sometimes expletive.

Iar b-fíor, truly, in reality; κατὰ ἀλήθες.

Iarr in ni, *ex eo quod;* because.

Iarrosain, after that; *postea.* Now written iar sin.

Ioir, or isir, at all.

Ille, or ale, thenceforward, *huc usque.*

Iomorra, indeed; *vero, autem.*

Isir, indeed, at all.

Láimh le, near to, hard by.

Leis so, with this.

Leath fos leis, or leath as leis, on either side.

Leath astigh, inside, within.

Leath is tuas, above, *desuper.*

Mar, as.—See *Prepositions*, Sect. 1.

Mar an gcéadna, in like manner, likewise, *similiter.*

Mar aon, together.

Mar sin, so, in that manner.

Mar so, thus, in this manner.

Moch, early; go moch, *diluculo.*

Mórmhór; go mórmhór, especially.

Náma, only. Now always written amháin, *q. v.*

Noco, not.

No go, until: no go n-táinig Partholán, "until Parthalan arrived."—*Keat. Hist.*, p. 30.

O, since; seeing that.

Obéla, wide open. Obéla osluicthe.—*Ann. Four Mast.*, 1600.

O chéile, asunder; tré n-a chéile, to and fro.

O chéin mháir, from time remote.

O chianaibh, a little while ago: gar becc sa n-erbarthain ó chianaibh, "a little before vesper-time, just now."—*Leabhar Breac*, fol. 107.

Olchena, or archena, in like manner; *similiter.*

On, indeed; expletive.—*Ann. Four Mast.*, 1137, 1601; ba fir on, "it was true indeed."—*L. na h-Uidhri.*

Os árd, aloud; publicly.

Os cómair, opposite; *e regione.*

Os íseal, privately.

O ṙin ille, thenceforward.

O ṙoin ale, or ó ṙoin amaċ, ever since; thenceforward.

Oċ, since, as, seeing that.—*Keat. Hist.*, p. 127.

Riaṁ, ever. Also written a riaṁ.

Riaṁ, before: riam ocuṙ iaṙam, *antea, et postea, Cor. Gloss., voce* Coċ.

Riaṙu, or ṙeṙu, before; *antequam.*—See *Conjunctions.*

Saṁlaiḋ, so.

Sán cán, to and fro.—*Ann. Four Mast.*, 1595; and *Mac Conglinn's Dream*, in *Leabhar Breac.*

Seaċa, by, past; *secus.*

Seaċnóin, or ṙeċnón, through.

Seaċtaiṙ, by, past.

Síoṙ, down: na cláiṙ síoṙ co Sionoinn, "the plains down to the Shannon."—*O'Heerin.* Generally used with a verb of motion.

Síoṙanna, down here.

Suaṙ, up, upwards. Used with a verb of motion.

Sul, before.

Sunn, or ṙunna, here.

Thall, on the other side; in the other world. This is always used in connexion with a verb of rest.

Tamall, or le tamall, awhile.

Tan, or an tan, when.

Taoḃ amuiġ, or allamuiġ, on the outside.

Taoḃ aṙtiġ, or allaṙtiġ, on the inside.

Thíoṙ, below. Generally used with a verb of rest.—See Síoṙ.

Tṙá, indeed; an expletive; *vero, autem.*

Tṙaṙta: ġo tṙaṙta, lately, just now.

Tṙia ḃíḋin, or tṙé ḃíḋin, for ever.

Tuairim: ṙa ṫuairim, about, *circiter.*

Tuaṙ, above. Generally used in connexion with a verb of rest.—See Suaṙ. Tuaṙ ocuṙ tíṙ, "above and below."—*Cor. Gloss.*, *voce* Comla.

Tuille eile, moreover.

Uiḋ aṙ n-uiḋ, gradually.—See *Battle of Magh Rath*, p. 166. Stewart sets down this adverbial phrase as a living one, in the

Highlands of Scotland. It is obsolete in Ireland, though sometimes found in old manuscripts.

Uıme ſın, therefore.

Umoſſa, or ıomoſſa, indeed, but; *vero, autem.*

Many other phrases of an adverbial character will be met with, but the foregoing are the principal. In parsing such phrases the learner should construe each word according to its etymological class, noting, however, the adverbial character of the whole phrase.

SECTION 2.—*Of prepositive and inseparable, or consignificant Adverbs.*

It is a curious fact that in this language prepositions are rarely compounded with verbs or adjectives, as in Greek and Latin, and the languages derived from them, as in *abstineo, adhereo, contradico, dejicio, distraho, egredior, intervenio, prætereo,* &c. To express such ideas in Irish, prepositions or adverbs are placed after the verbs, and never amalgamated with them, as beıp aſ, get away, escape, Lat. *evade;* ċuaıḋ ſé ſuaſ, *ascendit;* ċuaıḋ ſé ſíoſ, *descendit;* ċuaıḋ ſé anonn, *transiit,* &c.

The following fifteen prepositive, consignificant, or inseparable particles, are undoubtedly adverbs, not prepositions. They are capable of being compounded with nouns substantives, nouns adjectives, and verbs, to modify or alter their significations.

Aḋ, or aıḋ, an intensitive particle, as aıḋṁılleaḋ, destruction; as in *Leabhar Breac,* fol. 107, *a, a:* ꝺo aıḋmılleḋ ꝼeſ Muṁan, "to destroy the men of Munster."

Aiṁ, or am, a negative particle, of the same force with the English *in*, or *un*, as leap, welfare, aiṁleap, misfortune; glic, wise, aiṁglic, unwise; deoin, will, aiṁdeoin, unwillingness; ulcach, bearded, aṁulcach, beardless; gar, convenience, aiṁgar, affliction, distress.

Ain, or an, a privative, or negative, as riocht, shape, or plight, ainriocht, evil plight; mian, desire, ainṁian, an evil or inordinate desire; beart, a deed, ainbeart, an evil deed; eolach, skillful, aineolach, ignorant; dlígeach, lawful, ainlígeach, unlawful; trát, time, antrát, unseasonable time; toil, will, antoil, ill will; ró, prosperity, anró, adversity; flaith, a prince, anfhlaith, a tyrant; croidhe, a heart, ancroidhe, a bad heart; daoine, people, andaoine, evil, or wicked people; uasal, noble, anuasal, ignoble. Ain, or an, has also an intensitive power in a few compounds, as aintean, excessive heat; an-fear, a great man; an-mór, very great; an-tsaor, or an-saor, very cheap. This particle, however, seldom occurs in this sense in correct Irish works, in which it is generally used as a negative.

The particles an and aṁ are called negatives in *Cormac's Glossary*, and there can be little doubt that they were always so used in the ancient Irish language, though an is now often used as an intensitive particle in the spoken language, as tá an lá an-fuar, the day is very cold; tá an oidhche an-dorcha, the night is very dark (pronounced in some parts of Ireland as if written ănnă). But in *Cormac's Glossary*, an is distictly called a Gælic negative, thus: An, no aṁ, .i. diultadh Gaedelge, amail ron gab nat ocus annat; eim ocus aineim, nert ocus aiṁnert, "AN, or AMH, a Gælic negative, as NATH and ANNATH; EIMH and AINEIMH; NERT and AMHNERT."—See also the same Glossary, *voce* Anidan, where an is called a negative: "an ro diultadh." It should be here remarked, that these and all the other prepositive particles are made broad or slender, accordingly as the first vowel of the words with which they are compounded are broad or slender. In the Erse, or Scotch Gælic, as we learn from *Stewart's Gælic Grammar* (second edition, p. 142, note *u*), the "syllable *an* assumes three forms. Before a broad vowel or consonant it is *an*, as 'anshocair;' before

a small vowel, *ain*, as 'aineolach,' *ignorant;* 'aindeoin,' *unwillingness;* before a labial, *am*, or *aim*, as 'aimbeartach,' *poor;* sometimes with the *m* aspirated, as 'aimhleas,' *detriment, ruin;* 'aimh-leathan,' *narrow.*" This change from *an* to *am*, before a labial, never takes place in the Irish, as beaꞃt, a deed, aiṅḃeaꞃt, an evil deed.

Aiṫ, or aṫ, has a negative power in a few words, as aiṫꞃioġaḋ, to dethrone; aṫṫaoiꞃeaċ, a deposed chieftain; aiṫċléiꞃeaċ, a superannuated or denounced clergyman; aṫlaoċ, a superannuated warrior, a veteran soldier past his labour. But it has usually a reiterative meaning, as aiṫḃeoḋaim, I revive; aiṫṫéiḋte, reheated; aṫḋóiḋte, re-burnt; aiṫḋeanaṁ, re-making, or rebuilding, *Ann. Four Mast.*, A.D. 1572; aiṫġeinte, regenerated; aiṫġin, such another, quasi *regeneratus.*

Aiꞃ, or eiꞃ, a reiterative particle, as aiꞃioc, restitution; eiꞃeiꞃġe, resurrection. But it enters into the composition of very few words.

Dí, or dío, a simple negative, like the Latin *di, dis*, as díċeannaim, I behead; diombuiḋeaċ, ungrateful, unthankful; diombuan, perishable; diomolaim, I dispraise; dioċoiꞃġṫe, incorrigible, *Keat. Hist.*, p. 13; dí-aiꞃnéiṫe, *innarrabilis, Leabhar Breac*, fol. 121, *b;* díoṫoġluiḋe, impregnable, *Ann. Four Masters, passim; Book of Lismore*, fol. 114. This particle is also called a negative in *Cormac's Glossary, vocibus* Duḃaċ et Deinmne: Di ꝼo diultaḋ, "DI for denying." In some few words it has an intensitive power, as díoṁóꞃ, very great: do niat tꞃí ꞃáꞃa dia n-diuḃꞃaicꞃiḋi aili diṁóꞃa, "they constructed three machines, by which very large stones might be cast," *Id.*, fol. 122; diḃꞃeiꞃġ, revenge.

Do, when prefixed to adjectives, denotes *ill*, as do-ḃéaꞃaċ, ill-bred, unmannerly; but when prefixed to passive participles, or the genitive case of progressive active nouns, it denotes difficult, or impossible, as do-ḋéanta, hard, or impossible to be done; dó-ṁúinte, indocile, or difficult to be taught; dó-ġaḃála, impassable, or difficult to be passed: Dol tꞃiaꞃ na dóiꞃꞃiḃ do-ġaḃála, "to go through the impassable doors, or openings,"

Ann. Four Mast., A. D. 1602; ꝼíḋneṁeḋ ḋo-ıṁċeaċta, "an impassable sacred wood," MS. Trin. Coll. Dubl. H. 2. 17. p. 123, col. *a*.

In *Cormac's Glossary*, *voce* Ḋuḃaċ, this is also called a negative: Ḋu, ḋo, ḋe ꝼo ḋıulṫaḋ, "*du*, *do*, *de*, for denying."

Ɛı, or éa, a negative particle, which generally eclipses the initial consonant of the word with which it is compounded, if it admits of eclipsis, as ṫróċaıṗeaċ, merciful, éaḋṫróċaıṗeaċ, unmerciful; cıallḋa, rational, éıʒcıallḋa, irrational; cóıṗ, justice, éaʒcóıṗ, injustice; cṗáıḃṫ́eaċ, pious, éaʒcṗáıḃṫ́eaċ, impious; ceannṗa, meek, éaʒceannṗa, *immitis*, *Leabhar Breac*, fol. 127, *b*, *a*; ṫrom, heavy, éaḋṫrom, light; ḋoıṁın, deep, eaḋoıṁın, shallow; eḋroċta, brightness.

This negative is written e in *Cormac's Glossary*, *voce* Ɛṁaın: e ꝼo ḋıulṫaḋ; "Ɛ for denying." In the modern language it is written ea before a broad vowel, and eı before a slender one.

Ɛaṗ, a negative, which is to be distinguished from the foregoing, inasmuch as it is always short, while the other is invariably long, and never has the ṗ, except by accident. *Example*,—Caṗaıḋ, a friend, eaṗcaṗaıḋ, an enemy; ṗlán, whole, well, sound, eaṗṗlán, sick, unhealthy; eaṗaıṗm, unarmed.—*Book of Fermoy*, fol. 29. It does not often occur.

It is written eṗ in *Cormac's Glossary*, *voce* Ɛṗıṗt et Ɛṗén, and called a negative: Ɛṗ ꝼo ḋıulṫaḋ, "*Es* for denying."

Ꝼoıṗ, or ꝼoṗ, an intensitive particle, as ꝼoıṗımeallaċ, exterior, external; ꝼoıṗleaṫan, extensive; ꝼoṗaıṗe, a watch, or guard; ꝼoıṗċoıṁéaḋ, a watch, *Ann. Four Mast.*, A. D. 1522; ꝼoıṗneaṗt, violence; ꝼoṗḟaıṗe, guard, watch; ꝼoıṗéıʒean, oppression; aʒ ımıṗt ꝼoıṗneıṗt aʒuṗ ꝼoıṗéıʒın aṗ Ɛıṗınn, "exercising violence and oppression on Ireland," *Keat. Hist.*, p. 138.

Im, or ıom, an enhancing, or intensitive particle, as ıomaʒallaṁ, dialogue; ıomḟuılınʒım, I bear, or support; ımeaʒla, fear; ıomlán, whole, complete; ıomṙlán, sound, whole; ımḋíḋen, shelter, defence; ıomċoıṁéaḋ, keeping; ıomċuṁḋac, a cover, or case; ımáṗḋ, high; ımċuṁanʒ, narrow. It sometimes,

though rarely, means *about*, as ımbaṫ, "a surrounding sea," *Cor. Gloss. voce* Imbaṫ.

This particle is very frequently found in old manuscripts prefixed to words which make good sense without it, as ımeaʒla, fear, for the modern eaʒla; ımdíden, protection, for the modern dídean. *Example.*—Tabaır dam do noem ſpıraıt dom ımdeaʒaıl, ocuſ dom ımdíden, "give me thy holy spirit to guard and protect me," *Leabhar Breac*, fol. 121, *b*.

Mí, a negative, as míċreıḋeaṁ, unbelief; mí-nádúrṫa, unnatural; mí-ċealmaıne, an ominous presage; mí-áġ, misfortune; mí-raṫ, ill success.

This particle is very much in use in the modern language, and when compounded with a word of which the first vowel is broad, it has been the custom with modern writers to introduce an o, to fulfil the modern rule of "broad with a broad," &c., as míoraṫ, ill success; but the ancients always wrote it mí.

Neaṁ, or neıṁ, a negative prefixed to nouns substantive and adjective, as neaṁ-ṡuım, neglect; neıṁníḋ, nothing; neaṁ-ċlaon, impartial, unbiassed; neaṁċumſcuıḋṫe, immoveable. It is also sometimes prefixed to verbs, as neaṁ-ṫuıllım, I deserve not, as ꝼearʒa na naeṁ do neaṁ-ṫuıll, "who deserved not the anger of the saints."—*Giolla-Iosa Mor Mac Firbis*, 1417.

In the Scotch Gaelic this is written *neo*, and it is pronounced in some parts of the south of Ireland as if written nea, as neaṁ-ṡuım, neglect; pronounced nea-ṡuım.

In, or ıon, when prefixed to passive participles, denotes fitness, or aptness, as ınleıġıſ, curable; a duḃṛadar a leaġa ꝼrıſ nar ḃó ʒalar ınleıġıſ baı ꝼaır, "his physicians told him that it was not a curable disease he had," *Book of Fermoy*, fol. 68; ındéanta, fit to be done; ıontuıʒṫe, intelligible, to be understood; ınrıġṫe, "fit to be elected king," *Vit. Cellachi;* ınlaeıġ, in-calf; ınṁeaſta, to be thought, or deemed; ınċreıdṫe, credible. This prefix has nearly the same signification as the termination *bilis* in Latin, or *ble* in English.

The same idea is often expressed in old manuscripts by placing

the assertive verb ıſ, or some particle which carries its force, before the passive participle, as ıſ cuıṁnıġṫe dıa ḃuſ ʒ-cuſaḋaıḃ, "it is to be remembered by your champions," *Battle of Magh Rath*, p. 124; naċ cuıſṫe a ʒ-conṫaḃaıſṫ, "that it is not dubitable," *Keat. Hist.*, p. 45.

O'Molloy says that this prefix ın has the force of the Latin participle of the future in *dus*: "Particula autem ın addita voculæ facit voculam importare participium finiens in *dus*, apud Latinos, vt *faciendus*, vt *hoc non est faciendum*, hibernicè, nı bh-ꝼuıl ſo ındeunṫa." *Grammatica Latino Hibernica*, pp. 99, 100.

So, or ſoı, when prefixed to passive participles, denotes *apt*, or *easy*, as ſo-aʒallṁa, affable, easy of address; ſoıḋéanṫa, feasible. When prefixed to adjectives it denotes *good*, as ſo-ċſoıḋeaċ, good-hearted; ſoıċınéalaċ, of good family. It is the opposite of do, and hence we have so many words beginning with ſ and d forming opposites, as ſuḃaılce, virtue, duḃaılce, or do aılce, vice; ſonaſ, happiness, donaſ, misery; ſoláſ, happiness, dolaſ, grief; ſaıḋḃıſ, rich, daıḋḃıſ, poor; ſoıneann, favourable or good weather, doıneann, bad, or unfavourable weather.

To the foregoing may be added the following monosyllables, which are seldom, if ever, used except as consignificant particles set before nouns, and sometimes before verbs, with which they generally amalgamate in composition.

Biṫ, or bıoṫ, *constant*, as bıṫh-áıṫreḃ, constant habitation, *Visio Adamnani*; bıoṫ-ḃuan, ever-during; bıṫ-ḋíleaſ, ever loyal; bıṫdílſe, constant inheritance, fee simple.

Com, coıṁ, con, coın. The monosyllable coṁ, or, as it is written before a slender vowel, coıṁ, sometimes signifies *equal*, as ṫáıd ſıad coṁ áſd, they are equally high; and at other times *so*, as ṫá ſé coṁ h-olc ſın, it is so bad.—See *Conjunctions*. But it is also used in the same sense as the Latin particle *con*, as in coıṁċeanʒal, connexion; comꝼocal, a compound word; coṁċſuınn, round, globular; coındſeaʒaḋ, a union, or meeting;

coiɣcríoċ, a confine, a boundary. It is sometimes a mere intensitive particle, as coiṁeaɣar, a series; coṁaltrom, fosterage; coṁráiṁic dóib, "they came together," *Book of Fermoy*, fol. 23; coṁċuiɣe, a covering; coiṁḟoillríuɣaḋ, to illuminate. —See *Battle of Magh Rath*, p. 112; coṁḟoɣur, near, compar. coiṁneara, as ir in t-sleib ba coiṁneara dóib, "in the mountain next to them," MS. Trin. Coll. Dubl. H. 2. 17. p. 123, *a*.

Dag, deag, or deig. This word is decidedly an adjective, and the same as the Welsh *dha*, *good*; but it is never used except before its substantive. It is pronounced déag (the a long) in Connaught, and déag (the é long) in Munster, as deag-daone, good people; déig-fear, a good man. In ancient manuscripts it is most generally written dag, or dag (without any mark of aspiration on the g), as in *Cormac's Glossary*, *voce* Aingel, dagṫechtaire, "*bonus nuntius*;" dagṁáṫair, "a good mother, *Id.*, *voce* Duanaid. It is explained as follows in the same work: dag, .i. maiṫ, droc, .i. olc, ut droc do droċaib, dag do dagaib, "DAGH, i. e. good; DROCH, i. e. evil, as DROCH DO DROCHAIBH, DAGH DO DAGHAIBH, i. e. evil to the evil, good to the good.

Droc, or droiċ, the opposite of dag, bad, evil, as droċ-ṫuar, an evil omen; droċ-ḟúil, an evil eye; droiċ-ġníoṁ, an evil deed; droiċ-ḟíol, bad seed; cur fil i n-droch-ithir, "sowing seed in bad soil," *Mac Conglinn's Dream* in *Leabhar Breac*. It is explained in *Cormac's Glossary* thus: droc, .i. cach n-olc, ut est drochbhean, no drochḟear, "DROCH, i. e. every thing bad, *ut est* DROCHBHEAN, a bad woman; DROCHFHEAR, a bad man.

En, or éin, *one*, as éinníḋ, one, or any thing; énén, one or any bird. This is in reality the word aon, or aen, one, or any; but some of the best Irish writers spell it én, or éin, when it amalgamates with the substantive.

Ear is sometimes intensitive, as in earġábáil, capturing; earlaṁaḋ, arraying; earorlucaḋ, opening.—See *Leabhar Breac*, fol. 127, *b*, *a*.

Fo, or foi, *under*, as foḋaoine, underlings, the lower classes of

men; ꝼoiġéaʒa, under branches; ꝼoḃáꞃo, an inferior bard, or poet; ꝼoṫalaṁ, lower land, *Cor. Gloss.*, *voce* Eꞇaꞃcé; ꝼoċaꞃ, slightly curling, as ꝼolꞇ ꝼoċaꞃ ꝼoꞃoꞃȯa, "slightly curling golden hair," *Battle of Magh Rath*, p. 116; ꝼeaꞃ ꝼo-ṫana ꞃo ṫꞃéiʒ a ꞃmioꞃ, "a man worse than meagre [*under-meagre*] whom his marrow had forsaken," *Teige Dall O'Higgin* in his *Satire on the O'Haras;* ꝼoṁám, subject; ꝼoṁamuiȯṫe, subjects.

Ꝼꞃiṫ, or ꝼꞃioṫ, *against*, as, ꝼꞃioṫḃualaȯ, repercussion; ꝼꞃiṫḃeaꞃꞇ, opposition; ꝼꞃioṫoꞃʒain, a seeking, or regaining of plunder, or a counter plunder.—See *Ann. Four Mast.*, 1595, *et passim.*

Il, or iol, *many*, of the same power with the Latin *multi*, and the Greek πολυ, in compounds, as ilṗianaim, "I torture in various ways," *Lib. Lecan*, fol. 246, *b;* ilċleaꞃaċ, of various feats; iolȯánaċ, or ilċeaꞃȯaċ, polytechnic, or skilled in various trades or arts; na h-ilḃéaꞃlaȯa, the various languages; iolċúinʒeaċ, polygonal; iliomaȯ, very many; ilanmanna, "various names," *Cor. Gloss*, *voce* Róꞇ; illáṁa, various hands, or branches. This is sometimes, though rarely, used as a separate word, and placed after the noun substantive to which it belongs.

Oll, *great*, as ollġuṫ, a loud voice; ollġoṫaċ, loud voiced; oll-ġníoṁa, daring deeds.

Siṫ, or ꞃioṫ, an intensitive particle, as ꞃioṫḟulanʒ, good temper, as of a sword or battle-axe; ꞃiṫḟulanʒ a ꞃámꞇhaċ, the temper of their battle-axes; baile ꞃiʒȯa ꞃoṁoꞃ cu ꞃonnaċaiḃ ꞃiṫáꞃȯa, "a regal, very large residence, with high enclosures,"—*Book of Lismore*, fol. 190, *b.*

Ꞇiuȯ, or ȯeoȯ, *last*, *final;* as ꞇiuġláiṫe, last days; ꞇiuġꝼlaiṫ, or ȯeoȯ-ꝼlaiṫ, the last prince, as Saꞃȯanapáluꞃ ȯeoȯ-ꝼlaiṫ Aꞃaꞃȯa, "Sardanapalus, the last sovereign of the Assyrians," *Book of Ballymote*, fol. 6; ꞇiuġꝼlaiṫ Ulaȯ i n-Eaṁain, "the last prince of Ulster *who dwelt* at Emania," *Ann. Tighernach*, A. D. 332. Ȯeoġlaí, the evening, as ꞇic Ꝼinȯ ȯo'n ꝼuaꞃ-ḃoiṫ ȯeoȯlaiȯ co ꝼaiꞃnic an ċolanȯ cen ċenȯ, "Finn came to the tent in the evening, so that he found the body

without a head," *Cor. Gloss., voce* Ορc; ɒeoḋnaiɒċe, "the latter end of the night," *Leabhar Breac*, fol. 107. This prefix is never found in modern books or manuscripts.

To is frequently prefixed to verbs and verbal nouns as an intensitive particle, as toġluaraċt, moving, or motion; toḋúrcaḋ, resuscitation; toġairm, summons.

Uir, ur, ear, or aur, *noble*, and sometimes merely intensitive, as úrċroíḋeaċ, noble-hearted; úirrgéal, a famous story; úrṫoraċ, the van, front, or very beginning; urḋairc, earḋairc, or aurḋairc, illustrious, renowned; úr-árɒ, lofty, very high.

To this list of prefixes might also be added several monosyllabic adjectives which are often placed before their nouns so as to form with them one compound word, as ceart, just, or right; ceartlár, the centre, or very middle; ceirtṁeaḋon, the centre; oġ, entire, as oiġréir, entire submission; óġɒilgenn, amnesty; oiġɒire, full fine[a]; árɒ, high, as áirɒ-riġ, a monarch; prím, chief, as prím-eaglair, a chief church. Also the adverbs an, very; ró, too; mór, somewhat; rár, exceedingly, as an beag, very little; ró ṁór, too great; mór mór, somewhat [too] large, or rather large; rár-ṁaiṫ, exceedingly good. The substantive riġ, a king, is also often prefixed, in the modern language, both to substantives and adjectives, as riġ-ṗear, a very good, or great man; riġ-ṁaiṫ, very good. The prepositions iɒir, eiɒir, or eaɒar, reiṁ, before, and tim, about, are sometimes found in composition in a few words, as eaɒar-ṙolar, twilight; iɒir-ḋealḃaḋ, distinction; etar-airnéir, a digression;[b] iɒir-ṁíniuġaḋ, interpreta-

[a] MS. Trin. Coll. Dubl. H. 3. 18. col. *a*.

[b] Leabhar Breac, fol. 107.

tion, i. e. an interlined gloss, or explanation; eiḋiṛġleoḋ, distinction; eaḋaṛ-ṣcaṛaḋ, separation; ṛeṁṛáiḋte, aforesaid; tim-ġluaiṣim, I move round; eaḋaṛ-ḃaoġal, jeopardy; eaḋaṛnaiḋe, ambuscade; eaḋaṛ-ṫṛáṫ, dinner-time.

I cannot close these remarks on the prefixes, or consignificant particles, without laying before the reader the whole of what O'Molloy writes on the subject:

"Huiusmodi complexorum, et semisimplicium alia construuntur ex duabus voculis quarum quælibet seorsim ab altera aliquid importat, vt ʒeallamh de qua iam dixi, ʒeal enim importat candorem, lamh verò manum, quæ sunt res diuersæ, adeoque tale complexum vocatur ab Hibernis propriè comhfhocail. Alia verò non sic, sed construitur ex vna significatiua seorsim, et aliâ voce non significatiua seorsim vt ṛoiʒheal. Construitur enim ex non significatiua ṛo Hibernis ʒṛeim fhocail, latinè *pars vocis compositæ;* huiusmodi autem iure dici possunt quasi seù semicomplexa, ijsque frequentissimè vtuntur Hiberni, vt ḋaḋhuine, latinè *bonus homo,* ḋeiʒhḃean, *bona fœmina.* Prima pars huiusmodi semicomplexorum, particula est nihil significans seorsim, iuncta autem substantiuo, aliquod importat peculiare. Et huiusmodi particulis inueni viginti nouem, nempè an, ain, ath, comh, ḋaʒh, ḋeaʒh, ḋṛoċ, ḋo, ḋi, eaṛ, eḋ, ecc, fel, fo, in, im, mi, nemh, oṛ, ṗṛimh, ṛemh, ṛa, ṛo, ṛo, ṛith, tim, taṛ, tuath, uṛ, vt in sequentibus antṛath, ainbhfeaṛach, aṫʒaḃail, item aimhḋheoin, aiṫheitheaḋ, comhthṛom, item comhfocal, ḋaʒhmhuintiṛ, ḋeiʒhḃean, ḋṛoċuṛchaṛ, ḋoitheaʒaṛʒ, ḋomhuintiṛ. Item ḋomhuinte, ḋiochoiṛʒ, ḋibhfeiṛʒeach, eaṛccaiṛḋeaṛ, eaṛlainte, eaḋainʒean, euccṛuaiḋh, felʒhniomh, fealḋuine, foiʒhleṛ, foiʒhliocaṛ, inḋheunta, coṁʒhṛaḋhuiʒhthe, iombhualaḋh, míḋheunamh, michiall, miochaiṛḋeaṛ, neamhthṛocaiṛeach, neimhʒhlic, oṛṁaille, oiṛbheannach, ṗṛimhchiall, ṗṛiomhaḋhbhaṛ, ṛeamhṛaiḋhte, ṛemhfheachuin, ṛachaiṛḋeaṛ, ṛachliṛḋe, ṛoiʒhniomha, ṛoġṛaḋhach, ṛithchealʒach, ṛiothṛann, tṛomchuaiṛt, taṛcaiṛniuʒhaḋh, tuaithchleaṛ, uiṛiṛeal, &c. Quarum particularum non quæuis,

sed quibusdam præfigi solent dictionibus, rariores autem sunt eſ, eo, eg, ſıth, tım, taſ, tuath, et uſ, vt uſghſanna, latinè *valdè deforme:* particula autem ın addita voculæ facit voculam importare participium finiens in *dus*, apud latinos, vt *faciendus*, vt *hoc est faciendum*, hibernicè nı bhſuıl ſo ınoeunta."—*Grammatica Latino-Hibernica*, pp. 96–100.

CHAPTER VII.

OF PREPOSITIONS.

THE number of simple prepositions, or short words unsusceptible of inflection, and used to express relations, does not exceed twenty-two; but there are many compound terms made up of these and nouns, which are used in a prepositional sense. A list of both shall be here given.

SECTION 1.—*Of simple Prepositions, their simple Meanings, and ancient and modern Forms.*

A, *from.* This frequently occurs in old manuscripts, exactly in the same sense as the Latin *a*, as a glanſuıṫnıḃ na gréıne, "from the bright beams of the sun," *Battle of Magh Rath*, p. 112; and is used even by Keating, as a h-Eıſınn, "out of Ireland:" a Raṫaın, "from Rahen," *Hist. Irel.*, p. 129. In very old manuscripts, when preceding a word beginning with l, it becomes al, and unites with the noun, as allebſaıb Maınıſtſech, "from the books of the Monastery," *Leabhar na h-Uidhri.*

A, or ı, *in.* This is generally written ı, or hı, in old manuscripts, in which, when it precedes a word beginning with l, m, or ſ, it is written ıl, ım, ıſ, or hıl, hım, hıſ, and amalgamates with the

noun following, as na cáinti fo marbait for comairce h-Ui Suanaig hirfor curr, "the satirists who were slain in violation of the protection of Ua Suanaigh at Roscorr," *Leabhar Breac*, fol. 35, *b*; illáim, in hand; illaigniu, in Leinster; immedon, *in medio;* ammuig, outside (see p. 33); fodaigir Colam Cille Eclair irrachrainn oirthir Breg, "Columbkille erects a church at Rachrainn [Lambay] in the east of Bregia," *Id.*, fol. 16, *b*, *a*; ogum illa, lia or ledt, "an ogum in the stone, the stone over the monument," *Book of Leinster*, p. 25, *b*; ar in libar girr boi immanirtir, "from the Short Book which was at the monastery," *Leabhar na h-Uidhri*; ir in bliadain irromarbad Diarmait ri Laigen, "in the year in which Diarmait, king of Leinster, was slain," *Marianus Scotus*, 1070.

Ag, *at, with.* This is written ic, ig, oc, and occ, in ancient manuscripts, as oc forcetul gaisced do na fianaib, "teaching feats of arms to the heroes," *Cor. Gloss.*, *voce* Buanand; cad do beir lucht in tarta ig fannugad an fina ir na fiadfuraib gearra, "what causes thirsty people to long for wine in the short fevers," *Medical MSS.* by *John O'Calannan*, 1414; ic glan-foillsiugad, "brightly shining," *Battle of Magh Rath*, p. 112; cuile fliab fil ic Belach Conglair i Laignib, "Cuilenn, a mountain which is at Belach Conglais in Leinster," *Feilire Aenguis*, 24*th Novem.*; fo bai tri bliadna déc ic a leigiur, ocus a inchinn ac filead, "he was thirteen years under cure, and his brain flowing out," *Book of Lismore*, fol. 209. In combination with the article it often becomes icon, as icon tenid, "at the fire," *Cor. Gloss.*, *voce* Orc.

Ann, or annr, *in.* The form annr is always used before the article, and some writers are in the habit of separating the r from the preposition and prefixing it to the article, thus: ann ran áit, in the place, for annr an áit; but the r belongs to the preposition, not to the article, and should be connected with it in this as well as in ir, leir, or rir, trér, and iarr.—See Syntax, rule 48. Annr is sometimes also used before the indefinite pronoun gach, as annr gach áit, in every place; but Keating, and the best writers of the seventeenth century, use the form ann before this

pronoun, as ann ʒaċ luinʒ ɗíoḃ, "in each ship of them," *History of Ireland*, p. 48.

Ar, *on, upon, over*, anciently for, which before the article becomes forr: as Moelbresail, mac Flaind Lena boi for foʒail, "Maelbresail, son of Flann Lena, who was on plunder," [i. e. a plundering], *Leabhar Breac*, fol. 35, *b*. But the form ar also occurs in manuscripts of considerable antiquity, as ar Ulταiḃ, "on the Ultonians," *Battle of Magh Rath*, p. 216. It also appears frequently in the *Book of Lecan*, as in the following quatrain:

Marcán diada i Dia ro char,
Fa cheand ar ċléircib Muman,
Ar forbad daimliaʒ co li,
Adbath iar m-buaiḋ n-aithriʒi.

"Marcan, the divine, who loved God,
Was head of the clergy of Munster,
On having finished churches with splendour,
He died after the victory of repentance."
—Fol. 220, *b*, *a*, line 29.

In modern Irish and all Erse books, this preposition is written air, *air*, and it is pronounced in most parts of Ireland as if written eir; but air is not to be found in correct manuscripts, excepting as the combination of this preposition with é, him, which is air, or fair, in the best manuscripts.

Ar, *out of*, Lat. *ex*. This is used generally before the article, as ar na ʒairḃ-ṙléiḃtiḃ, "out of the rugged mountains," *Book of Fenagh*, fol. 47, *b*, *a*. But it is often used without the article, as ar ʒaċ áit, out of every place; ar a ċeann féin, out of his own head; ar ṁullaċ an tiġe, from the top of the house. It is always used in connexion with verbs of motion or taking away.

Dar, *by*. This is used for swearing, in the modern language, as dar mo láiṁ, by my hand; and is to be distinguished from dar, or tar, beyond,—which see.

De, *off, from, of*. The prepositions de and do have long been

confounded together, both being often written do.—See *Stewart's Gælic Grammar*, second edition, p. 129, and *Haliday's*, p. 105. Throughout the county of Kilkenny, however, they are used as distinct words, having opposite meanings; the form de, meaning *of, from*, or *from off*; and do, *to*, or *for*, as bain géag de ċrann, take a branch *from*, or *off*, a tree; ċuic úball de bárr na géige, an apple fell *off* the top of the branch: tóg ruar de'n talaṁ é, lift it up *off* the earth; tabair do Dhoṁnallé, give it *to* Daniel; coiṁéad do Dhiarmaid é, keep it *for* Dermot, or Jeremy. But in West Munster, Connaught, and Ulster, the form de is totally unknown, and do is employed to express both the relations of *from* and *to*, except in its amalgamation with the pronoun é, when it becomes de, i. e. *off*, or *from him*, as bain de é, take it from him; and the above sentences are written, by the Irish scholars of those regions, bain géag do ċrann; ċuic uball do bárr na géige; tóg ruar do'n talaṁ é, &c. The form de, however, is frequently found in the oldest manuscripts, as ir í ro in chaillech aurdeirc de Laignib, "this is the celebrated nun of the Lagenians," *Feilire Aenguis*, in *Leabhar Breac*; de derg or, "of red gold," *Battle of Magh Rath*, p. 70; ocur ro gab each de feraib Erenn a n-orṡaiṫ de'n breṫemnar, "and each of the men of Ireland took his own share of the judicature," MS. Trin. Coll. Dubl. H. 3. 18. p. 358. It is sometimes written even di, as clar di lic logmair, "a board of precious stones," *Tochmarc Etainé*; Fiacc find di Laignib, "Fiacc the fair, one *of* the Lagenians," *Book of Armagh*, fol. 18, *a*, 2.

Do, *to*, and sometimes *from*, *off*, *of*.—See De. It is used in manuscripts of considerable antiquity for de, *of*, *off*, or *from*, as mili do milib na n-aingeal ag timtireaċt do'n choiṁde, "*millia millium angelorum ministrabant ei*," MS. Trin. Coll. Dubl. H. 2. 15. It is sometimes written du in very old manuscripts, as du Patric, "to Patrick," *Book of Armagh*, fol. 18.

Fiaḋ, *before*. This is altogether obsolete in the modern language, and the compound prepositional terms, a b-fiaḋnaise, or os coṁair, used in its stead.—See Sect. 3, Fiaḋ.

Fa, fo, or faoi, *under*. Generally written fa, or fo, in old manuscripts. *Example*,—Fo mhúraibh úire imárda, "under high mounds of earth," *Cor. Gloss.*, *voce* Gaire; fá a thraigéibh, "under his feet," *Battle of Magh Rath*, p. 294; fo fodlaóaibh talman, "under subterranean vaults," *Book of Lismore*, fol. 209. This is pronounced fé in the south of Ireland, but faoi, or faíó, in the north and west.

Stewart thinks that *fa* is a different preposition from *fo*, or *fuidh*, the former signifying *upon*, the latter *under*.—*Gælic Grammar*, 2nd edit. p. 128. But there can be no doubt of their being the same preposition, though sometimes having very different idiomatic meanings. We might as well conclude that le and re were different words, for we sometimes find le to mean *with*, and sometimes *from*.

Gan, *without*. This is generally written cen in old manuscripts, as crann gae cen iarn fair, "the shaft of a spear without any iron upon it," *Cor. Gloss.*, *voce* Gaire. It is also written can, cin, and gen, and is sometimes used as a negative, as cen a blaódaó, not to break it; gan a beith, not to be.—See gan in Section 3.

Go, *to, till, together with;* Lat. *cum*. This is written gur before the article, and in ancient manuscripts co, cu, cur, as co n-ecrocta gréine, with the brightness of the sun.—See go in Section 3.

I.—See a. Before the article it becomes ir, as leaga criortail ar n-a n-eacar ir in fraigid, "stones of crystal being set in order in the ceiling," *Book of Lismore*, fol. 156.

Iar, *after*. Before the article it becomes iarr. It is generally used before verbal nouns, as iar n-déanamh, after doing, or making. But it is sometimes used before common substantives, as iar n-diluinn, after the deluge; iarr na gníomhaibh ri, "after those deeds," *Keat. Hist.*, p. 69.

Idir, or eadar, *between*, Lat. *inter*. Is generally written itir, or etir, in old manuscripts, as itir fir ocus mná, between men and women; itir flaithibh, among princes.—See *Battle of Magh Rath*, pp. 66, 168, 246.

Im, *about.* In old writings it unites with the article, and both become immon, or imon, as ſnáiṫhi immon méṙ aſ neſam ḋo'n luḋáin, "a thread about the finger next to the little finger," MS. Trin. Coll. Dubl. H. 3. 18, p. 376, *b.*—See um.

Ƨe, or ṙe, *with.* This becomes leiſ, or ṙiſ, before the article. In ancient manuscripts it is written generally ꝼṙi, and before the article ꝼṙiſ, as ocuſ aſbeṙṫ ꝼṙi Conʒal Claen ꝼṙi a ḋalṫa ꝼéṙin, "and he said to Congal Claen, to his own foster-son," *Battle of Magh Rath*, p. 24; ṙo eṙiʒ in ṙiʒ ḋo ꝼeṙṫain ꝼáilṫi ꝼṙiſ na ṙiġu, "the king arose to give welcome to the kings," *Id.*, *ibid.* It is also sometimes written ṙa, as iṫ beṙṫ ſi ṙa Ʒobán, "she said to Goban," *Vit. Moling.* Ƨe is the only form of this preposition now used in Ireland in the spoken language, though ṙe is found in most modern books and manuscripts. It is pronounced lĕ (short) in the south of Ireland, and lé (long) in Connaught, and is marked as long throughout the copy of *Keating's History of Ireland*, made by John Mac Torna O'Mulconry, who was a native of the county of Clare.

Maṙ, *like to, as.* This is sometimes placed before verbs, as maṙ a ḋéaṙꝼá, as thou wouldst say; ḋuṙſann maṙ ṫaoi a Ḋhún na Sciaṫh, "alas for thy state O'Dun na Sciath," *M'Cosey.* In this situation it must be regarded as an adverb. But that the ancients considered it a preposition appears obvious from their placing the nouns influenced by it in the dative or ablative, as maṙ ṫṙén-ꝼeaṙaiḃ, "like unto mighty men," *Battle of Magh Rath*, p. 152. This preposition is written muṙ by O'Molloy in his *Lucerna Fidelium* throughout, and is so pronounced in Meath and Ulster, but this form is not found in the more correct manuscripts.

O, *from.* This is constantly used in the ancient and modern language; but a is sometimes substituted for it in ancient writings, as a h-Ɛiṙinn, out of Ireland.—See a and ó, Sect. 3. It is sometimes made óṙ before the plural article, in some parts of the south of Ireland, as óṙ na ꝼeaṙaiḃ, from the men; but this is corrupt.

Oṙ, or uaṙ, *over.* This is never used as a simple preposition in

the modern language, the compound óſ cıonn being always used in its place; but it is of constant occurrence in ancient manuscripts as a simple preposition, governing the dative or ablative, as oſ eannaıḃ a n-aṙm, "over the points of their weapons," *Battle of Magh Ragh*, p. 198; ʒṙıſ taıtneṁ na ʒṙéne ıc ʒlan-ṙoıllſıuġaḋ óſ bóṙo-ımlıḃ ın ḃeaṫa, "the delightful disc of the sun brightly shining over the borders of the earth," *Id.*, p. 112; baḋuġ Muıṙcheṙtaıġ, mıc Eaṙca, a telċuma ꝼína, aıḋċe Saṁna a mullach Cletıʒ, uaſ Boıno, "the drowning of Muirchertach, son of Earca, in a puncheon of wine, on the night of All-hallows, on the top of Cletty, near the Boyne," *Ann. Tighernach*, A. D. 534. This entry is given in the *Annals of Ulster*, in Latin, by the original compiler, thus: "*Dimersio Muirchertaig, filii Erce, in dolio pleno vino, in arce Cleteg supra Boin.*"

Re.—See Ƶe.

Ré, or ṙıa, before the article, becomes ṙıaſ, or ṙéſ. Now obsolete, though used by Keating and others, in the middle of the seventeenth century.—See Sect. 3.

Seaċ, *past, by, besides.* This, which is usually written ſeċ in ancient manuscripts, is obviously cognate with the Latin *secus.* It is still in common use, and has two meanings, viz. *besides, beyond.* In parts of the county of Kilkenny, it is pronounced ſeaċuſ, which is very like the Latin *secus*, as ıſ olc an ꝼeaṙ é ſeaċuſ mıſe, he is a bad man compared to me; but it is ſeaċ in most other counties.—See Sect. 3.

Taṙ, *over, across, over, above.* This is written taṙſ before the article; and in ancient manuscripts oaṙ, oaṙſ.—See Sect. 3.

Tṙé, or tṙıa, *through;* written tṙéſ, or tṙıaſ, before the article. This is still in common use, but pronounced in the south of Ireland as if written tṙí; and in Connaught, and parts of Thomond, tṙío; but in Connaught more generally ꝼṙío. But it is never found written ꝼṙío in any correct manuscript; nor tṙío, except when it amalgamates with the pronoun é, him, when it becomes tṙío, i. e. through him.

Um, or ım, *about.* This is evidently cognate with the old Latin

preposition *am*, and the Greek αμφι. In old manuscripts, when this is followed by the article, they amalgamate, and are written ıman, ımon, as τrí ʒleannτa ımon ɾlıaḃ, "three glens around the mountain," *Book of Lismore*, fol. 207; ɔo ɾonaḋ ɾıġ̇ṫech ɾó-ṁóɾ aıʒı ımon τıɾɾaτ, "a very large royal house was built by him around the well," *Id.*, fol. 209; τucɾaτ a láṁa a n-éınṙechτ 'mon cloıch ɔ'a τaɾɾaınʒ, "they brought their hands together about the stone, to draw it," *Id.*, fol. 219, *a*.

For the forms which these simple prepositions assume, when combined with the pronouns, see Chap. IV. Sect. 7.

SECT. 2.—*Of compound, or improper Prepositions.*

These prepositions, like the English prepositional phrases, *on account of, in regard of, with respect to*, are made up of the simple prepositions and nouns. Their meanings might, therefore, be considered as self-evident to one knowing the significations of the simple prepositions, and the nouns to which they are prefixed, which would render it unnecessary to give any list of them in this place. But it happens that some of the nouns used in forming them have been long obsolete, and that the meaning affixed to the prepositional phrase is often such as could not be directly inferred from the separate meanings of each word; it is, therefore, thought necessary to give a list of them here, with their most usual meanings.

Ɑ ḃ-ɾaıl, *near, in the vicinity of.* This is of frequent occurrence in the Irish Annals, but is now obsolete in the spoken language.

Ɑ ḃ-ɾaɾɾaḋ, *together with; in comparison with:* from ɑ, in, and ɾaɾɾaḋ, company.

A b-fiadhnaise, *in the presence of:* from a, in, and fiadhnaise, presence.

A b-fochair, *with, together with, along with:* derived from a, in, and fochair, company, or presence, a substantive now obsolete.

A g-ceann, or a g-cionn, *at the end of:* from a, in, and ceann, a head[c]. It also means in the direction of, as fo gabhas pompa i ceann Mairtine Muman, "they passed on towards Mairtine, in Munster," *Book of Lismore*, fol. 176, *a, a.*

A d-taobh, *of, concerning; with respect to; with regard to:* from a, in, and taobh, side, direction.

A g-coinne, *against:* from a, in, and coinne, meeting.

A láthair, *in the presence of:* from a, in, and láthair, spot, presence.

A leith, *to the charge of:* from a, in, and leith, side, part.

A mailli, *with, together with:* sometimes mailli le.

A measg, *amongst:* from a, in, and measc, mix.

A n-aghaidh, *against; in opposition to; in the face of:* as ag cur a n-aghaidh na firinne, opposing the truth. From a, in, and aghaidh, face, or front.

A n-dáil, *in the meeting of;* a g-comhdáil, in the rencounter of: derived from a, in, and dáil, meeting.

A n-diaidh, or a n-deaghaidh, *after:* from a, in, and diaidh, *end*, a substantive; now obsolete.

Ar aghaidh, *forward:* as tá sé ag dul ar aghaidh, he is progressing, or improving. From ar, on, and aghaidh, the face, or front.

Ar amus, *towards:* from ar, on, and amus, aim, approach, attack.

[c] Stewart says that "there is in Gælic a noun 'cion,' or 'cionn,' signifying *cause*, which occurs in the expressions, 'a chionn gu,' *because that*, 'cion-fath,' *a reason, or ground*. But this word is entirely different from 'ceann' [*head*], *end*, or *top*."—*Gælic Grammar*, 2nd edit. p. 133, n. q. But Stewart is decidedly wrong in supposing these to be two different words, for the fact is, that ceann, *a head*, which is often written cinn, cino, and cionn, in Irish, is often figuratively used to denote *cause, account;* and the Irish even, when speaking English, in those districts where the Irish language is forgotten, use the phrase, "*on the* HEAD *of it*," to signify *on account of it*, or *by cause or reason of it.*

Ar béalaiḃ, *before, in front; in preference to.*—See *Ann. Four Mast.*, A. D. 1019, 1583; gontar nech dia muintir ar a bélaiḃ, "let one of his people be wounded before his face," MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

Ar bun, *on foundation, established:* cuir sé ar bun é, he established it.

Ar-ceann, *for, in conjunction with:* ar a g-cionn, meeting them. This is generally written for oino in ancient manuscripts.

Ar cúlaib, or ar g-cúl, *behind, back:* cuir ar g-cúl, put back, abolish. From ar, on, and cul, the back.

Ar fad, *in length; throughout; entirely:* from ar, on, and fád, length.

Ar feadh, *throughout:* from ar, on, and feadh, space.

Ar fud, *throughout:* from ar, on, and fud, now obsolete.

Ar sgáth, *on pretence:* from ar, on, and sgáth, shadow.

Ar son, *for the sake of, on account of:* from ar, on, and son, sake.

Co nuige, or go nuige, *until; so far.*

Chum, or do chum, *to, unto, for the purpose of.* Sometimes used for the simple preposition do, to, after a verb of motion.

D'eir, *after:* from de and éir, now obsolete.

D'ionnsaighidh, *towards:* from do, to, and ionnsaighidh, approach.

Docum, *towards:* i n-docum, Id.—*Ann. Four Mast.*, A. D. 1233.

Do réir, *according to:* from do, to, by, and réir, will, accord.

Fo dhaigh, *towards.*

Go nuige, *until; so far.*

Go d-tí, or go roice, *to, unto:* as chuaidh sé go d-tí an áit sin, he went to that place, for chuaidh sé gur an áit sin, or chum na h-áite sin.

Le h-aghaidh, *for the purpose of:* from le, with, and aghaidh, face.

Or cionn, *overhead, over.*

Tar ceann, *besides; for the sake of.*

Tar éis, *after.*—See D'éis.

Timcheall, or a d-timcheall, *about.* Timcheall, which is a substantive denoting circuit, ambit, is generally pronounced as if written timpioll, or tíompull.

Several other compound prepositions, or rather phrases, are of a prepositional nature, but their meanings are generally manifest from the simple prepositions, and the nouns which enter into their composition. In parsing, each word should be construed according to its class; but the learner should note the prepositional sense of the whole phrase.

SECTION 3.—*Of the simple and idiomatic Meanings of the Prepositions.*

It seems desirable to give in this place examples of the idiomatic applications of the prepositions: first, because these idiomatic meanings would become almost unintelligible, if the language ceased to be a spoken one; secondly, because the idiomatic meanings of the prepositions are not fully indicated in any Irish dictionary, and present almost insuperable difficulties to such as attempt to study the language.

A, from.

This preposition is not used in the modern spoken language, but it occurs in ancient manuscripts, and even in the works of Keating and other writers of the seventeenth century, in the same sense as o, from, or ar, out of, as do dibriod Carthach a Rathain go Lismor, "St. Carthach was banished from Rathain to Lismore," *Keat. Hist.*, p. 129; a g-cur a reilb a rean, "their having been driven from the inheritance of their ancestors," *O'Daly Cairbreach, in Elegy on O'Donovan*, 1660; an obairi do tarrang a Laioin a n-Gaeilg d'Eoin O'Callannain, "this work was translated from Latin into Irish, by John O'Callannan," *Old Medical MSS.*, finished A. D. 1414.

When the following noun begins with a vowel, an h is prefixed to it, to prevent an hiatus, as a h-Eirinn, "from Ireland," *Keat. Hist.;* a mac d'imdarbad a h-Eirinn gan fodaind, "her son was expelled from Ireland without reason," *Book of Fermoy*, fol. 89.

A, ann, annr, i, ir, in.

This corresponds with the Latin *in*, and the Greek εἰς, ἐν, and commonly marks the term of rest, or the state in which a thing is: a d-tig, in a house; ann gach áit, in every place; annr an m-baile, in the town, or at home; i fuidhmain ifrinn, "in the depths of hell," *Book of Lismore*, fol. 47, *b*, *b;* ar na todhailt le fonfura ir in g-cloich, "being cut in the stone with a chisel," *Ann. Four Mast.*, A. D. 1545.

After a verb of motion it denotes *into*, as cuaid re artheach ir an tig, he went into the house; iar n-a ród i g-clodhaib, "after being converted into stones," *Book of Lismore*, fol. 47, *b*, *b*.

Sometimes, though rarely, it means *upon*, as a mullach in cnuic, "on the top of the hill," *Id.*, fol. 155; a mullach an tige, on the top of the house. But ar would express the relation more distinctly in these instances.

For, or *in recompense for*, as cach fob i n-a cin, "the thief [is to be given up] for his crime," *Cor. Gloss.*, *voce* Mog Eime. This meaning is still in common use, as tabharfaid re díol ann, he will give satisfaction for it, or he will suffer for it.

When compounded with the possessive pronouns, and the personal pronouns joined with the verb substantive táim, bim, fuilim, it denotes existence generally, or existence in a certain state, as ní fuil a leithéid ann, such does not exist; an bí-fuil re ann? Is he there? tá re 'n a easbog, he is a bishop, literally, he is *in his* bishop; tá Criost 'n a Dhia agus 'n a duine, Christ God and man; do bhríg go raibe 'n a teine ar dearg-laraid do ghrádh Dé, "because she [St. Bridget] was a red-glowing fire from the love of God," *Keat. Hist. Irel.*, in the reign of Oilioll Molt.

Ag, anciently ac, ic, ig, occ, og, at.

It is cognate with the English *at*, and the Latin *ad;* it marks

the relation of contiguity, and is generally used with a verb of rest, as ḃi ꞃé aꝫ an ɗoꞃaꞃ, he was at the door; ꝛá ꞃé aꝫ bun an ċnuic, it is at the foot of the hill; ıcon ꝛenıḋ, "at the fire," *Cor. Glos.*, *voce* Oꞃc.

By reason of, as nı ċluınım ꝼocal uaıꝛ aꝫ ꝛoꞃann an eaꞃa, "I hear not a word from thee, *for* [i. e. on account of] the noise of the cataract."

Of, having a gen. plural force, when compounded with the pronouns ınn, ıḃ, ıaɗ, as ꝫaċ aon aꝫuınn, each one of us; ꝫaċ ɗuıne aca, each man of them. It is curious that aꝫ never has this meaning in its simple state.

Denoting relation of possession, like the dative case in Latin, when the verb *sum* is put for *habeo*, as ꝛa óꞃ aꝫam, I have gold; literally, gold is to, or with me, *aurum est mihi;* ní ꝼuıl a ꝼıoꞃ aıꝫe, he knows it not; literally, its knowledge is not with him; ꝼıaꝼꞃaıġıꞃ an cléıꞃeac ɗíoḃ an maoꝛ̇la ɗo ḃí aca, "the cleric asks of them whether it was cakes they had," *Vit. Coemgeni*, MS. Trin. Coll. Dubl. H. 4. 4.

When prefixed to a verbal noun, they form an expression equivalent to the present, or active participle in other languages, as aꝫ bualaḋ, striking; literally, a' striking, or at striking. This idiom is exactly like the English, a going, a hunting; which was anciently *on going*, &c.

Aꞃ, anciently ꝼoꞃ, ꝼoꞃꞃ, on, upon.

It seems to be cognate with the English *over*, the Saxon *ofre*, but always expresses the relation of contact and higher position, like the English *on*, as aꞃ ṁullaċ an ꝛ-ꞃléıḃe, on the summit of the mountain; ꝼoꞃ ꝛeaṁaıꞃ ocuꞃ ɗınꝫna na caꝛ̇ꞃaċ, "on the wall and tower of the city," *Siege of Troy*, in Trin. Coll. Dubl. H. 2. 15. p. 131, line 5; ꝼoꞃꞃ ın cláꞃ, "on the board," *Tochmarc Etaine;* ꝼoꞃ a ġlúınıḃ, "on his knees," *Ann. Four Mast.*, A. D. 1602; ꝼoꞃꞃ na ꝛıbꞃaɗaıḃ, "on the wells," *Cor. Gloss.*, *voce* Ana; Oılıll Flannbec ꝼoꞃ Muṁaın an ınbuıḋ ꞃın, "Oilill Flannbeg was king over Munster at that time," *Id.*, *voce* Moġ Eım; aꞃ ḃꞃu Ṅıꝛha, "on the bank of the [river] Nith," MS. Trin. Coll. Dubl.

H. 3. 17. p. 1; ꝼoꝛ b̈ꝛu maꝛa n-Ichꝛ, "on the brink of the Iccian sea," *Cor. Gloss.*, *voce* Moġ Eime; aꝛ na ṁáꝛaċ, on the morrow; aꝛ a láiṁ ċlí, "on his left hand," *Keat. Hist.*, pp. 94, 115; ꝺo h-oileaḋ aꝛ ꝼ̇eoil naoiḋean í, "she was fed on the flesh of infants," *Id.*, *Preface;* ꝛaḃaiꝛ aġaiḋ oꝛꝛa, face them.

It is sometimes used instead of ꝺaꝛ, to denote an oath, as aꝛ mo láiṁ, by my hand; aꝛ m' ꝼocal, upon my word.—See Ꝺaꝛ.

It must sometimes be rendered in English by *in*, *into*, as aꝛ neaṁ, in heaven; aꝛ maiꝺin, in the morning; aꝛ ꝺeoꝛuiḋeaċꝛ, in exile; aꝛ mo ċumaꝛ, in my power; aꝛ ꝛeilḃ, in the possession: boi ꝛꝛa oiꝛcne aiṁin ꝼoꝛ ꝛeilḃ ċaꝛuꝛ ꝺo Choiꝛꝛꝛi Muꝛc i m-ꝺꝛeṫnu, "there was then a beautiful dog in the possession of a friend of Coirpri Musc in Britain," *Cor. Gloss.*, *voce* Moġ Eime; a ꝛoinn aꝛ ꝺó, "to divide it into two [parts]," MS. Trin. Coll. Dubl. H. 3. 17. p. 653.

It must be sometimes rendered in English by *under* and *of*, as aꝛ ꝛgáṫ a b̈eiṫ 'n-a ꝼ̇iliḋ, "under the pretence of being a poet," *Keat. Hist.*, p. 7; aꝛ ꝼoꝛgaḋ, under shelter; ꝼuilingṫioc aꝛ ꝼ̇aoꝛꝛaiḃ, "*in laboribus patientissimi*," *Id.*, p. 14; an ꝛan ba ꝛoꝛꝛaċ í aiꝛ, "when she was pregnant of him," *Id.*, *ibid.*

When following the verb b̈eiꝛim, it denotes compulsion, cause, or inducement, as ꝛuġ aiꝛ inġean Ui Raiġilliġ ꝺo léiġean aġuꝛ a inġean ꝼein ꝺo ꝛaḃaiꝛꝛ, "he induced him to put away O'Reilly's daughter, and marry his own daughter," *Ann. Four Mast.*, A. D. 1365; ꝛuġ Colam aꝛ ꝺhaoiṫín ꝺeoċ ꝺo ꝛaḃaiꝛꝛ ꝼo ṫꝛi ꝺo Sgannlán, "Columb caused Baithenus to give Sgannlan a drink thrice," *Keat. Hist.*, p. 126.

It denotes claim of debt, when joined with the verb substantive, as ꝛa aiꝛġeaꝺ aġam aiꝛ, he owes me money; literally, money is to me *on him;* ġan an ꝺhoꝛuṁa ꝺ'aġꝛaꝺ oꝛꝛa, "not to demand the Borumean tribute of them," *Id.*, p. 115.

When coming after verbs of asking, requesting, or beseeching, it is rendered by the English *of*, as ġuiḋim oꝛꝛ, I beseech thee, or implore of thee; iaꝛꝛaiꝛ Molinġ inaḋ ꝛecléꝛa ꝼoꝛ Finġin, "Moling asks of Finghin a place for a church," *Vit. Moling Luachra.*

When coming after verbs of excelling, or conquering, it denotes *over, above,* as ingion áluinn do éin ar mnáib a comaimsire a g-cruth agus a gnéim, "a beautiful damsel who excelled [*went over*] all the women of her time in personal shape and beauty," *Keat. Hist.*, p. 78, see Do; fug fe buaid orm, he overcame me; buaid fe ort, he excelled, or exceeded thee.

When set before a verbal or abstract noun, it has the same force as *in,* as applied in such English phrases as *in motion, in action,* as ar siubal, in motion, *Keat. Hist.*, p. 79; ar foluamain, a fluttering; ar crith, trembling; ar snámh, afloat; ar marcuidheacht, a riding; ar eulod, in elopement; ar teitheadh, on flight; ar athaidhe, in use; ar altadhar, in fosterage; for mesradh, a feeding on acorns, *Cor. Gloss.*, *voce* Mog Eime; ar deorudheacht, in exile, *Id.*, p. 73; ar marthain, alive, in existence, *Id.*, p. 114; ar dearg-laradh, red-flaming.

When coming after verbs of guarding, keeping, protecting, saving, and others of a similar analogy, it denotes *against,* as in the following passage in the Hymn of St. Patrick in the *Liber Hymnorum:* fiadh Dé dom dith, fochraide Dé domm anuas ar intleduib demna, ar aglaigthib duailches, ar inechtaib aicnid, ar cech duine midus thrastar dam, "may the shield of God protect me, may the host of God defend me *against* the snares of demons, *against* the temptations of vices, against the inclinations of the mind, against every man who meditates opposition to me;" ar thedmannaib cetha bliadna, "against the diseases of each year," *Cor. Gloss.*, *voce* Dellsaine; coimet ar fuacht, "a defence against the cold," *Id.*, *voce* Culpait; da g-caomhna ar dilinn, "to protect them against the deluge," *Keat. Hist.*, p. 28; ar é leigheas fuair Caicher draoi dóib ar theol na murdhuchann cein do leagad na g-cluasaib go nach cloisfí ní de, "the remedy which Caicher the Druid got for them against the music of the Syrens was to melt wax into their ears, so that they could not hear any of it," *Id.*, p. 48; ar lorcad daigi, coirt fearna do chognamh ocus a fugh do fliugad, "against the heart-burn; to chew the bark of the alder, and to swallow its juice," *Old Med. MS.* 1352; tug Colam Cille fa deara ann sin tri naoi g-ceoláin do buain ar Chonall, "then

Columbkille ordered that thrice nine small bells should be rung against Conall," *Id.*, p. 124; bíodar faor ar an m-bar, "they were free from death," *Gallagher's Sermons.*

When set before the patient it connects it with the noun denoting the passion, or object which causes the suffering, as ta eagla orm, fear is upon me, i. e. I am afraid; ta ocras orm, hunger is upon me, i. e. I am hungry; bí náire air, shame was upon him, i. e. he was ashamed; ta fuacht orrainn, cold is upon us, i. e. we are cold; cuir fé folár ar mo chroidhe, he put joy on my heart; teach do loscadh áir, to burn a house on him, i. e. to burn a house, he being in it, *Ann. Four Mast.*, *passim;* tugadh leas-ainm air, a nick-name was imposed upon it; an ceud ainm tugadh ar Eirinn Inis na b-fíodhbadh, "the first name given [imposed] on Erin was *Inis na bhfiodhbhadh* (i. e. the island of the woods)," *Keat. Hist.*, p. 21; cuir an glas ar an dorus, lock the door, literally put the lock on the door; nocha raibhe ar domhan duine fa lugha ar lucht Átha cliath Iona Mac Murchadha, "there was not in the world any one more hateful to the people of Dublin than Mac Murrough," *Id.*, p. 126; ta fuath agam air, I have hatred for it, i. e. I hate it; tá grádh agam ort, I have love for thee; tá meas mór agam ort, I have a great regard for thee; ná bris an bata sin orm, do not break that stick upon me, meaning, do not break that stick, I being the owner, and loser in case of its being broken.

It sometimes denotes *on*, or *at*, when set before the name of a trade, art, craft, game, or musical instrument, as ag imirt ar chláirsigh, playing upon a harp; am maith-se em, ol Eochaidh, for fidchill, "art thou good, said Eochaidh, at chess," *Tochmarc Etaine.*

It has also various other meanings, which cannot be easily reduced to rules, as will appear from the following examples:

Of, or *concerning*, as chuala mé trádht air, I heard talk of him.

To, or *for*, as an freagra ceudna do beirim ar gach sgél dá g-cuirionn síor ar an b-fein, "the same reply I make to every story which he sets down concerning the Fenians," *Keat. Hist.*,

p. 11. In this sentence we have an example of the two meanings of ar just mentioned, namely, *to* and *concerning*.

Of, or *among*, as gaḃair Cormac ag roinn na n-uḃall for [.i. ameasg] maiṫiḃ Múṁan, "Cormac proceeds to divide the apples among the chiefs of Munster," *Keat. Hist.*, p. 143; Go rannaḋ an ċuid oile do'n ḟeoil ar an g-coṁḋáil, "that he used to distribute the rest of the flesh amonst the assembly," *Id.*, p. 5; baoi tra an Cormac so ar na rioġaiḃ ba h-eagnuiḋe dár ġaḃ Eire riaṁ, "this Cormac was amongst the wisest of the kings that governed Ireland," *Id.*, p. 90.

To, or *meeting to;* casaḋ orm iad, I met them; tarla sluag mór orra, "they met a great host," i.e. *multitudo magna occurrit illis.* The preposition do is often used in this sense, *q. v.*

For the sake of: for the modern ar son: as í so fulong mór martra ar Dhia, "it is she that suffered great martyrdom for the sake of God," *Irish Calendar;* beir lat meisi, or in claṁ do'n eclais ar Dhia, "bring me with thee, said the leper, to the church, for the sake of God," *Vit. Moling;* ro ṫréig ceċ dan ar ḋiaḋaċt, "he forsook every profession for piety," *Amhra Cholaim Cille;* iar d-tréigeaḋ a riġe ar ċleirċeaċt, "having resigned his kingdom for the priesthood," *Ann. Four Mast.*, A. D. 729.

Opposition to, prevailing over, as ta sé ag cur orm, he is opposing me, or it is afflicting me; cread ta ort, what ails thee; cread ta uirre, what is to do with her? i. e. what is it that ails or afflicts her? d'eagla go raċad aca orra, "lest they might prevail over them," *Keat. Hist.*, p. 33; da n-deaċaḋ agad ar na Collaib, "if thou shouldst prevail over the Collas," *Id.*, p. 100.

For, or in respect of. It is very frequently used in this sense in the ancient and modern language, as will appear by the following examples: Ní fuil a leiṫéid beo ar olcas, there is not such another for badness living; as de ad bearta Daṫi frisi, .i. ar ḋaiṫe a gaḃaltais agus a láṁaiġ, "he was called Dathi, from the expertness of his attack and shooting," *Tribes and Customs of the Hy-Fiachrach*, p. 20, and *Keat. Hist.*, p. 110. The following verses, containing some emphatic examples of this meaning of ar:

Ar ġrád, ar uaṁan, ar ḟuaṫ,
Na beir,—bí ad ḃreiṫeaṁ neaṁ-luaṫ,—
Ḋreaṫ nár ċóir, A Ḋhonnċad ḋuit,
Ar ċoṁṫaiḃ óir ná arġuit.

"For love, for fear, for hatred,
Do not pass,—be not a hasty judge,—
A sentence which would not be right, O'Donnchadh, for thee,
For bribes of gold, or silver."

—*Ode to the Earl of Thomond, by Teige Mac Dary.*

Ar a ġaois, ar a earġna,
Ar a ṫeḋnus fri olcuṡ,
Ar a ċloṫ, ar a ċonnla,
Tuaṫ is tomra dia toġae.

"For his wisdom, for his intellect,
For his opposition to evil,
For his renown, for his prudence,
The laity and clergy are selecting him."

—*Ode to Brian na Murtha O'Rourke.*

Ġéḋ mór re a maoiḋeaṁ a ḃ-fad
Teist maicne Moġa Nuaḋad,
Aġ teist Cairbreaċ do ċí an ġeall
Ann ġaċ ard-ṫuaiṫ d'iaṫ Eireann,—
Ar neartṁaire, ar nór a m-breaṫ,
Ar ċruas láṁ ameasġ Muíṁneaċ,
Ar ċróḋaċt a ġ-ceárdaiḃ ġliaḋ
Aġ cosnaṁ Muṁan Maicniaḋ;
Ar ṁeinn ḟíor-ġloin, ar ḟeardaċt,
Ar líonṁaire, ar ḟearaṁlaċt.

"Though great to be boasted of from time remote
Is the character of the race of Mogh Nuadhad,
The character of the Carbrians has won the palm
In every district of the land of Erin,—
For strength, for the manner of their judgments,

For hardihood of hand among the Momonians,
For bravery in feats of war
In defence of Maicnia's Munster,—
For purity of mind, for manliness,
For populousness, for princely bounty."
—*Ode to O'Donovan, by Muldowny O'Morrison*, 1639.

Oir fa deaġ-aḋḃor riġ ġaċ aon díoḃ ar ḋeilḃ, ar ḋeunaṁ, ar ġníoṁ, aġus ar ġairġeaḋ, "for each of them was a goodly materies of a king for countenance, for make, for action, and for prowess," *Keat. Hist.*, p. 72; fuaṫ dee ar a ċaeṁe in fer sin, "that man was the likeness of a god for his beauty," *Cor. Gloss.*, *voce* Art; ar a olcus, "for its badness," *Id.*, *voce* Droiċeṫ; ar a ṁenci ocus ar a ṁéṫ do bearṫa do na Fomóriḃ, "from the frequency and the quantity in which it was paid to the Fomorians," *Id.*, *voce* Cim; ar a ċosṁaile fri clii tiġe, "from its resemblance to the side [roof] of a house," *Id.*, *voce* Clii.

It is sometimes translated *by*, or *at*, as as urusa aiṫne ar ṁaoiṫe do ṁeanman, &c., "it is easy to know by the imbecility of thy mind," &c., *Keat. Hist.*, p. 143; ni raċaḋ ann ar mo ċoṁairle, "he would not go there at my advice;" ar impiḋe, "at the request;" as ar do ċuisil do ronaḋ, "it is by thy advice it was done," *Cor. Gloss.*, *voce* Cuisil.

Depending on, or *trusting to;* as ṁairearaar ar ḃeaġán bíḋ, "they subsisted on a little food." In this example it perfectly agrees with the idiom of the English. Tá sé ar leiṫ láiṁ, "he is trusting to one hand."

It is set before the noun of price, and is then translated *for*, as creaḋ ṫuġ tú air? what hast thou given *for* it? Ni ṫaḃarfainn é ar airġeaḋ ná ór, I would not give it for gold or silver.

It is set before a noun denoting the measure, bigness, or dimension of any thing, and then it is translated *in*, as deiċ d-troiġṫe ar áirde, ten feet in height.

When set before a verbal noun, it often gives it the force of the participle of the present tense placed after a noun in Latin, as ar n-dul, on going: aġus ar n-déanaṁ sġiursa ḋo do ċórdaiḋiḃ caola do ċuir sé amaċ as an teampull iad, "and having made a

scourge of small cords, he drove them all out of the temple," *John*, ii. 15.

It also gives the verbal noun the force of the passive participle, as ar n-a bualaḋ, he being struck; literally, *on his* striking; ar fáġail, found, i. e. *inventus;* le faġail, *inveniendus.*—See Le.

Ar, literally out of; Lat. *ex.*

This preposition has but one meaning, namely, *out of*, or *from out of*, as in the following examples: ro eṫomla a anmm ar a cupp, "his soul went forth from his body," *Visio Adamnani*, in *Leabhar Breac;* ar in carcair, "out of the prison," *Leabhar na h-Uidhri;* táinic fluaġ mór ar ġaċ áiro, "a great host came from every direction," *Book of Fermoy*, fol. 52; ror imroi in lertar, ocus atroċair arr ino neim, "*calice inverso venenum effudit*," *Id.*, fol. 14, *a, a;* ar caċ ausoam ina roile, "from one porticus to another;" ar na ġairḃ-fléiḃiḃ, "out of the rugged mountains," *Book of Fenagh*, fol. 47, *b, a.* Ar alt, out of joint; ar ionad, out of place, or dislocated. Ḋaim ar, castrate, emasculate; beir arr, escape, flee; tá fé aġ dul ar ġo mór, he is declining, or reducing much. Cá n-ar é, or cad ar do? where is he from? ca n-ar tancaḃair a oġa? "whence have ye come, o youths?" *Book of Lismore*, p. 199, *b;* co ná tesna desciḃal arr, "so that not one escaped," *Cor. Gloss.*, *voce* Coire Ḃrecáin.

Dar, by.

This is frequently used in old manuscripts for the modern tar, *over*, *beyond*, as ro ġabrat dar fruċair na Ḋóinn, "they passed over the stream of the Boyne," *Book of Leinster*, fol. 105. But it is now always used for swearing, dar ġo deimin, "by the truth," *Lucerna Fidelium*, p. 291,—a use to which it is also frequently applied in old writings, as dar mo Ḋeḃroċ, "*hoc est, per Deum meum judicem sive judicii*," *Trias Thaum.*, p. 4; dar láim m'athar, "by the hand of my father," *Leabhar Breac*, fol. 107, *a, a*, and *Vit. Moling.* In the spoken language they use it in such expressions as the following: dar mo briaṫar, by my word; dar brig na n-dúl, by the virtue of the elements; dar Ciarán, by St. Kieran;

ᴅaꞃ lάiṁ Ƶaċtín, by the hand of St. Lachtin. ᴅaꞃ Ƀaꞃꞃe, "by St. Barry," *Leabhar Breac*, fol. 107; ᴅaꞃ Imbliuch n-Ib̈aiꞃ, "by Emly," *Id.*, *ibid;* ᴅaꞃ mo ᴅeb̈ꞃoth, ol Cathal, ni báꞃ ꞃemi ꞃiam ni iꞃ meꞃꞃu, "by my Good Judge, said Cathal, I never was worse before," *Id.*, fol. 108.

ᴅe, ᴅi, off, from.

This preposition, as already observed, has long been confounded with ᴅo, but it would add much to the perspicuity of the language, if they were kept separate. The following examples of ᴅe, *of*, *off*, as a different preposition from ᴅo, which is almost unknown, except in the diocese of Ossory, and East Munster, are added from ancient manuscripts, and from the living language, as spoken in East Munster: ꞃo ꞃiteꞃ tꞃa Ꞃinᴅ an ꞃcél, ocuꞃ ba ᴅoġnaꞃꞃach ᴅe'n mnai, "Finn then knew the story, and he was disgusted with [of] the woman," *Cor. Gloss.*, *voce* Oꞃc; ꞃo lil ainm ᴅe, "the name clung unto it," *Id.*, *voce* Moġ Ɛime; ꞃo ṫuit Alaꞃan ᴅi eoch, "Alasan fell from his horse," *Vit. Moling.*

It is sometimes rendered into English by *to*, as lean ᴅe, stick *to* it, or persevere in it. And sometimes *off*, as bꞃiꞃ ʒéaʒ ᴅe ċꞃann, break a branch off a tree; bain ᴅe é, take it from him; léiʒim ᴅíom ʒan leanṁain oꞃꞃa ni aꞃ ꞃoiᴅe, "I leave off treating of them any longer," *Keat. Hist.*, p. 12; léiʒiꞃ an ꞃiʒhe ᴅe, "he resigns the kingdom," *Id.*, p. 108; ꞃeꞃ-bolʒ ᴅi ꞃiʒi ꞃónᴅ cꞃeᴅumae, "a chess man-bag of brass wire," *Tochmarc Etaine.*

It is sometimes set before the substantive of which any thing is made or filled, and then it is properly translated by the English *of*, as ᴅéanta ᴅe óꞃ, made of gold; líonta ᴅe aiꞃʒeaᴅ, filled *with* [of] silver.

It must sometimes be Englished *for*, as imbiꞃ, ol Miᴅiꞃ, ní immér aċt ᴅi ʒiull ol Ɛochaiᴅ, "play, said Midir, I will not but *for* a wager, said Eochaidh," *Tochmarc Etaine.*

ᴅo, to.

This preposition literally denotes *to*, and is used, like the dative case in Latin, after all verbs put acquisitively, as tuʒ a ꞃiúle ᴅo ᴅallaib̈, a lúṫ ᴅo b̈acaċaib̈, a ᴅ-teanʒṫa ᴅo ġoᴅaib̈, a ʒ-cluaꞃa

do b̈oḋraiḃ, "he gave their sight to the blind, their agility to the lame, their speech to the dumb, their hearing to the deaf," *Book of Fermoy*, fol. 41; is oebenn dun indiu, a Maelbrigde, clusenair is in Dardoen ria feil Petair, "happy for us [i. e. happy are we] this day, O'Maelbrigde, Recluse! on the Thursday before the festival of Peter," *Marianus Scotus*, 1072; léig do, let him be, let him alone.

It were well if the form do had been always used in this dative or acquisitive sense; but, unfortunately, it is very generally put for de, *of*, *off*, *from*, or *by*, even in the best manuscripts, which tends to much obscurity, as will appear from the following examples:

Of, or *from*, as do rat Molaisi sinidȯ a ȯairṫaiġe do'n ċrunn do, "Moling gave him the roofing of his oratory of the tree [the Eo Rossa]," *Vit. Moling;* ar is do croicnib en ḟind ocus ildaṫaċ do ġnither in tuigen fileȯ, "for it is *of* the skins of white and particoloured birds that the poet's *toga* is made," *Cor. Gloss.*, *voce* Tuigen; farcha teintiȯe do nim ros marḃ [an rig Luġaiȯ] iar n-diultaȯ in Tailgind, "a flash of lightning from heaven killed him [king Lughaidh] after having protested against the Tailginn" [St. Patrick]; do'n taoḃ ṫiar do'n sgeilg a n Gleann da loch, "at the west side of the Skellig [rock] at Glendalough," *Vita Coemgeni;* lán an dairṫigi do ġrán secail, "the full of the oratory of rye grain," *Vit. Moling;* luaiṫiter seig do aill, "more swift than the hawk from the cliff," *Cor. Gloss.*, *voce* Prull.

For, or *as*, for mar: baoi duine naoṁṫa do ḃráṫair ag Guaire, "Guaire had *for* [or *as*] a kinsman a holy man," *Keat. Hist.*, p. 119; beuraid na h-óig biar ar do ċionn Diarmuid ruanaiġ d'aiṫis ort, "the youths who shall meet thee shall call thee Diarmuid Ruanaigh *for* [as] an insult," *Id.*, p. 130; dá ṡlaḃraȯ ȯég iarnuiġe do ċuiḃrioċ air, "he had twelve chains of iron upon him as fetters," *Id.*, p. 125; sul tainig do [.i. de] lén ċugam eission d'iarruiȯ giall orm, "before it occurred as a misfortune to me that he should demand hostages of me," *Id.*, p. 157.

By a place, as táncadar rompa do Luimneaċ, ocus do Chuaille Chepain a n-Echtge, ocus do Loċ na bo girre, ris a n-abarṫar Loċ Gréine, "they came on by Limerick, by Cuaille

Chepain in Echtge, and by Loch na bo girre, which is called Loch Greine," *Book of Lismore*, fol. 199. In this sentence the do would be made de at present throughout the diocese of Ossory.

It is set after a verb of motion to a place for the modern go, or ċum, as Luid Comgall Bendchair do thig athar Colmain Dubcuilind, "St. Comgall of Bennchor went to the house of the father of Colman of Dubhcuilinn," *Feilire Aenguis*, 24*th Nov.*; o loc do loc, "*a loco ad locum*," *Cor. Gloss.*, *voce* Amfos; fechtus luid do ṫig aroile écis, "one time that he went to the house of another poet," *Id.*, *voce* Leṫeċ; sul laḃeóram ar ṫriall Niuil ó'n Scitia do'n Eigipt, "before we shall treat of Niul's departure from Scythia to Egypt," *Keat. Hist.*, p. 44.

By, denoting the instrument, means, &c., as iar n-a g-cur do Ghréin ġruaḋ-ṡoluis a raċdaiḃ broc, "after their having been transformed into the shapes of badgers by Grian of the bright cheek," MS. Trin. Coll. Dubl. H. 3. 18. p. 42; iar n-a ġuin d' fianaib Mic Con, "after having been mortally wounded by the soldiers of Mac Con," *Cor. Gloss.*, *voce* Moġ Eime; d'éc do ḃíoḋg i n-a imḋaiḋ, "he died of a sudden in his bed," *Ann. Four Mast.*, A. D. 1400; do ṁarḃaḋ d'easgar, "was killed by a fall," *Id.*, A. D. 1360; Marḃus Seaan mac Mathġaṁna Ui Choncoḃair d'á láiṁ buḋéin, "he slays John, son of Mahon O'Conor, with his own hand," *Id.*, A. D. 1391.

In, *on*, *at*, as do ló agus d'oíḋċe, by day and night; lá d'á raḃas-sa, on a day as I was; la éigin d'ár' éirig O'Donnaḃáin suas, "a certain day on which O'Donovan rose up," *Poem repeated before the Duke of Ormond*, in 1648; do'n taoḃ eile, on the other side.

Towards, *at*, when set after a verb of motion, as lasodain dolleci dia feraib fidċilli do'n techtaire, "with that he flings one of his chessmen at the messenger," *Tain bo Cuailgne.*

Over, *above*: Caṫ ionar brisioḋ do Dhoṁnall do ḋearsgnaiġ a n-eineaċ, a n-déirc, agus a n-daonnaċt d'faaraiḃ Eirionn, "a battle in which Domhnall was defeated, who in hospitality, charity, and humanity, excelled [*all*] the men of Ireland," *Keat. Hist.*, p. 118.

By, in the sense of the ablative absolute in Latin: as Mar sin dóib go maidin, thus they fared till morning, i. e. thus by them [the time was spent] till morning; iar n-dul dóib, after their having gone, i. e. after going by them; ar m-beit dam, I being, i. e. on being by me; cad as do, where is he from?

Of, or *concerning*: ag so in ceatramad caibidil déc noc labhus do'n leigius cnaíteac, "this is the fourteenth chapter, which speaks of corrosive medicine," *Old Med. MS.* 1414.

Da.

Dá is sometimes a union of de or do with the possessive pronoun a, his, her's, or their's; or with the relative a, who, which. In either case it has been already explained; but it is sometimes not so compounded, as in the following examples, where it seems to be used as a simple word, signifying *though*: Ní ḟuil seod dá áilne, there is not a jewel, *though* fine; ní ḟuil saidbhreas dá ṁéid, there is no wealth, though great. Stewart, in his *Gælic Grammar*, 2nd edit. p. 138, writes it *d'a* in this sense, by which he gives us to understand that he regarded it as compounded of the preposition *de*, or *do*, and the possessive pronoun *a*; but this is not self-evident. The phrases, dá áilne, dá ṁéid, in such sentences as above adduced, unquestionably mean, "be it ever so fine," "be it ever so great." But it has not been yet clearly shewn what part of speech dá is; áilne and méid are undoubtedly abstract nouns, denoting fineness, greatness; and therefore, if the d in da be, as Stewart assumes, an abbreviation of de, *of*, then the literal meaning of the phrases would be, "of its fineness," "of its greatness;" but this would not express the intended idea by any stretch of language. It may, therefore, be conjectured that da is a conjunction equivalent to, and cognate with, the English *though*, as in the phrase "*though great*." But an abstract noun following dá in Irish presents an objection to this supposition, which could not be removed by any arguments derived from the strict principles of grammar. We must, therefore, conclude that such phrases as dá ṁéid, dá áilne, dá líonṁairreact, and such like, are solecisms, which cannot be accounted for on the strict principles of grammar,

but must be classed with such phrases as "methinks," "methought," &c., in English. It might be resolved into correct grammatical language by substituting the conjunction ʒíḋ, or ʒéḋ, although, for ḋá, and changing the abstract noun into the adjective from which it is formed, as ʒíḋ mór, ʒíḋ áluinn, ʒíḋ líonṁar. But still this latter mode of expression, though more grammatical, would not be deemed so forcible or elegant as the former, which is thus used by Keating: ʒibé ní a ḋeuraḋ a n-uaċtaráṅ, ḋá ḋoiċreitte é, ʒo meaṛaiḋ a ḃeiṫ 'na ḟirinne, "that whatever their superior should say, be it ever so incredible, they believe to be true," *Hist. Irel.*, p. 14; ʒan coṁraʒ éinḟir ḋá ṫreiṛe ḋo ḋiultaḋ, "not to refuse the single combat of any man, be he ever so puissant," *Id.*, p. 78.

In Irish, as in most languages, several expressions scarcely warrantable in strict grammar, become part and parcel of the language, and it would be rash in any grammarian to condemn and attempt to reject such expressions, because there may be some grammatical reason existing for them, although this may not be easily explained.

Ꝑá, ꝑó, or ꝑaoi, under.

This preposition expresses the relation of inferior position, and is the opposite of óṛ, or aṛ, as ꝑá'n m-bóṛḋ, under the table; ṛo aḋnaicṛioḋ beo ꝑo ṫalṁain é, "they buried him alive under the earth," *Tribes and Customs of Hy-Fiachrach*, p. 310; ꝑá ḃṛón, under sorrow; ꝑá ḃláṫ, under blossom, i. e. bearing blossom; ní ḟuil cineaḋ ꝑo'n nʒṛéin le n-ab annṛa ceaṛt ionáiḋ Ɛiṛionnaiġ, "there is not a people under the sun that love justice more than the Irish," *Keat. Hist.*, p. 174; aʒuṛ ꝑóṛ ollaṁ iṛ ʒaċ tṛioċaiḋ ċeḋ a n-Ɛiṛinn ꝑaoi na h-áṛḋ-ollaṁnaiḃ ṛe, "and there was moreover an *ollamh* [chief poet] in every cantred in Ireland, under these arch ollamhs," *Id.*, p. 125; aicideḋa aṛain aʒuṛ ꝑíona ꝑaoi a ḃ-ꝑuil ʒo ꝑíṛinneach coṛp aʒuṛ ꝑuil aṛ ḋ-Tiġeaṛna, "the accidents of bread and wine, under which are truly the body and blood of our Lord," *Lucerna Fidelium*, p. 249.

It is also translated *upon*, *about*, or *along*, when coming after

verbs of motion, as τιομαιη να ϐα αμαċ ϝα'η m-ϐότ̇αρ, drive the cows out upon the road; τειlϛ ϝο'η ταlṁαιη ιαϐ, cast them upon the earth. Ϭhuαιl α ceann ϝα ċαρραιϛ cloιċe, "she struck her head against a rock," *Keat. Hist.*, p. 74; lιηϛιϝ ϝέιη αϛuϝ α ṙluαġ ϝο ċloιηη Uιϝnιοċ, "he himself and his host rush upon the sons of Uisnioch," *Id.*, *ibid.*; ϐο ċuαιϐ ιαρum Cuanna ϝο'η ϛ-coιll, "Cuanna afterwards went to the wood," *Battle of Magh Rath*, p. 276; cuιριϝ ϝcén ϝα ϐuαιϐ Ζαιġen, "he put affright upon the cows of Leinster," MS. Trin. Coll. Dubl. H. 2. 18. fol. 216, *b*; ϝα ṫίρ uαιne Αṁαlϛαιϐ, "along the green Tirawley," *Giolla Iosa Mor Mac Firbis*; ϝο'η Μάιϛ moιll, "along the sluggish Maigue," *O'Heerin*; ϝα'η αm ϝοιη, "at that time," *Keat. Hist.*, pp. 45, 92, 106; ϐαοιne ϝιαlα ϝίρ-eιηιġ ϝα ϐιαϐ ιαϐ, "they are a generous, truly hospitable people *under* (of) food," *Id.*, p. 5; ϝα, or ϐά ċoϝmαιlιuϝ, "in the likeness of," *Cor. Gloss.*, *voce* Coιρe Ϭρecαιη.

It is also often translated *for*, *at*, or *on account of*, as αη ϐαρα h-άϐϐαρ ϝάρ' commόραϐ mόρϐάιl Ϭροmα Ceατ, "the second reason *for* which the meeting of Druim Ceat was convened," *Keat. Hist.*, p. 122; αρ ṁέϐ να τρuαιġe ϐο ġαϐ mé ϝά'η euϛcόιρ ϝolluϝαιġ ϐο nιṫιορ ορρα, "in consequence of the great pity I took for the obvious injustice which is done to them," *Id.*, p. 16; ϛuρ lίοnṁαιρe Eιρe ϝα ναοṁαιϐ ιοnά έιη-ċρίοċ ιϝ ιη Eοραιρ, "that Ireland was more prolific in saints than any other country in Europe," *Id. ibid.*; eιρϛιϐ ϐάρϐα αη ϐαιle ϝο να h-éιġmιϐ, "the warders of the town rose up at the shouts," *Ann. Four Mast.*, A. D. 1583; ρο maιρηϝeτ ϐρονϛ ϐο Chenel Conaill ϐ' Uα Neιll αη Calϐαċ ϐο ϐeιṫ ϝο'η ιοnnuϝ ϝιη, "some of the Cinel Conaill informed O'Neill that Calbhach was in that condition," *Id.*, A. D. 1559.

When placed before a numeral adjective, it forms an adverb, as ϝά ϐό, or ϝο ϐί, twice; ϝα ṫρί, twice.

It sometimes denotes intention, or purpose, &c., as ιϝ olc αη ϝuαϐαρ α τά ϝύṫα, they have an evil inclination, or intention; literally, an evil inclination is *under* them; τα ϝé αϛ cuρ ϝúm, he is inciting me; literally, he is putting *under* me; τά ϝé αϛ maϛαϐ ϝúm, he is mocking me.

Throughout: as d'órduiġiod reaċt agus cíos Phádruig fo Eirinn, "the law and tribute of St. Patrick were established throughout Ireland," *Keat. Hist.*, p. 135; boi tra in cerd mac Ui Dulsaine a bráthair oca h-iarraid fo Eirind, "her brother Mac Ui Dulsaine, the artifex, was in search of her throughout Ireland," *Cor. Gloss.*, *voce* Prull; ro leaṫnaiġ in scél sin fó Eirinn, "that news was spread throughout Ireland," *Book of Fermoy*, fol. 52; ar n-dol dom ṫuarasgḃáil-si fo iartar doṁain, "my celebrity having spread throughout the west of the world," *Toruidheacht Gruaidhe Grian-sholuis.*

Of, or *in*: as Ḃíonṁaire na h-innse fá ṁeas, fá laċt, fá iasg, fá ioṫ agus fa arḃar, agus measarḋaċt a h-aieoir ar ṫeas agus ṡuaċt, "the fertility of the island *in* honey and *in* fruit, *in* milk, *in* fish, *in* grain and corn, and the temperature of its air *in* cold and heat," *Keat. Hist.*, p. 51; batar fo'n cumaċta sin co cian iar tíḋeċt do Phátraic, "they were *in* that power long after the arrival of St. Patrick."

Fia, fiaḋ, before.

This preposition is unknown in the modern language; but it is of frequent occurrence in ancient writings in the sense of *before*, *coram*, *apud*, or *ante*, as in the following examples: at bérsa anosa fia cáċ na h-ulcu do ronais frim, "I will now tell before all the evils which thou hast done to me," *Battle of Magh Rath*, p. 32; fiaḋ rigu ocus tuatha, "before kings and the people," *Cor. Gloss.*, *voce* Cana; at bert in t-écer fiaḋ inécsine, "the poet said before the student," *Id.*, *voce* Ḃeṫeċ; is uaisle a h-airilleḋ fia Dia oldat daíni, "for her reward is nobler before God than men," *Leabhar Breac*, fol. 32, *a*, *b*; ocus cid mór a anóir co leicc fia doinib, bid mou a anoir i n-dail bráṫa, "for though great is his honour before men, his honour shall be greater at the meeting of [the day of] judgment," *Id.*, fol. 15, *a*, *b*. We also meet such expressions as fia Dia, before God; fiad n-Duilemain ocus Ḃarri, "before God and St. Barry," *Id.*, fol. 107, *b*, *a*. In the modern language the compound prepositional phrase, a ḃ-fiaḋnaise, is used in place of this simple preposition.—See also ós.

Ʒan, without.

This is the same as the Latin *sine*, and the French *sans*, with which it is probably cognate. *Example*,—ʒan bıaḋ ʒan ɗeoċ, without food, without drink; ʒan óɾ, ʒan aıɾʒeaɗ, without gold, without silver; Aɾɗmacha ɗo loɾcaḋ ʒuɾ an ɾáıṫ uıle, ʒan ɗeaɾaɾccaın aoın tıġe ınnte cenmoṫa an ɗeach ɾcɾeaɾtɾa náma, "Armagh was burned, with the whole *Rath*, without the saving of any house within it (the rath), except the library alone," *Ann. Four Mast.*, A. D. 1020. This preposition has often the force of a simple negative adverb, as ní h-ıonʒnaḋ ʒan ɾıoɾ an neıṫe ɾı ɗo ḃeıṫ aʒ Stanıhuɾɾt, "it is no wonder that Stanihurst should not know this fact," *Keat. Hist.*, p. 7; ɗ'óɾɗuıġ ɾé ḋóıḃ ʒan an obaıɾ ɾın ɗo ḋéanaṁ, he ordered them not to do that work; ɗo ḃáɗaɾ luċt na Scıtıa ʒan cuṁaċt coıʒcɾíoch ɗo ḃuaın ɾıu, the people of Scythia were *without* the power of foreign countries touching [annoying] them.

Ʒo, ʒuɾ, without.

This is obviously cognate with the Latin *cum*, and means *with*, as ɾeaɾ ʒo ʒ-cɾoıḋe nʒloın, a man with a pure heart; tɾoıġ ʒo leıṫ, a foot and a half; literally, a foot with a half. Co n-onóıɾ aʒuɾ co n-aıɾmıɗın, "with honour and veneration," *Ann. Four Mast.*, A. D. 1004, *et passim*; ɾcıan aṁɾa la Coıɾɾɾı Muɾc co n-ımɗénum aɾʒaıt ocuɾ óıɾ ı n-a h-eım, "Coirpri Musc had a splendid knife, with an ornament of silver and of gold on its haft," *Cor. Gloss*, *voce* Moġ Eıme; tɾıcha uaıthne ɾulaınʒ ɾaí, cu ɾaıne ʒacha ʒɾéaɾa ɾoɾɾo, "thirty supporting pillars under it, with varieties of ornamental work upon them," *Book of Lismore*, fol. 107; ɗa ṙloʒ taıtneṁaċ co n-etɾoċta ʒɾéıne, co ɾoıllɾe ɾuıṫnıġ, co m-bınɗe ceoıl, "two beautiful hosts *with* the brightness of the sun, *with* dazzling lustre, *with* the sweetness of music," *Leabhar Breac*, fol. 126, *a*, *b*.

But it most generally signifies *to*, *usque ad*, in the modern language, and is generally set after verbs of motion to a place, in

which sense it is the opposite of ó, *from*, as ó áıτ ʒo h-áıτ, from place to place; o ṁullach Cláıṛı co ƀeaṛna τṛı caṛbaʊ, "*from* the summit of Clairi *to* Bearna tri carbad," *Book of Lecan*, fol. 204. It is also used to mark the relation of time, as ó am ʒo h-am, from time to time; ʒo ʊeıṛeaʊ̇ an ʊoṁaın, to the end of the world; ʒuſ an aımſıṛ úʊ, "to that time," *Keat. Hist.*, p. 110.

This preposition was anciently written co, cu, cuſ.

Iaṛ, after.

After: ıaṛ n-ʊılınn, after the deluge; ıaṛ n-ʊul, after going. This preposition is chiefly used, in connexion with verbal nouns, to form expressions equivalent to the ablative absolute in Latin, as ıaṛ n-aṛʒuın ꝼoṛaoıſe an eoın, "after the plundering of the fastness of the bird," *O'Daly Cairbreach.* But it is sometimes used in the sense of *according to*, κατα, as ıaṛ ƀ-ꝼíoṛ, in truth; ıaṛ m-bunaʊuſ, "as to their origin," *Cor. Gloss.*, *voce* Ʒaılenʒ; ıaṛ n-eṛnaılıƀ écſaṁla, "after various kinds," *Leabhar Breac*, fol. 127, *b*, *a;* ıaṛ n-a mıaʊ̇aṁlaċτ, "according to their dignity," MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

Iʊıṛ, eaʊaṛ, between.

Between, among: an ꝑóſaʊ̇ ʊo nıτ̇eaṛ ıaṛ m-baıſʊeaʊ̇ ıʊıṛ ꝼ̇ıoṛ aʒuſ ṁnaoı, "the marriage which is made after baptism between man and woman," *Lucerna Fidelium*, p. 242; ıʊıṛ ſoluſ aʒuſ ʊoṛċaʊaſ, between light and darkness; ıʊıṛ aeṛ aʒuſ uıſce, between sky and water; ıτ meſa ıτıṛ olcaıƀ, "they are the worst among evils," *Teagusc Riogh;* Cṛeaʊ ʊ'eıṛıġ̇ eaτoṛṛa, what arose between them?

Both: ıʊıṛ olc a'ṛ ṁaıτ̇, both evil and good; ıʊıṛ ꝼ̇eaṛaıƀ aʒuſ ṁnáıƀ, both men and women. Ʒo ṛo mılleaʊ̇ laıſ ʒaċ conaıṛ τṛéſ a ʊ-τuʊ̇ċaıʊ̇ eτıṛ cıll aʒuſ τuaıτ̇, "so that he spoiled every place through which he passed, both ecclesiastical and lay," *Ann. Four Mast.*, A. D. 1219.

This preposition was anciently ıτıṛ, and eτıṛ.

Im, uim, um, about.

About, around: cuir t'ḟallaing iomat, put thy cloak about thee; ferend óir im choirr rig, "a golden chain around the leg of a king," *Cor. Gloss.*, *voce* Ferend; scabal óir-ċiúṁrać uim a ṁuinél, "a gold-bordered scapular about his deck," *Toruidhecht Saidhbhe;* ní b̆eirioḋ Morann Mac Maoin breaṫ ċoíḋċe gan an Iḋ Morainn um a bragaid, "Morann Mac Main never passed a sentence without having the Idh Morainn [a collar] about his neck," *Keat. Hist.*, p. 114; tucsat a láṁa 'mon cloiċ, "they brought their hands around the stone," *Book of Ballymote*, fol. 219, *a;* ro eirig feḋ fia umainn co nár léir sin, "a mist rose about us, so that we were not visible," *Book of Lismore*, fol. 246, *b;* imma torcratar mór, "around which many were slain," *Book of Leinster*, p. 25, *b.*

Concerning: co fuiġillsit ollaṁna b̆reiṫeṁna Erend imma coṁaltrom ocus ima n-dilsi, "so that the chief Brehons of Ireland decided respecting their fosterage and legitimacy," MS. Trin. Coll. Dubl. H. 3. 17. p. 849; baoi imrioran eatorra um ríoġaċt Eirionn, "there was a contention between them concerning the sovereignty of Ireland," *Keat. Hist.*, p. 72; báḋar a n-imreasain re roile um ṡeudaib̆ a sean, "they were in contention with each other about the jewels of their ancestors," *Id.*, p. 51.

For: naċar eitiġ neċ um ní, "who never refused one for aught," *Erard Mac Coisi;* gur ġab̆ aiṫreaċar é um an ngníoṁ ḋo roiġne, "so that it repented him of the deed which he had done," *Keat. Hist.*, p. 120; ór gé ḋo b̆áḋar aḋb̆al-ċúisi eli ic Congal 'man comergi sin, "for although Congal had other great causes for that rebellion," *Battle of Magh Rath*, p. 110.

In, at, about: um Shaṁain, at Allhallowtide; mar naċ léigṫer neċ um neoin, "where no person is admitted in the evening," *Erard Mac Coisi;* 'man am sin, "at that time," *Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 298.

Along with: táinig Toirḋealb̆ach ann im laoċaib̆ na Miḋe, "Turlough came thither with the heroes of Meath," *Ann. Four Mast.*

Le, leiſ, ſe, ſiſ, with.

With, among, in, denoting the relation of concomitancy, as ċuaiḋ ſé le Ḋoṁnall ʒo Coſcaiġ, he went with Daniel to Cork; ḋ'imṫiġeaḋaſ le n-a ċéile, they went off together; la Ḃreṫna, "with the Britons," *Cor. Gloss., voce* Ḃroſcóiṫ; la Muṁain, in Munster; la Laiġniḃ, with the Lagenians, or in Leinster, la Míḋe, in Meath, *Ann. Four Mast., passim;* ġaḃ ſé léiṫe, he took with her; maſ a nʒaḃṫaoi ſiu, "where they were received," *Keat. Hist.*, p. 54.

With, denoting the secondary cause, or means, as ṁaſḃ ſé Ḋoṁnall le cloiḋeaṁ, he slew Daniel with a sword; maſ uṁa ḋ'á ſʒſioſ le ſʒín, like brass in being rubbed with a knife.

With, denoting the primary agent, or sole cause, as ḋo maſḃaḋ Ḋoṁnall le Ḃrian, Daniel was slain *by* Brian; Ḃeiſṫioſ uaṫa an coſp lé ſruṫ na Ḃóinne, "the body was carried away from them by the stream of the Boyne," *Keat. Hist.*, p. 98; Maiḋm ſia n-Uʒaiſe, mac Ḋunlainʒ le ſiġ Laiġen, ſoſ Siṫriuc, mac Amlaiṁ, "a victory was gained by Ugaire, son of Dunlang, king of Leinster, over Sitric, son of Amlaff," *Ann. Tigher.*, A. D. 1021.

For the purpose of: as ſe coſnaṁ cóſa, aʒuſ ſe coſʒ euʒcóſa, "for defending justice and checking injustice," *Keat. Hist.*, p. 94; an ṫ-ſleaġ ḋo ḃí aʒ an Lúġ ʒ-ceuḋna le h-aġaiḋ coṁloinn, "the spear which the same Lugh had *for* battle," *Id.*, p. 38; ſe coſnaṁ aʒuſ ſe caoṁna na cſíċe, for defending and for protecting the country," *Id.*, p. 94; ſe ſaḋ oiſſſinn aʒuſ ſe ʒuiḋe Ḋé, "for saying mass and imploring God," *Id.*, p. 113; ſſi ſoġlaimm n-Eaḃſa, "for the purpose of learning Hebrew," *Cor. Gloss., voce* Ḃraṫċaei; ſſi ſoiſʒeall ſíſinne, "for passing a sentence of truth," *Id., voce* Sín.

After, as in such phrases as "longing *after:*" ṫá ſúil aʒam leiſ, I have an expectation of it; aṫá a ſúil leiſ anoiſ, "they expect it now," *Duald Mac Firbis, Tribes, &c. of Hy-Fiachrach,* p. 320.

At, on: as Ḋia lim ſſi ſaiſ, Ḋia lim ſſi ſaiſ, "God *be* with me at sun-set, God be with me at sun-rise," *Cor. Gloss., voce* Saiſ;

le ꝼáinne an lae, at the break of day; le h-eirġe ġréine, at the rising of the sun; báṡ ꝼri h-aḋart, "death on the bed," *Liber Hymnorum*, fol. 11, *a*; le n-a ṫaoḃ, at his side; le n-a ċoiṡ, at his foot, i. e. following alongside him; ꝼan liom, wait for me; ro ġráinig críḋe Thaiḋġ ꝼriu, the heart of Teige loathed *at* [*the sight of*] them.

To: as buiḋeaċuṡ le Ḋia, thanks be to God; abair ꝼriṡ, "say to him," *Cor. Gloss.*, *voce* Leṫeċ; ꝼeraḋ ꝼáilte ꝼriṡ, "he was bade welcome," *Id.*, *ibid.*; creaḋ ꝼá n-abarṫar Ḃritannia re Ḃreataiṅ, "why is Britain called Britannia," *Keat. Hist.*, p. 9; táinic co Cnoc na curaḋ ꝼriṡ a raiter Cnoc Ġréine, "he came to Cnoc na curadh, which is called Cnoc Greine," MS. Trin. Coll. Dubl., H. 3. 18. p. 42; duḃairt ṡé liom, he said to me.

Before, or *opposite:* riṡ an ngréin, "before the sun," *Keat. Hist.*, p. 150; a ngnúiṡi ꝼri láṛ, "their countenances prostrate to the earth," p. 125; ro ꝼuiḋig a longṗort eineaċ a n-ionċaiḃ ꝼriu, "he pitched his camp face to face opposite them," *Ann. Four Mast.*, A. D. 1601.

For, or *of:* iṡ tuṡa iṡ cionntaċ leiṡ, thou art in fault for it; ꝼá cionntaċ re n-a ġ-cruinniogaḋ, "who was guilty of collecting them together," *Keat. Hist.*, p. 144.

Belonging to: liom-ṡa an leaḃar, the book is mine; le ġaċ boin a boinín aġuṡ le ġaċ leaḃar a leaḃrán, "its calf belongs to every cow, and the copy to every original book," *Vit. Columbæ*, *apud Colgan*, and *Keat. Hist.*, p. 124; ro po leat ocuṡ ret ṡil ꝼlaiṫiuṡ tre ḃiṫiu, "thou and thy seed shall possess the sovereignty for ever," *Vit. Moling;* a ta, ol Eochaiḋ, ind riġan ina cotluḋ; iṡ lé in tech atá in ꝼiṫċell, "the queen, said Eochaidh, is asleep, and the house in which the chess board is, is her's," *Tochmarc Etaine;* rot bia lim-ṡa, "I shall have," *Id.*; ṡcian aṁra la Coirpri Muṡc, "Coirpri Musc had a splendid knife," *Cor. Gloss.*, *voce* Moġ Eime; ceṫre riġna laiṡ, "he has four queens," *Book of Lismore*, fol. 113; ꝼa leiṡ ġan ċíoṡ ꝼo'n Máiġ moill, "he possessed without tribute [*the country*] along the sluggish Maigue," *O'Heerin;* tá airġeaḋ aġam iaċt ní liom ꝼéin é, I have money, but it is not my own.

With, denoting affection of the mind, as ıſ ꝼaɒa lıom an lá, I deem the day long, literally, long is the day *with* me; ıſ olc lıom ɒo ċoꝛ, I deem thy state evil, i. e. I am sorry for thy state; ıſ ɒóıċ leıſ, he thinks, or supposes; ba ꝼuaꞇh la cáċ a ʒaḃáıl ı n-a láıṁ, "it was hateful to every one to take it in his hand," *Cor. Gloss.*, *voce* Fe; ní ba caın leó a ecoſc, na a léco leó, "they liked not his countenance, nor to let him [*go*] with them," *Id.*, *voce* Pꝛull. The meaning of le, when thus applied, will appear more distinctly by substituting ɒo for it, as ıſ olc ɒaṁ ɒo ċoꝛ, i. e. thy case or state is evil *to* me. The difference is that le expresses affection of the mind, or opinion, while ɒo simply denotes the *dative relation*, exactly like the English *to*. This difference between le and ɒo, though rather difficult to a learner, is at once recognized by the native speakers of Irish, be they ever so illiterate; ıſ olc ɒaṁ ɒo ċoꝛ, means, thy state is really evil *to* me; but ıſ olc lıom ɒo ċoꝛ, means, I pity thy case; ıſ cuma lıum, I do not care. This common expression is thus explained in *Cormac's Glossary*, *in voce* Cuma; ıſ cuma lıum, .ı. ıſ coımɒeſſ lıum cíbé ɒíḃ, it is equal to me which of them.

It is often set before names of trades, arts, and professions, thus: ın ɒꝛonʒ ɒo ḃíoɒ̇ le ʒaıḃneaċꞇ, le ceaꝛɒaċꞇ, le ſaoıꝛſeaċꞇ, no le n-a ſaṁoıl oıle ɒo ɒ̇aoıꝛċeaꝛɒaıḃ, "such as were at smith-work, brass-work, or carpentry, or such other ignoble trades," *Keat. Hist.*, p. 116; ḃáɒoꝛ ꝼo'n am ſoın beaʒ naċ ꞇꝛıan ḃ-ꝼeaꝛ n-Ɛıꝛıonn ꝛe ꝼılıɒ̇ıoċꞇ, "at that time nearly the one-third part of the men of Ireland were *at* the poetical profession," *Id.*, p. 122; ɒol ꝛa ꝼılıɒeċꞇ ocuſ a leʒenɒ ɒo acbaıl, "to follow the poetical profession, and give up his teaching," *Leabhar Breac*, fol. 107.

With, along with: léıʒ ſé an cláꝛ leıſ an ſꝛuṫ, he let the board [*float*] along the stream; léıʒ ſé an cleıꞇe leıſ an nʒaoıṫ, he let the feather with the wind; le ꝼánaɒ̇, down the steep; ɒuḃaıꝛꞇ ſí ʒo n-ɒoıꝛꞇꝼıoɒ̇ ɒaḃaċ leaṁnaċꞇa leıſ an ſꝛuṫ, "she said that she would spill a tub of new milk *with* the stream," *Keat. Hist.*, p. 79; ꝛıſ an aıll, "down the cliff," *Id.*, *ibid.*

To, with: ʒan ꝛún ɒo léıʒean le a ṁnaoı, "not to communicate a secret to his wife," *Keat. Hist.*, p. 96; ní léıʒꝼıɒ̇ mé leıſ é,

I will not let it go with him (i. e. unpunished); ná bac leiſ, do not mind [hinder] him; na bac leo, do not mind them; ꝼéaċ leiſ é, try him with [*at*] it; ní ḟuil ſeaſaṁ leiſ, there is no standing with him, i. e. there is no enduring him; ɔruiɔ liom, approach me, or come close to me. These phrases could with difficulty be understood, if the Irish once became a dead language; and therefore all these phrases ought to be fully explained in a dictionary, before the language is forgotten.

Against, in the sense of leaning against, as a ɔ̇ruim re carṫa cloiċe, "his backing against a pillar stone."

When placed before a progressive active noun, it gives it the force of the latter supine in Latin, or of the gerundive, as ionʒantaċ le ráɔ̇, *mirabile dictu;* áluinn le ꝼéaċain, *pulcher visu;* tá ſé le ꝼáġail ꝼóſ, it remains to be found yet; ní ḟuil ſé le ꝼáġail, *non est inveniendus.*—See Ar ꝼaġáil. Ʒeɔ̇ mór re a maoiɔ̇eaṁ a b̈-ꝼaɔ, teiſt maicne Mhoġa Nuaɔ̇aɔ, "though great to be boasted of from time remote is the character of the race of Mogh Nuadhad," *Muldowny O'Morrison*, 1639; tá móráin le teaċt ꝼóſ, much is to come yet; tá ſé le ɔéanaṁ ꝼóſ, it remains to be done yet; an aim̄ſir a tá le teaċt, the time that is to come, i. e. futurity.

When placed after adjectives, it expresses comparison of equality, and is translated *as*. *Example*,—ċoṁ miliſ le mil, as sweet as honey; literally, equally sweet *with* honey; coṁ ɔub̈ ꝼri h-éc a ɔ̇reċ, "black as death his countenance," *Cor. Gloss.*, *voce* Prull; ʒor taiſealb̈aɔ̇ ɔoib̈ ɔealb̈ buɔ̇ coṁ ġlan riſ an nʒréin, aʒuſ buɔ̇ binne ioná ʒaċ ceol ɔa ʒ-cualaɔar, "there appeared to them a figure *as bright as* [lit. equally bright *with*] the sun, and whose voice was sweeter than any music they had ever heard," *Keat. Hist.*, p. 117.

Near to, by, when subjoined to láiṁ, the oblique form of láṁ, a hand, as láiṁ, le h-ab̈ainn, near a river. But its meaning is very much modified, according to the noun before which it is placed, as will appear from the following examples: rem aiſ, by my side; ġab̈uſ rem aiſ, "I have taken upon me," *Keat. Hist.*, p. 1; Cnoc na riʒraiɔi riu a n-ɔeaſ, "Cnoc na righraidi to the

south of them," *Book of Lismore*, fol. 70, *b*; ꝼꞃı muıꞃ anaıꞃ, "on the east side of the sea," *Cor. Gloss.*, *voce* Moġ Ɛıme; la ꞇaíḃ Maıġı, "by the side of the [river] Maigue," *Book of Lecan*, fol. 204.

During: ꞃe lınn Ꝼheaꞃ m-ƀolġ, "during the time of the Firbolgs," *Keat. Hist.*, p. 21; ꞃe n-a ḃeo, "during his life," *Id.*, p. 117; ꞃe ꞃé cıan, for a long time; ꞃe lınn ꝺo ṙaoġaıl, during the term of thy life; le ꝼaꝺa, for a long time; la loınġeaꞃ mac Mıleaḋ, "at the time of the expulsion of the sons of Milesius," *Cor. Gloss.*, *voce* ƀraṫċaeı; la bꞃaꝼuḋ ꞃúla, "in the twinkling of an eye," *Visio Adamnani.*

Addition to, joining with: as cuıꞃ leo, add to them, or assist them.

Opposition to: as ꝼꞃı ꝼıḋneṁ ꞃo ꝼeꞃaḋ ꞇꞃeꞃ, "with the lofty wood it (the wind) wages war," *Rumann's Poem on the Wind*, *Bodl. Lib. Laud.* 610, fol. 10, *a*, *a*; ġan cuꞃ ꞃe a ċloınn, "not to oppose his race," *Hugh O'Donnell*; ıꞃ ní ṫıcꝼaḋ Conġal caın, ꝼꞃım-ꞃa aꞃ ꝺeaꞃġ-óꞃ an ꝺoṁaın, "and the fair Congal would not come against me for the world's red gold," *Battle of Magh Rath*, p. 14; na h-ulcu ꝺo ꞃonaıꞃ ꝼꞃım, "the evils thou hast done against me," *Id.*, p. 32; ın conꝼlıchꞇ ꞃo laꞃaꞇ na Ġenꞇe anꝺ ꝼꞃı Ꝑáꞇꞃaıc, "the contest which the Gentiles had there with Patrick," MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

From: as ꞃġaꞃaꝺaꞃ le n-a ċéıle, they parted *with* each other; ꞃġaꞃuıꞃ anam ꞃıꞃ ꝼo ċeꝺóıꞃ, "his soul departed from him at once," *Keat. Hist.*, p. 145; ꞃíoġaċꞇ Ɛıꞃıonn ꝺo ꞃġaꞃṫaın ꞃıu, "the sovereignty of Ireland was separated from them," *Id.*, p. 100; ꝺeılıuġaḋ ın ꞃaeꝺa ꝼꞃıa a ꞃoıle, "to separate one thing from another," *Cor. Gloss.*, *voce* Ꝺeılıuġaḋ. It has this meaning only when coming after verbs of parting or separating, in which it perfectly agrees with the English preposition *with*, when placed after the verb *to part*.

Stewart, in his *Gælic Grammar*, 2nd edit., p. 141, says that *re*, *ris*, signifies *exposed*, *bare*, or *manifest*. But though leıꞃ, ꞃıꞃ, and ꝼꞃıꞃ, are used in Irish in this sense, they must be regarded as adjectives, because they never vary with the gender or number

of the noun. Thus, in léiġṫeaṛ an úiṛ ṫiṛm leiṛ (Gen. i. 9), if leiṛ were a compound of the preposition le, with, and the pronoun ṛé, or ṛí, it would be written léiġṫeaṛ an úiṛ ṫiṛm lé, or léiṫe. Neither does the word vary as an adjective, for it is never found, except in connexion with the verb substantive, or some such, and more to qualify the verb than the substantive, as tá cloċa na tṛáiġe leiṛ, the stones of the strand are exposed; tá do ċṛoiceann leiṛ, thy skin is exposed. This preposition was anciently written la, leiṛ, and ꝼṛi, ꝼṛiṛ, ṛia, ṛiaṛ, ṛa, as will be seen in several of the foregoing examples. It is written ꝼṛiṛ in the *Leabhar Breac.*

Maṛ, as.

As, like to: maṛ ġṛéin an t-ṛaṁṛaiḋ, like the summer sun; maṛ ṛéalt maiḋne, like the morning star; a luṛġa maṛ ċuiġil, a ṙliaṛat maṛ ṙáṁṫaiġ, a ḃṛu maṛ miach bolġ, a ḃṛáiġe maṛ cuiṛṛe, "his shin *was* like a distaff, his thigh like the handle of an axe, his belly like a sack, his neck like that of a crane," *Cor. Gloss.*, *voce* Ṛull.

As, for: tṛeaḃ Ḋan naṫaiṛ neiṁe 'n-a m-bṛataiġ maṛ ṙuaiṫionṫaṛ, "the tribe of Dan had a serpent in their banner for a badge," *Keat. Hist.*, p. 131; maṛ ġeaṛa, "as an incantation," *Id.*, p. 117; cuaille cuillinn 'na láiṁ maṛ ṙleaġ, a holly staff in his hand for a spear.

O, from.

From, as iṛ í cṛich h-Ua Fiḋġeinte ó Ḋuaċaiṛ Ḋṛuin co Ḋṛuġ ṛiġ, ocuṛ ó Ḋhṛuġ ṛiġ co Ḋuaiṛ, "the country of Hy-Fidhgeinte extends from Luachair Bruin to Bruree, and from Bruree to Buais," MS. Trin. Coll. Dubl. H. 3. 17. p. 378; ó áit ġo h-áit, from place to place; ó ċéin ṁáiṛ, from a remote period.

By, denoting the instrument, as loṛcuḋ Muiġe Ḋile co na h-eṛdamaiḃ ó ġeintiḃ, "the burning of Magh Bile, with its erdams, *by* the Pagans," *Chron. Scot.*, A. D. 825; iṛ tu ṛo tíḋnaiceḋ ó Iuḋaṛ, ocuṛ ṛo céṛaḋ ó Iuḋaíġiḃ, ocuṛ ṛo h-aḋnaiceḋ, ocuṛ ṛo eiṛiġ ó ṁaṛḃaiḃ, "thou art he who wert betrayed *by* Judas, and

crucified *by* the Jews, and buried, and didst rise from the dead," *Book of Fermoy*, fol. 58; ro tinceḋ ó na Failḃiḃ rin, "this was responded to by the Falvys," *Book of Lismore*, fol. 178, *b*; leiġ-eṡtar o'n liaġ é, "he is cured by the physician," *Old Med. MSS. passim*; ṡoillṡe cumaṡcda ó ḋorċaċt ocuṡ ó ṡoillṡi, "light composed of light and darkness," *Cor. Gloss.*, *voce* Ḋeḋol.

Of, the same as the Latin *de*, as ṡear ó Chorcaiġ, a man *from* (i. e. *of*) Cork; ceol na g-curaḋ ó Chuan Ḋor, "the music of the heroes of *Cuan-Dor* [Glandore]," *O'Daly Cairbreach.*

Since, seeing that, as ó'ṡ ṡíor ṡin, since that is true; o ro ṡiḋir O'Neill Maġnuṡ do ḋul h-i d-Tir Eocchain ṡoaiṡ i n-a ṡṙiṫing tar Finn, "when O'Neill learned that Manus had gone into Tyrone, he returned back across the [*river*] Finn," *Ann. Four Mast.*, A. D. 1522. But in this situation it should be considered rather as an adverb than a preposition.

Denoting want, with a desire of obtaining, as iṡ iomḋa níḋ atá uaim, many a thing I want; cṙead tá uaṫa? what do they want? tá airgead uaṫa, they want money.

In, by, denoting the cause: iṡ balc ó ċlár, iṡ coel ó ċleithe, "it is strong in boards, *and* it is slender in its wattles," *Cor. Gloss.*, *voce* Cli.

Oṡ, uaṡ, over.

Over: as óṡ eannaiḃ a n-arm, "over the points of their weapons," *Battle of Magh Ragh*, p. 198; buḋ riġ uaṡ do ḃráiṫriḃ ṫú, "thou shalt be a king over thy brothers," *Keat. Hist.*, p. 113; Ard-Eaṡbog Aird Macha aṡ Ṗríoṁṡaiḋ óṡ eaṡpogaiḃ Eirionn uile, "the Archbishop of Armagh is Primate over the bishops of Ireland," *Id.*, p. 167; lia uaṡ leċt, "a stone over the monument," MS. Trin. Coll. Dubl. H. 2. 18. fol. 25; uaṡ Ḃóind, "over the [river] Boyne," *Ann. Ult.* A. D. 534; an ḃṙeo uaṡ tuind i tṙiliṡ, i n-Eirind bic beḃaiṡ, "the fire over the wave in effulgence, in Beg-Erin he (Bishop Ivor) died," *Feilire Aenguis*, 23rd April.

The compound preposition oṡ cionn, i. e. *over-head*, is now generally used for the simple óṡ, or uaṡ.

Re, riṡ.—See le, leiṡ.

Ré, ꞃıa; ꞃéꞃ, ꞃıaꞃ, before.

Before: as ꞃé n-ɒılınn, "before the deluge," *Keat. Hist.*, p. 28; ꞃéꞃ an oıbꞃıuġaḋ, "before the operation," *Battle of Magh Rath*, p. 94; ꞃıa caṫ Muıġı Raṫ, "before the Battle of Magh Rath," *Id.*, p. 110; ꞃaoılım ɒ'á ꞃéıꞃ ꞃın naċ ꞃuıl aċt ꞃınnꞃġél ꞃılıḋıoċta ıꞃ ın ꞃtaıꞃ ɒo aıꞃnéıḋꞃıoḋ Fıonnꞇaın ɒo ṁaꞃṫaın ꞃé n-ɒılınn aġuꞃ 'na ɒıaıġ, "I think, therefore, that there is nothing but a poetical fiction in the history which would narrate that Fintan lived before the deluge and after it," *Keat. Hist.*, p. 28.

Of: as am uaıṁnıoċ ꞃéꞃ an ꞃıġ, "I am fearful *of* the king," *Id.*, p. 26; ꞃo ġaḃ eaġla ṁóꞃ h-é ꞃıaꞃ na ꞃíġuıḃ, "great fear *of* the kings seized him." *Vit. Moling.*

Roıṁ, before.

Before: ꞃoıṁ ꞃé, before the time, before hand; ꞇamall ꞃoıṁ lá, a short time before day; buaıl ꞃoṁaꞇ, go forward; aꞇá ꞃáılꞇe ꞃoṁaıḃ, "ye are welcome," *Keat. Hist.*, p. 100; ꞃáılꞇíġıꞃ ꞃoıṁe, "he bids him welcome," *Id.*, p. 113; ġaḃaıꞃ eaġla ṁóꞃ an ꞃí ꞃoıṁe, "the king was seized with great fear *before* [i. e. *of*] him," *Id.*, p. 124.

Signifying resolution: ɒo ċuıꞃ ꞃé ꞃoıṁe, he resolved; literally, he put before him; an ꞇan ċuıꞃeaꞃ ꞃoıṁe ġo h-uaıllṁıanaċ, "when he ambitiously resolves," *Id.*, p. 75.

Preference: ꞃoıṁ ġaċ uıle níḋ, before every thing.

Seaċ, by, besides.

This preposition was anciently ꞃeċ, ꞃeoċ, rarely ꞃeċꞇaıꞃ, and seems cognate with the Latin *secus;* that it has nearly the same signification will appear from the following examples:

By, or *past:* ꞇáınıc Conġal ꞃeaċ an óınṁıɒ, "Congal passed by the idiot," *Battle of Magh Rath*, p. 284; ɒuꞇꞃacuꞃ co náb ꞃeocham no ṫeıꞃꞃeḋ, "would that it would not pass by me," *Mac Conglinn's Dream;* ꞃeıṫꞃıɒ ꞃech ꞃınɒ ꞃlébe Rıꞃe, "they passed by the headland of the Riphean mountain," *Book of Ballymote*, fol. 11, *b*, *b;* luıḋ aꞃaılı Ɒꞃaí ꞃech an eclaıꞃ, "a certain Druid

passed by the church," *Book of Lismore*, fol. 5, *b ;* do ċuaiḋ Patraic seċ in uile etarnaiġe, "Patrick went past all the snares," *Leabhar Breac*, fol. 14, *a, a ;* co n-deċaḋ caċ ae diḃ sech araile, "so that each of them might pass by each other, *Cor. Gloss.*, *voce* Rót.

In comparison with : is mór an fiolar seċ an dreoilín, the eagle is great in comparison with the wren. The Irish peasantry generally translate seċ in this sense by the English *towards*, as "the eagle is great *towards* [i. e. in comparison with] the wren ;" seaċ macaiḃ Neill, "beyond the sons of Niall," *Battle of Magh Rath*, p. 312.

Besides : as a deir Hector Boetius gur ab ó Ghaoiḋiol éigin oile tangadar fine Gaoiḋil na h-Alban seaċ an nGaoiḋiol ó d-tángadar meic Mileaḋ, "Hector Boetius states that it is from some other Gael, besides the Gael from whom sprung the sons of Milesius, that the Gaels of Scotland are descended," *Keat. Hist.*, p. 52.

Out, beyond : sechtair caṫair immach, outside the city.—*Leabhar Breac*, fol. 107.

Tar, dar, over.

Over, across : as do léim sé tarr an aḃainn, he leaped across the river ; gaḃaiḋ Moling reme darr an ath anond, "St. Moling advances over across the ford," MS. Trin. Coll. Dubl. H. 2. 18. fol. 216, *b ;* dí ċroiss tar a ṁullach, "two crosses over his head," *Cor. Gloss.*, *voce* Prull ; ro siaċt iar sin dar Fíḋ Cuanach h-i Maiġ Maiġniġe, co ráinic dar Riġe fo ṫuaiḋ, "he came afterwards across Fidh Cuanach into the plain of Magh Maighnighe, and northwards across the [*river*] Righe," *Vit. Moling ;* gaḃsat dar sruṫair na Bóinni immaig Breag, "they proceeded across the river of Boyne into Magh Breagh," *Book of Leinster*, fol. 105, *a, b ;* tar sonnaiġiḃ síṫárda in ḃaili amach, "over the lofty enclosures of the town," *Book of Lismore*, fol. 239 ; ro claideḋ ind uaġ ; a t-sleaġ dia ṫaoḃ, a ċloideṁ do'n taeḃ n-aile, a luamain tairis, "the grave was dug ; his lance was placed on one side, his sword on the other, and his shield over across him," MS. Trin. Coll.

Dubl. H. 3. 18. p. 46 ; tarla fruċ oí-mór dóiḃ forr in conair, ocus droichet do marmair tairis, "they met a great stream on the way, with a bridge of marble *across* it," *Book of Lismore*, fol. 107 ; a cus fúlae tar a fricḋnam, "keeping an eye *over* his diligence," *Cor. Gloss.*, *voce* Ceċeċ ; an Ṁhealltaine ċuaiḋ tart, "the May last past."

Beyond : as ċuaiḋ ré tar m'eolus, it went *beyond* my knowledge ; tar gaċ níḋ, *beyond* every thing ; tar mo ṁíċċioll-sa, "beyond my endeavour," *Keat. Hist.*, p. 19.

Tré, through.

Anciently tria, tri.

Through : as tré n-a ċroiḋe, through his heart ; do ḃér-sa in gai sea tríd ċraíḋi, "I will run this spear through thy heart," *Vit. Moling ;* lestar ḃís oc dáil uisci, ocus a ċois tré n-a meḋón, "a vessel which is for distributing water, with a handle through its middle," *Cor. Gloss.*, *voce* Escann.

Through, denoting the means, or cause : ar tré aíne, ocus urnaigṫe do saerad Ṁaniel fáiḋ, "it is through fasting and prayer Daniel the prophet was redeemed," *Book of Fermoy*, fol. 125 ; ár in Spirat Naem ro labrastair, ocus do airceadaċain tria gnu na ser sirsen, "for it was the Holy Ghost that spoke and predicted through the mouths of righteous men," MS. Trin. Coll. Dubl. H. 3. 18. p. 358 ; ro gabsatt dan iḋain h-í sin imarcraiḋ ruaċta, ocus sine méo in t-sneaċtai, ocus sesr in imeagla do ċuaiḋ imbi, "pangs then seized her *through* the intensity of the cold, and the quantity of the snow, and *through* the terror which came over her," *Vit. Moling ;* cia sir naċ sheom-sa ata sin, "who knows but it is through me this is," *Id. ;* tré draoiḋeaċt, *through*, or *by* magic ; tré ṫangnaċt, "by treachery," *Ann. Four Mast.*, A. D. 1257, *et passim.*

On : as tré ṫeine, on fire ; tré laraḋ, on flame ; Nero do ċuir tré laraḋ suar an Róim, "Nero who set Rome in a conflagration," *Keating*, in Poem, beginning "Fáiḋ bréagaċ an saoġal so."

Um.—See Im.

CHAPTER VIII.

OF CONJUNCTIONS.

SECTION 1.—*Of the simple Conjunctions.*

THE simple conjunctions are remarkably few; but there are several conjunctional phrases, which help to make up the deficiency. The following is a list of the simple conjunctions, with their ancient and modern forms.

Aċꞇ, but, except.

This is often corrupted to aċ, in common conversation.—See the *Syntax.*

Aꝫuſ, and, as.

This is generally written acuſ, or ocuſ, in old manuscripts, and sometimes ſceo is found as a form of it, as ı ḃ-ꝼıaḋnaıſe ꝼeꝛ n-Ɵꝛenɒ ſceo mạcu ſceo ınġena, "in the presence of the men of Ireland both sons and daughters," *Book of Ballymote*, fol. 188; ꝼıꝛu, macu, mná ſceo ınġena, "men, youths, women, and daughters," *Battle of Magh Rath*, p. 24. Aꝫuſ is often contracted to ıſ, a'ſ, and sometimes 'ſ, when preceding a word beginning with a vowel, as 'ſ ıſ ꝼíoꝛ a n-ɒeıꝛım, "and what I say is true." When it follows coṁ, *as*, or *equally*, it must be translated into English by *as;* coṁ ɒeaꝛſꝫnoıġ̇ꞇe aꝫuſ ſın, "so remarkable *as* that," *Keat. Hist.*, p. 39. The Latin *ac*, or *atque*, which is clearly cognate with the Irish acuſ, is sometimes used in this sense, as "Scythæ aurum et argentum perinde aspernantur *ac* reliqui mortales appetunt," *Justin;* "Simul *ac* se ipse commovit, atque ad se revocavit," *Cicero;* "Simul *atque* hostis superatus esset," *Id.*

An, whether.

This, which is cognate with the Latin *an*, and by some regarded as an adverb, is often written ın, and even ınd, in ancient manuscripts.

Cíḋ, although, even.

This is more frequently written ʒíḋ. Both forms are used in the spoken dialect of the south of Ireland, but generally pronounced, and often written, cé and ʒé, forms which are found in the works of the best Irish scholars, as in the Genealogies of the Hy-Fiachrach, by Duald Mac Firbis: ʒé ro ṙıoḋaıġ, "although he appeased him," p. 140. The particle cıḋ is often found in ancient manuscripts in the sense of *even*, as uaır ro ꝼıtır ın Coımdıu ceċ ní recmaıt a leꝼꝼ uaḋ cıḋ rıaꝼıu némm a etarġaıre, "for the Lord knows every thing we require from him, *even* before we implore him," *Leabhar Breac*, fol. 121, *b*.

Coṁ, as.

Synonymous with the Latin *tam*. This is often written as if it formed a part of the adjective to which it is prefixed, as ċoṁmór le ꝼlıaḃ, as large as a mountain. It is sometimes responded to by aʒuꝼ, and then it should be kept separate from the adjective, and regarded as a conjunction, or an adverb. See example under aʒuꝼ.

Dá, if.

This is generally written dıa in old manuscripts. It is nearly synonymous with má; but there is this difference, that dá is always used in connexion with the conditional mood, and má with the indicative, as dá ʒ-ceılꝼınn, if I would, or should conceal; má ċeılım, if I conceal.

Ꝼóꝼ, moreover.

This is sometimes an adverb, and signifies *yet*. It is often written ḃeoꝼ in old manuscripts, and even by Duald Mac Firbis in the middle of the seventeenth century.

Ʒíḋ, though, although.—See Cíḋ.

Ʒo, that.

Synonymous with the Latin *ut*, *utinam*. When before a verb in the simple past tense (not consuetudinal past), it becomes ʒur, or ʒor, which is a union of the simple ʒo and ro, sign of the past tense. In ancient manuscripts it is written co, and before the past tense of verbs cor, cur, ʒur, ʒurá. When coming before the assertive verb ıs, ab, it amalgamates with the verb, and they become corub, curob, ʒurab, even in the present tense.—See the *Syntax*.

Ioná, than.

This is often written ıná in old manuscripts, but is generally pronounced ná in the spoken language. In ancient and some modern writings, when it precedes ſé, *he*, and ıad, *they*, they amalgamate and become ınáſ, ınáıd, i. e. *than he*, *than they*, as in the following examples:—noċa táınıc ſor talṁaın ſín ro b'ſerr blaſ na brıġ, dar leo, ınáſ, "there came not upon earth wine of better flavour or strength, they thought, than it." *Oighidh Muirchertaigh Moir Mic Erca.* These amalgamations are also used by Keating and the Four Masters, as ní raıḃe 'n-a ċoṁ-aımſır ſear boġa do ḃſeárr ıonáſ, "there was not in his time a better bowman *than he*," *Keat. Hist.*, p. 117; dearḃráṫaır dob óıʒe ıonáſ ſéın, "a brother younger than himself," *Id.*, *ibid.*; ní ḟuıl cıneaḋ ſo'n nʒreéın le n-ab annſa cearṫ ıonáıd Eırıonnaıġ, "there is not a people under the sun who love justice more than the Irish," *Keat. Hist.*, p. 174; ʒur ob teo é ınáıd na blaſa eıle, "that it is hotter than the other tastes," *Old Med. SM.* 1414.—See also *Annals of the Four Masters*, at the year 1540.

It should be also noted, that oldaſ, oldaṫ, is very frequently used for ıoná, in ancient writings, as ıſ aıreġḋa ın ṫ-oʒ conıd daʒruſc cldaſ ın ſean co n-dıḃell a ruıſc, "for the youth with his bright eye is more splendid than the old man with his dim eye," *Cor. Gloss.*, *voce* Ʒluſſ; aṙ ro ba dıle laıſ clann Neaċṫaın oldaṫ clann Neıll, "for the sons of Nechtan were dearer to him than the children of Niall," *Ann. Four Mast.*, A. D. 1460.

In a copy of *Cormac's Glossary*, MS. Trin. Coll. Dubl. H. 2. 16. *voce* Aḋarṫ, it is translated by the Latin *quam*.

Má, if.

When coming before the affirmative verb ıſ, they amalgamate, and become máſ, now generally printed má'ſ; but written máſa in very ancient and correct manuscripts, as in the *Leabhar Breac*, fol. 127, *b*, *a*: máſa eṙḋálta ımaḋ na ꝼochṙaıce, "if the amount of reward be certain;" máſa coṁaıṙlı leıḃ, "if it seem advisable to you," MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

When coming before áıl leat, *pleasing to thee*, it often combines with them, and they are written maḋaılt, as maḋaılt a ḋeṙḃaḋ, "if thou wish to prove it." *Old Med. MS.*

Maṙ, as.

This is sometimes a preposition, and sometimes a conjunction or adverb. It is pronounced muṙ in Meath, and parts of Ulster, and so written by O'Molloy and others. In ancient manuscripts, ꝼeḃ is often used in its place; and this word is still preserved in the spoken language in the south of Ireland, but pronounced ꝼéḋ.

Muna, unless.

This is often written mıne and manı in old manuscripts, and when preceding the assertive verb ıſ, ba, they combine mınab, mınbaḋ, manbaḋ, i. e. *nisi esset*, as nı ḋíṙ ḋo ṙecht mınab maıṫ, "law is not right, unless it be good," *Cor. Gloss.*, *voce* Ʒno.

Ná, nor.

This is now used in the same sense as the English *nor*, and the Latin *nec*; but in old writings it is often put for the modern naċ, *not*, *which not*, as co ná teṙna ḋeſcıbal aſſ, "so that not one escaped," *Cor. Gloss.*, *voce* Coıṙe ḃṙecáın; ıaṙſ ın ní na ꝼıl alt anḋ, ocuſ ná ṙoınnteṙ, "because it contains no joint, and is not divided," *Id.*, *voce* Ḋeach. Naċ is often used in old writings, and even by the Four Masters, for the modern ná, *nor*, *nec*, as co ná baoı aon ṁaınıſtıṙ o Aṙaınn na naoṁ co muıṙ n-Iocht ʒan bṙıſeaḋ, ʒan buan-ṙéaḃaḋ, aċt maḋ beaccán naṁa ı n-Eṙınn ná tucſat Ʒoıll ḋıa n-uıḋ náċ ḋıa n-aıṙe, "so that there was not

any monastery from Aran of the Saints to the Iccian sea without being broken and pulled down, excepting a few in Ireland only, of which the English took no heed or notice," *Ann. Four Mast.*, A. D. 1537.

Ní, not.

This is used in the south and west of Ireland for the simple negative *not*, *non;* but seldom, if ever, in Ulster, ċa being substituted for it throughout that province, except in the south-west of Donegal, where they use ní. There are no words in the modern Irish corresponding with the English *yes* or *no;* but in the ancient language, nathó is used without a verb, in giving a negative answer, as nathó, a Mhaelruain, "No, O Maelruain," MS. Trin. Coll. Dubl. H. 2. 18. fol. 205, *b*.

Nó, or.

This is the simple disjunctive conjunction, corresponding with the English *or*, and the Latin *vel*, or *aut*.

Noċa, not.

This, though found in manuscripts of no great antiquity, is now obsolete in the south and west of Ireland; but it is supposed that the ċa of the Ultonian and the Erse dialects, is an abbreviation of it.

O, seeing that, since.

O is frequently a preposition; but when placed before a verb, it must be regarded as an adverb or a conjunction, for it then means *since*, or *because*.

Oir, because.

This is often written áṙ, óṙ, and uair, in old manuscripts, as áṙṙ nit ꝼiu ſinn ꝼéin aṙ n-éſtecht, "for we ourselves are not worthy of being heard," *Leabhar Breac*, fol. 121; aṙ iſ cend cond ꝼil ꝼoṙ in cáinte, "for the cynic has the head of a dog," *Cor. Gloss.*, *voce* Cainte; aṙ iſ ſed ꝼil iſſin ſoiſcel oꝫ-dilꝫud caċ uilc, "for the Gospel has full forgiveness for every evil," MS. Trin. Coll. Dubl. H. 3. 18. p. 358, and H. 3. 17. p. 5.

The word ᴅáiġ, now obsolete, is often found for oiꞃ, in old manuscripts, and even in the Annals of the Four Masters.

Sul, before.

This is written ꞃiaꞃiu and ꞃéꞃiu in old manuscripts. It may be regarded as an adverb or a conjunction.—See Prefixes of Verbs, pp. 157, 158. O'Molloy writes it ꞃoil, and Donlevy ꞃuil, throughout their catechisms; and it is also written ꞃuil in a MS. in the possession of the Author, transcribed in Ulster, in 1679; but no ancient authority for these forms has been found.

SECTION 2.—*Of compound Conjunctions, or conjunctional Phrases.*

These are in reality made up of different parts of speech; but, as many of them express ideas which in the classical, and some of the modern, languages, are expressed by simple conjunctions, it will be useful for the learner to have a list of the most usual of them.

Aċt máḋ, except only; atá ni ċeana, but however; aċt ċeana, however.

Aċt náma, except only.

Acúiꞃ, because. Now obsolete.

Aiꞃe ꞃin, therefore: iꞃ aiꞃe ꞃin, *ideo.—Cor. Gloss., voce* ᴅꞃiġit.

Aꞃ an aḋḃaꞃ ꞃin, therefore; literally, for that cause, or reason.

Aꞃ ċoꞃ ʒo, so that, in order that.

Aꞃ ᴅaiġ, because.

Aꞃ ꞃon ʒo, because that.

Aꞃ a ṙon ꞃin, notwithstanding.—*Lucerna Fidelium.* Preface.

Aꞃ eaʒal ʒo, lest that.

ᴅíoḋ, although; literally, *esto*, let it be, i. e. granting.

Ceana, however: aċt aen ni cenai, "but one thing, however," *Mac Conglinn's Dream*, in *Leabhar Breac*, fol. 108.

Cibionnur, howbeit, albeit, *Tribes, &c., of Hy-Fiachrach*, p. 320. Now obsolete.

Conid, so that.—See Fo bíd.

Chum go, in order to, to the end that.

Dála, with respect to: dálá fluaig na h-Eigipte, "with respect to the forces of Egypt," *Keat. Hist.*, p. 46.

Do brig, because.

Fo bíd, because: conid é a ainim ó fin ille Ath m-Beannchair, .i. fo bíd na m-beann fo laefat na cupaid dib ann, "so that its name from that forward is Ath Beanchair [i. e. the ford of the crests], because of the *bens* [crests] which the heroes cast into it," *Book of Lecan*, fol. 182, *a*, *a*.

Gid go, although that.

Gíd era acht, howbeit, albeit, however.

Gen go, gion go, or cen co, although that.

Gen go, gion go, or cen co, although not, as gion go b-fuilid, "although they are not," *Keat. Hist.*, p. 15; gion go rabadar féin 'ran n-Gréig, "although they themselves were not in Greece," *Id.*, p. 42. When gen go is negative, it is made up of gé, *although*, ná, *not*, and go, *that*; when affirmative it is put simply for geb go, or, gid go.

Iomthúra, with respect to; iomtúra Fharao, "with respect to Pharoah," *Keat. Hist.*, p. 46.

Ionnus go, so that.

Mar go, inasmuch as, since, because that.—*Id.*, p. 7.

Máiread, if so, i. e. má ir ead, if it is so, if so it be.

No go, until that.

Súo agus go, supposing that.

Tar éeann éeana, although.—*Id.*, p. 23.

Tuille eile, moreover.

Uime sin, therefore.

It would, perhaps, be better generally to analyze these expressions by resolving them into their ultimate elements, noting, however, the conjunctional force of the phrase.

CHAPTER IX.

OF INTERJECTIONS.

THE words employed as expressions of various emotions are numerous enough in the spoken Irish, but they vary throughout the provinces. The following is a list of such as occur in correct books and manuscripts.

Ábú, or abo! an exclamation of terror and defiance.
Acc ceir, not at all!
A, or O! Oh! as Amu Coimdiu, O my Lord!—*Rumann.*
Duppann, woe is me! alas!
Eirt, hush! list! whist!
Faraer, or faraoir, alas!
Féaċ, behold!
Ioċ, íoċ, cold! cold!
Mairg, woe!
Mo náire, O shame! fie! for shame!
Monzenair, thrice happy!
Monuar, woe is me!
Mo ṫruaġ, my pity! Sometimes used to express contempt.
Oċ, alas!
Olaġón, alack a day!
Uċán uċ, alas! woe is me!
Uċ ón, alas!

Various other exclamations may be formed, *ad libitum*, as fairre, *gardez-vous*, fairre zo deóiġ, &c. The war cries of the ancient Irish, and Anglo-Irish, were made of abó, or abú, and the name, or crest, of the family, or place of residence, as Zráraċ abó! Fionnóġ abú! Seabac abú! Cromaḋ abú, Seanaid abu!

CHAPTER X.

OF DERIVATION AND COMPOSITION.

HAVING treated of the different sorts of words, and their various modifications, it will be now proper to point out the manner in which one word is grammatically derived from another. Irish, and its cognate dialects, particularly the Welch, have afforded more material to support the conjectures of etymologists than any other language in the world ; but these etymological visions, after having served for more than half a century to uphold absurd systems, have lately fallen into merited contempt amongst the learned.

The passion for analyzing has induced some to assert, that all true primitives in the Celtic dialects consist of but one syllable; that all dissyllables and polysyllables are either derived or compounded, and are therefore all resolvable into ultimate monosyllabic elements. But that there can be no certainty in speculations of this kind will be sufficiently obvious from the true grammatical analysis; and indeed the absurdity of them is proved by their results. With the refutation of such theories grammatical etymology has nothing to do, and the writer will therefore content himself with laying down the general principles of grammatical derivation, which are demonstrable and unquestioned.

Monsieur Pictet of Geneva, is one of the few philologers of this age who makes the legitimate use of the Irish and its cognate dialects in comparative etymology, though in his youth, being misled by the extravagant speculations of Vallancey, he published a work on the mythology of the ancient Irish, which is visionary enough, and which he intends to correct. On this subject he writes as fol-

lows, in a letter dated Geneva, June 24, 1835, which was addressed to the late Edward O'Reilly, author of the Irish dictionary, who died in 1830, but which was handed to the author of this grammar by the bearer, when he learned that O'Reilly was dead:

"Il y a fort long temps que je m'occupe de l'histoire et de la litterature de toute la famille des nations Celtiques et en particulier de celle de l'Irlande. Un essai publié par moi il-y a 10 ans, sur l'ancienne mythologie Irlandaise, a ète le premier résultat, et je dois le dire, le résultat un peu prématurè de mes etudes à ce sujet j'ai reconnu depuis que j'avois lieu de craindre de m'etre trop fié à Vallancey pour les premières données du problême à resoudre. Je ne considére plus maintenant cet essai que comme un travail de jeune homme qui exigeroit une refonte compléte. A dire le vrai, je crois actuellement que les travaux preparatives sur la langue et l'ancienne litterature de l'Irlande ne sont pas encore assez avancès pour permettre d'aborder cette question avec espoir de l'elucider completement."

Again, in his work on the affinity of the Celtic dialects with the Sanscrit, he thus alludes to the injudicious use made of the Celtic dialects, by Vallancey and others, in the elucidation of comparative etymology.

"Le groupe des langues Celtiques, après avoir servi pendant quelque temps à etayer d'absurdes systèmes, est tombé, par un effet de réaction, dans un oubli très peu meritè."—*Avant-propos*, p. vi.

Dr. Prichard, of Bristol, has also pursued a very legitimate course of etymological inquiry in his Eastern Origin of the Celtic Nations, in imitation of the system of the learned James Bopp. And Professor Latham, in his *English Language*, has laid down rules of investigation by comparative etymology, which should be carefully studied by all lovers of this difficult and lately discovered science.

SECTION 1.—*Of Derivation.*

The parts of speech which are formed by derivation from other words are substantives, adjectives, and verbs. They are chiefly derived from substantives and adjectives; a few only from verbs.

SUBSECTION 1.—*Of derivative Substantives.*

Derivative substantives may be classed as follows, according to their terminations:

1. Abstract substantives in ar, ear, ur[a]. These are formed from adjectives, or other substantives, by adding the above terminations, as díomaoin, idle, díomaoineaṙ, idleness.

So also aoibinn, delightful, aoibneaṙ, delight (Lat. *amœnus*, *amœnitas*); náṁaid, an enemy, náṁdeaṙ, enmity; caṙaid, a friend, cáirdeaṙ, friendship; óglác, a youth, óglácuṙ, adolescence; ceann, a head, ceannaṙ, headship, or leadership.

2. Abstract substantives in acht, or eacht. These are formed from adjectives and substantives, and sometimes, though rarely, from verbs, as from díbliḋe, decrepid, comes díblíḋeacht, decrepitude; from raoghalta, worldly, comes raoghaltacht, worldliness; from mórḋa, majestic, comes mórḋacht, majesty; from láidiṙ, strong, láidiṙeacht, strength; from rígh, a king, ríoghacht, a kingdom; from taoiseach, a chieftain, taoiseaċheacht, chieftainship.

[a] This termination is very probably cognate with the Latin *-itas*; the *t* being aspirated.

Abstract substantive nouns of this termination are formed from personal nouns in óir, ire, aire (See No. 4), as from fíġeadóir, a weaver, fíġeadóireacht, the trade, or occupation of a weaver; from cruitire, a harper, cruitireacht, harping; from fealgaire, a huntsman, fealgaireacht, hunting. They are also formed from the genitive of names of tradesmen, as from gabha, a smith, comes, by attenuation, gaibneacht, smithwork, or the trade or occupation of a smith.

3. Abstract substantives in e, or i. These are formed from adjectives, and are the same in form as the genitive singular feminine of the adjective.

Thus from glan, pure, comes gloine, cleanliness, purity; geal, bright, gile, brightness; lom, bare, loime, or luime, bareness; uasal, noble, uaisle, nobility. Some writers terminate these nouns, with acht, and write gloineacht, gileacht, luimeacht, uaisleacht. Adjectives in amhail form abstract nouns of this kind from their genitives singular, not from their nominatives, as fearamhail, manly, gen. sing. fearamla, abstract substantive fearamlacht, manliness; flaitheamhail, princely, flaitheamla, flaitheamlacht, princeliness.

4. Substantives in aire, ire. These are derived from other substantives, as from fealg, a chase, comes fealgaire, a huntsman; from cruit, a harp, cruitire, a harper; from ceallg, a sting, ceallgaire, a knave.

5. Nouns in óir. These are derived from passive participles; as from mealltha, deceived, comes mealltóir, a deceiver; from millte, spoiled, millteóir, a destroyer. From every substantive noun of this class an abstract substantive noun in acht, or eacht, may be formed.—(See No. 2).

There may also be formed from every passive participle a personal noun in óir, and an adjective in ach, of an active signification, from which again an abstract

substantive noun in ċτ may be formed, as from mıllτe, spoiled, comes mıllτeoıṛ, a spoiler, or destroyer; mıllτeaċ, destructive, and mıllτeaċτ, destructiveness.

It should be here remarked, that personal nouns substantive in óıṛ are not always derived from passive participles, and that they sometimes come from other nouns, as from ɒoṛaṛ, a door, comes, by attenuation, ɒóıṛṛeóıṛ, a doorkeeper; from ɒlıġeaḋ, a law, ɒlıġṫeoıṛ, a lawyer; from caınneal, a candle, caınnleoıṛ, a candlestick, or chandelier, &c.

6. Nouns substantive in aċ, which are mostly personals, are variously derived, as from maṛc, a horse, is derived maṛcaċ, a horseman; but the substantives of this termination are principally patronymics, and are formed from names of persons and countries, by adding aċ:

Examples.—Ɔṛıanaċ, an O'Brien, or one of the family of O'Brien; Ruaṛcaċ, one of the family of O'Rourke; Ɔonnaḃánaċ, one of the family of O'Donovan; Eıṛeannaċ, an Irishman, or Irish; Albanaċ, a Scotchman, or Scottish; Ɔṛeaṫnaċ, a Welchman, or Welch, *Britannicus;* Spáıneaċ, a Spaniard, or Spanish; Fṛanġcaċ, a Frenchman, or French. Sometimes they are not personals, as from ꝼıaḋ, a deer, comes ꝼıaḋaċ, a hunt, a stag-hunt; from cṛíon, withered, comes cṛíonaċ, or cṛíonlaċ, dried sticks or brambles.

7. Personal substantive nouns in íḋe, aıḋe, or uıḋe. These are derived from other substantives:

Examples.—From ṛġéal, a story, comes ṛġéalaıḋe, or ṛġeulıuıḋe, a story-teller; from τṛéaɒ, a flock, τṛéaɒaıḋe, a herdsman, or shepherd; from ṛnáṁ, swimming, ṛnáṁaíḋe, a swimmer; from ceáṛɒ, a trade, ceáṛɒaıḋe, a tradesman; from ṛtaıṛ, history, ṛtaṛuıḋe, a historian; from muc, a hog, mucaıḋe, a swineherd; from ceannach, buying, ceannaıġe, a merchant. And from all

these abstract nouns substantives may be formed, as ꝼgéalaıḃeaċt, story-telling; ꝼéaḋaıḃeaċt, herding, &c. &c.

8. Diminutives in án, ín, óg. These are formed from other substantives, and sometimes from adjectives, as from cnoc, a hill, comes cnocán, a hillock, and cnoıcín, or cnuıcín, a very small hill.

So also from clog, a bell, comes cluıgín, a small bell; from ḋuılle, a leaf, ḋuılleog, a small leaf; from cıaṁ, black, or dark, Cıaṁán, a man's name, denoting swarthy, or black complexioned; from boċt, poor, boċtán, a pauper.

Several ancient Irish names were diminutives formed in this manner, as Colmán, from Colum; Mochaoṁog, formed from Caoṁ, handsome,—hence this name is Latinized *Pulcherius;* Scoıṫín, formed from ꝼcoṫ, a flower; &c. Most of these names are now known chiefly as names of the ancient Irish saints.

It should be here noted, that some nouns terminating in án and óg, do not always express diminutive ideas, as copóg, a dock, or any large leaf growing on the earth; lubán, a bow; moṁán, a great quantity; oıleán, an island.

In *Cormac's Glossary*, at the word uıḃne, it is stated that all the diminutives end in án, or ene: áṁ caċ ḋeıḋblı ꝼıl a m-bélꝼa ıꝼ án no éne ḋo ꝼuaṁuꝼcuıḃ, "every diminutive which is in language is expressed by án, or ene." And yet we find the termination óg, or óc, in the most ancient manuscripts, to denote diminution.

Stewart is justly of opinion, that the termination ꝼaıḋ, or ꝼıḋ, added to nouns, has a collective (not a plural) import, like the termination *rie* in the French words *cavalerie*, *infanterie*, and *ry* in the English words *cavalry*, *infantry*, *yeomanry*, as laochruidh, *a band of heroes.—Gælic Grammar*, 2nd edit. pp. 180, 181. That such words as laoċꝼaıḋ, macꝼaıḋ, eaċꝼaıḋ, are collective nouns, and not plurals of laoċ, mac, eaċ, will appear from the following examples, in which the singular form of the article is used in connexion with them: ıaꝼ n-a ċloꝼ ꝼın ḋo'n laoċꝼaıḋ, "the heroes having heard this," *Keat. Hist.*, p. 73; go lıon a laoċꝼaıḃe, "with the entire number of his heroes," *Id.*, p. 75; coꝼa na h-eaċꝼaıḃe,

"the feet of the horses," *Id.*, p. 120; mar ceann feaḋna ar a laoċraiḋe, "as captain of his heroes," *Id.*, p. 67; ar loiġiod a laoċraiḋe, "from the fewness of his heroes," *Id.*, p. 144; dá ṗríoṁ-longṗort do ḃí a Laiġniḃ 'na g-cleaċtadaoir a ríoġraiḋ ḃeiṫ 'na g-coṁnuiḋe, "two chief seats there were in Leinster, in which their kings used to dwell," *Id.*, p. 25; ceaṫrar ar ḟiċid do laoċruiḋ a líon, "twenty-four heroes was their number," *Id.*, p. 57. So in *Cormac's Glossary*, *voce* Femen, we find daṁraiġ, oxen, as da rí-daṁ daṁraiġe Erenn, "the two royal oxen of the kine of Ireland." And in the *Dinnsenchus*: carn macraiḋe Laiġen, "the carn of the youth of Leinster."

9. Nouns substantive in ḃar. These are very few in number, and are formed from other substantives, as from duille a leaf, is derived duilleaḃar, foliage.

SUBSECTION 2.—*Of derivative Adjectives.*

1. Adjectives in aċ, aiḋ, iḋ, uiḋe, are generally derived from substantives; as from fearg, anger, comes feargaċ, angry; from eagna, wisdom, eagnaiḋ, or eagnuiḋe, wise; from ciall, sense, ceillíḋ, sensible, or prudent.

2. Adjectives in ṁar are derived from substantives, as from ciall, sense, comes ciallṁar, sensible; from gráḋ, love, gráḋṁar, lovely.

So also from aġ, prosperity, aġṁar, prosperous, lucky; from líon, a number, líonṁar, numerous; from ceol, music, ceolṁar, musical; from bríġ, virtue, force, bríoġṁar, vigorous, efficacious. Some think that this termination is the preposition or adverb mar, *as*, or *like to*.

3. Adjectives in aṁail are also derived from substantives, as from fear a man, comes fearaṁail, manly; from gean, love, geanaṁail, amiable, comely; from ṡláinte, health, ṡláinteaṁail, healthy.

This termination is written amuil, by some, and generally pronounced as if written úil, and in the Erse, *ăil, eil.* It is analogous to the Latin *alis*; and it is unquestionably a corruption of the word amail, or amuil, *like*, suffixed to nouns, like the English *war-like, soldier-like, business-like.*

4. Adjectives in ta, da, or da, are also derived from substantives, as from fear, a man, comes fearda, masculine; bean, a woman, banda, feminine; ór, gold, órda, golden; mór, great, mórda, majestic; fírean, a just man, fíréanta, righteous; grian, the sun, grianda, sunny; gall, a foreigner, gallda, exotic.

SUBSECTION 3.—*Of derivative Verbs.*

1. Verbs in ígim, or uígim, making the future in eocad. These are derived sometimes from substantives and sometimes from adjectives.

Examples.—From cuimne, or cuimni, memory, comes cuimnígim, I remember; from foillri, light, comes foillrígim, I shine; from milis, sweet, comes milrígim, I sweeten; from bán, white, comes bánuigim, I whiten.

2. Some verbs in aim, making the future in fad, are derived from adjectives.

Examples.—Mór, great, móraim, I magnify; dearg, red, deargaim, I redden.

It should be here noted, that verbs derived from adjectives denoting colour, cold, heat, &c., are either active or passive, as deargaim, which may signify either I redden, i. e. make red, or I become red, i. e. blush; bánuígim, I whiten, i. e. make another thing white, or I become white, i. e. grow pale myself; fuaruigim, I cool, or become cold.

SECTION 2.— *Of Composition, or the Formation of compound Terms.*

In all compound words the second part is qualified, or defined by the first, and not the first by the second: hence it follows, that whatever part of speech the first, or prepositive part may be in itself, it becomes an adjective to the second, or subjunctive part.

Examples.—In or-larta, gold-burnished; blá-súmra, blossom-sweet; bél-binn, mouth-sweet, fluent; the nouns ór, blá, and bél, become definitives to the adjectives larta, súmra, and binn.

This is a general principle in Irish compounds, and also in those of all the Teutonic dialects. When the compound consists of more than two parts, this principle is also observed throughout, viz. the first term defines or particularizes all the parts following it, as fíor-árd-aigeantach, *truly-high-minded.*

An adjective, when placed before a substantive, enters into composition with it, as ard-rig, a monarch; trén-fear, a mighty man; deag-laoch, a goodly hero; áddal-cúr, a great cause; ban-file, a poetess; gnás-béarla, a common dialect.

It is also a general rule in forming compound words in this language, that the preceding part of the compound aspirates the initial consonant of the part which follows, if it admit of aspiration, not excepting even r, as déig-bean, a good woman; uaral-ceann, a noble head (*Cor. Gloss., voce* Airchinnech); deag-duine, a good man; mór-fear, a great man; droch-ghníom, an evil deed; mór-thaor, a high steward; árd-fort, a chief port, or fort; cam-fúileach, wry-eyed; droch-teine, a bad fire. From this rule, however, are excepted:

1. Words beginning with r, followed by a mute, which, as already observed, never suffers aspiration.

2. Words beginning with ɔ or τ, when the preceding part of the compound ends in ɔ, n, τ, as ceann-τṙéan, head-strong; ceann-ɔána, obstinate; céiɔ-τeaġ, the first house, *Keat. Hist.*, p. 75; lán-ɔíṙeach, full-straight, straightforward, *Id.*, p. 79; Cṙuiṫean-τuaṫ, Pict-land, *Id.*, p. 80; áṙɔ-τaoiṙioch, an arch-chieftain, *Id.*, p. 95; ceann-τaoiṙiġ, head-chieftains, *Id.*, p. 141; ʒlún-ɔuḃ, black-kneed, as Niall ʒlún-ɔuḃ, *Id.*, p. 95.

3. A few instances occur in which there is a euphonic agreement between the consonants thus brought together, which agreement would be violated if the latter were aspirated; but it must be acknowledged that in the spoken language this agreement is not observed in every part of Ireland.

The following are the most usual modes of compounding words in this language.

I.—Words compounded with a Substantive prefixed.

1.—*Substantives compounded with Substantives.*

Ƀó-áṙ, the murrain; literally, *cow-destruction.*

Caiṫ-eaɔaṙnaiɔ̇e, an ambuscade, *Ann. Four Mast.*, A. D. 954.

Caiṫ-ṁiliɔ̇, a soldier; literally, *battle-soldier.*

Caṫ-ḃáṙṙ, a helmet; literally, *battle-top* (i. e. *battle-hat*).

Ceann-ḃeaṙτ, or ceinn-ḃeaṙτ, a head-dress.

Ɔall-ciaċ, a blinding fog; confusion, or bewildering, *Vit. Moling*, and *Lucerna Fidelium*, p. 253.

Ɔoḃaṙ-ċú, an otter, i. e. water-dog, *Cor. Gloss*, *voce* Coin Ƒoɔ̇-aiṙne.

Ɔoḃaṙ-ṙoillṙe, twilight, *Ann. Four Mast.*, A. D. 1557.

Ɔuine-ḃáɔ̇, the plague among men, *Cor. Gloss.*, *voce* Sabalτaiṙ.

Ƒíoɔ̇-áṙ, destruction of trees by a storm; lit. *wood-destruction.*

Ʒion-ċṙaoṙ, a wide, or voracious mouth.

Ƨáiṁ-ɔ̇ia, a household god, literally, a *hand-god.*

Ƨáṁ-óṙɔ, a hand-sledge.

Ƨeaḃaṙ-ċoiṁéaɔaíɔ̇e, a librarian; literally, a *book-keeper*, *Ann. Four Mast.*, A. D. 1136.

Leaṫ-ċluaṙ, one ear[b].
Leaṫ-ċoṙ, one foot.
Leaṫ-láṁ, one hand.
Leaṫ-ṙúil, one eye.
O-naṙc, or au-naṙc, an ear-ring.
Ríoġ-ṫaoiṙeaċ, a royal chieftain.
Sᴅuaġ-ȯoṙuṙ, an arched doorway, *Book of Lismore*, fol. 156.
Suaiṁ-bṙeaċt, a charm which causes sleep, *Id.*, fol. 175.

2.—*Adjectives with a Substantive prefixed.*

Bél-binn, sweet-mouthed, fluent.
Ceann-ġoṙm, blue-headed.
Ceann-ṫṙom, heavy-headed.
Cneiṙ-ġeal, white-skinned; lit. *skin-white.*
Coiṙ-éaṫṙom, light-footed; lit. *foot-light.*
Coṙ-lomnoċt, bare-footed; lit. *foot-bare.*
Mong-ṙuaḋ, red-haired; lit. *hair*-red, i. e. *crine ruber.*

3.—*Verbs or Participles with a Substantive prefixed.*

Baill-ḋṙiṫ, trembling all over, *Vita Coemgeni.*
Bárṙ-bṙiṙṫe, broken at the top; lit. *top-broken.*
Béal-oṙluiċṫe, or béal-oṙgailṫe, mouth-open, wide-open.
Cṙeaċ-loiṙgim, I devastate with fire, as ṙo cṙeaċ-loiṙgeaḋ laṙ an ṙoċṙaiḋe ṙin i m-baoi ṙo ṙmaċt Gall, "by that army was burned all that was under the jurisdiction of the English," *Ann. Four Mast.*, A. D. 1594.
Lár-ṫollṫa, pierced in the middle.
Taoḃ-leaṫaṙṫa, side-hacked, wounded in the sides.
Teaṙ-ṁolaim, I praise with warmth, or enthusiasm: teaṙ-ṁolṫa, enthusiastic praises, *Book of Fermoy*, fol. 52.
Tonn-luaiṙgṫe, wave-rocked.

[b] When leaṫ, which literally means *half*, is thus prefixed, it signifies "*one of two*," such as one ear, one eye, one leg, one hand, one foot, one shoe, one cheek. It is never applied, except where nature or art has placed two together; but in this case it is considered more elegant than aon, *one.*

II.—Words compounded with an Adjective prefixed.

1.—*Substantives with an Adjective prefixed.*

Aiṙd-ṙiġ, a monarch, i. e. arch-king.

Aiṫeaċ-ṗoṙt, a plebeian town, or village.

Ḃoṙṙ-onn, a great rock, MS. Trin. Coll. Dubl. H. 2. 15. p. 180, col. *a*, line 23.

Ceaṙt-ṁeaḋon, or ceiṙt-ṁeaḋon, the very middle, or centre, *Wars of Turlough*, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Ceaṫair-leaḃaṙ, the book of the Four Gospels; literally, the quatriple book.

Claen-ḃṙeaṫ, a false sentence, MS. Trin. Col. Dubl. H. 2. 15. p. 26.

Ḋaoṙġaṙ-ṙluaġ, the mob, or rabble, *Ann. Four Mast.*, *passim.*

Duḃ-aḃainn, a black river.

Duḃ-ġlaiṙe, a black stream.

Duiḃ-éan, a cormorant; literally, *black-bird.*

Finn-ċeolán, a beautiful little bell, *Book of Lismore*, fol. 189.

Fionn-ḃṙuġ, a fair habitation, *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14. fol. 112.

Fionn-ġlaiṙe, a bright, or clear stream.

Fíoṙ-ṁullach, the very summit, the *vertex*, *apex*, or *cacumen.*

Ġaṙḃ-ḋoiṙe, a rough oak wood, or grove; *roboretum asperum.*

Ġlaṙ-ṁuiṙ, a green sea, *Rumann, Laud.* 610, fol. 10.

Naoṁ-oiḋe, a holy tutor, *Vit. Cellachi.*

Pṙíoṁ-ċallaḋóiṙ, chief keeper of the calendar, *Ann. Four Mast.*, A. D. 1136.

Pṙíṁ-ċealla, principal churches.

Ríġ-ṫeach, a royal house.

Tṙéin-ṙeiḋm, a mighty effort.

Tṙom-ċoḋla, heavy sleep: cona ḋ-tuil Taḋġ tṙom-ċoḋla, "so that Teige slept a heavy sleep," *Book of Lismore*, fol. 163.

Tṙom-ġul, heavy or deep lamentation, or weeping.

2.—*Adjectives compounded with Adjectives.*

Aiṙḋ-ḃeannaċ, lofty-peaked, high-pinnacled.

Aꞃꝺ-ꞇoꞃannaċ, loud-sounding, altisonant: pronounced in some parts of Ireland áꞃꝺ-ṫoꞃꞃannaċh, which violates the euphonic rule above alluded to.

Ꝺuḃ-ȯonn, dark-brown; ꝺuḃ-ġoꞃm, dark-blue.

Fíoꞃ-áluınn, truly fine, or splendid.

Ǥlan-ꞃaȯaꞃcaċ, clear-sighted.

Ꞇaom-ꝺuaꞃaċ, very bountiful.

Ꞇaomꞃǥaıꞃ-ġlıc, very wise, or prudent.

Ꞇıaṫ-ḃán, pale-grey.

Ꞇom-lán, and in old writings lomnán, very full, full to the brink, or brim: as lommnán ꝺo ḃıuȯ, "very full of food," *Leabhar Breac*, fol. 108.

3.—*Verbs, or Participles, with an Adjective prefixed.*

Aıꞃꝺ-eıꞇıollaım, I fly on high.

Ꝺeaꞃǥ-laꞃaȯ, red-flaming.

Ꝺıan-ꞃǥaoıleaȯ, rapid dissolution, or relaxing.—*Book of Fermoy*, fol. 72.

Ꝺlúıṫ-ċeanǥlaım, I bind fast.

Ǥéıꞃ-leanaım, I persecute.

Tꞃéan-ꞃaobaım, or tꞃéın-ꞃéabaım, I disrupture, I tear violently, or mightily.

Tꞃom-ġonaım, I wound deeply, or severely: as áıꞇ aꞃ tꞃom-ġonaȯ Aoȯ Ollán, "where Aodh Ollan was severely wounded," *Keat. Hist.*, p. 135; tꞃom-ġoınꞇeaꞃ Eoġan ann, "Eoghan was deeply wounded there," *Vita S. Cellachi.*

Tꞃom-ġuılım, I weep loudly, deeply, or heavily, *Keat. Hist.*, p. 119.

III.—Words compounded with a Verb prefixed.

The genius of the Irish language does not seem to favour the prefixing of verbs in compound terms, but modern translators have coined a few words in which verbs are prefixed, as ꞇaꞃꞃaınǥ-aꞃꞇ, a load-stone; bꞃıꞃ-ġéımneaċ, broken noise.

IV.—Words compounded with a Preposition prefixed.

The Irish language does not admit of compounding words in this manner, excepting in very few instances. The following is a list of the principal words so compounded:

Dileaġaim, I dissolve: as dilégfaid a maith a n-olc, "their good shall dissolve their evil," *Visio Adamnani.*

Disgaoilim, I dissolve: do disgailfidís fusraint ocus folaid maeṫ na n-ae, "the substance and soft consistency of the liver would dissolve," *Old Med. MS.*

Eadar-ġuidе, intercession: do eist Dia ra n-a etir-ġuidiḃ, "God listened to his intercessions," *Ann. Tighernach*, p. 583.

Eadar-ṙolus, twilight.

Eidir-ṁíniġim, I interpret.

Eadar-sgarad, anciently written etarscarud, separation, *Cor. Gloss.*, *vocibus* Deiliuġad, et lanomain.

Fo-ṫalaṁ, lower land, low land, *Cor. Gloss.*, *voce* Etarcé.

Iar-mbéarla, an adverb, or any indeclinable part of speech.

Im-ṫimċeallas, it surrounds, *Cor. Gloss.*, *voce* Imbáth.

Reṁ-ráidte, aforesaid.

Timċell-ġearrad, or timċill-ġearrad, circumcision.

Tim-ġluaisim, I move round.

Tríd-ṙoillseaċ, transparent, pellucid.

Tríd-ṫreáġta, transpierced, pierced through[c].

The foregoing are all the modes after which compound terms are formed in all chaste compositions; but in some romantic tales the bards, passing the ordinary bounds of language and of common sense, introduced very strange compounds. Still, however, the examples of this extravagant class of compounds given by O'Brien, in his Irish Grammar, pp. 70, 71, 72, are such as occur in no ancient or modern Irish poems, nor in the early specimens of prose composition found in the Book of Armagh, in Leabhar na h-Uidhri, the Book of Leinster, or the Leabhar Breac; and as they consist of a string of adjectives huddled together, without skill or taste,

[c] See Chap. VI. Sect. 2.

it is needless to give any further account of them here, except that the principle above laid down must be observed, whatever number of words may be combined in the composition, namely, that the foregoing word qualifies or defines the succeeding ones.

From what has been said of the nature of compound substantives, it is obvious that they retain the gender of the latter part of the compound, that being the staple original element, the former being the superadded, influencing, or defining element.

Thus, in the compound term lámh-órd, a hand-sledge, there are two nouns, of different genders, lámh, a hand, being feminine, and órd, a sledge, being masculine; but as lámh, by being placed first in the compound, becomes an adjective, and loses its gender altogether, the gender of órd only is to be taken into consideration. But if we reverse the position of the words in the compound, and write órd-lámh, a sledge-hand (say a hand fit for wielding a sledge), then the term will be of the feminine gender, as órd, the former part, becomes an adjective to lámh.

In writing compound words, the component parts are generally separated, in correctly printed Irish books, by a hyphen, but not always. The use of the hyphen does not, in fact, appear to have been regulated by any fixed rule; but the hyphen should be employed in this, in the same manner as it is in most other languages, and therefore the rules for regulating the use of it belong to general grammar. The general rule is as follows:

When the first part of the compound is accented, no hyphen is to be used; but if the accent be on the second part of the compound, the hyphen is to be inserted between the component parts.

On the subject of compound words, the learner is referred to the *English Language*, by Professor Latham, Chapter XXV. pp. 328–341.

PART III.

OF SYNTAX.

Syntax treats of the concord, collocation, and government of words in sentences. It may be conveniently divided into Concord and Government; under which heads the subordinate rules of Irish Syntax will be arranged, according to the part of speech affected.

CHAPTER I.

OF CONCORD.

In this part of Syntax is to be considered the agreement of certain parts of speech with each other. The first concord or agreement is between the article and the substantive to which it is prefixed; the second between the adjective and its substantive; the third, between the pronoun and the substantive for which it stands; the fourth, between the verb and its nominative case. To which may be added a fifth, namely, the concord, or apposition, of one substantive to another.

Under the head of Concord may also be conveniently considered the rules for the relative *collocation*

of the several parts of speech, when in agreement with each other.

SECTION 1.—*Of the Agreement of the Article with its Substantive, and of its Collocation.*

RULE I.

The article is always placed before its substantive, and agrees with it in gender, number, and case, as an fear, the man; an fir, of the man; na fir, the men; an bean, the woman; na mná, of the woman; na m-ban, of the women.

The form of the article has been already pointed out in the Etymology, Chap. I. pp. 66–68.

In the modern colloquial Irish, and in the Scotch Gælic, the n of the article is usually cut off before consonants, particularly aspirated palatals and labials; but it is almost always retained in the best Irish manuscripts.

For the influences of the article on the initials of nouns, see the Etymology, Chap. I. pp. 69–72, rules 1–6, where a portion of Syntax has been unavoidably anticipated.

RULE II.

a. When the adjective precedes the substantive they are regarded in Irish Syntax as one compound word; and therefore, when the article is prefixed, the initial of the adjective so placed suffers the same change as if it were but a syllable of the substantive, as an t-óig-fear, the young man; an óig-bean, the young woman; an sean-duine, the old man; an t-sean-bean, the old woman; an t-sean-duine, of the old man; na sean-mná, of the old woman.

Here it will be observed, that the initials of the adjectives undergo the same changes as if they were merely the first syllables of simple nouns, and there can be no doubt that they are so regarded in Irish Syntax.

From this must be excepted the ordinals céad, first; dara, second; tréar, third, &c.; for we say an ċead ḟear, the first man; an ċéad bean, the first woman; the c in ċéad being always aspirated, whether the noun be masculine or feminine. The other ordinals suffer no change, except ochtmad, eighth, which takes t after the article, whether the noun following be masculine or feminine, as an t-ochtmad ḟear, the eighth man; an t-ochtmad bean, the eighth woman.

b. When two substantives come together, one governing the other in the genitive case, the article is never used before the former in the modern language, although both be limited in signification, and would require the article *the* when made English, as mac an ḟir, *the* son of *the* man, not an mac an ḟir; rí na Fraince, *the* king of France, not an rí na Fraince.

This is the case in the modern language, but in ancient writings the article is found prefixed both to the governing and the governed substantive, as cur in alt na gualann, "to *the* joint of the shoulder," *Cor. Gloss.*, *voce* Dead.

c. When the possessive pronoun is joined to the noun governed, it excludes the article, as obair a láimhe, the work of his hand, not an obair a láimhe.

Rule III.

Besides the common use of the article as a definitive (like the English *the*), to limit the signification of

substantives, it is applied in Irish in the following instances, which may be regarded as idiomatic :

1. Before a substantive followed by the demonstrative pronouns ſo, ſin, úd ; as an ꝼeaꞃ ſo, this man ; literally, *the* man this ; an ḃean úd, yon woman ; an tíꞃ ſin, that country. Also very often before uile, *all, every*, as an uile ḋuine, every man.

2. Before a substantive preceded by its adjective and the assertive verb iſ ; as iſ maiṫ an ꝼeaꞃ é, he is a good man.

3. Before the names of some countries and places, as an Spáin, Spain ; an Ꝼhꞃaingc, France ; an Ꝺheaꞃmáin, Germany.

But Eiꞃe, Ireland, and Alba, Scotland, never have the article prefixed to the nominative or dative, though they often have to the genitive, as ꞃiġ na h-Eiꞃeann, the king of Ireland ; ꞃiġ na h-Alban, the king of Scotland. The same may be observed of Teaṁaiꞃ, Tara ; Eaṁain, Emania ; Cꞃuaċa, Rathcroghan ; and a few other proper names of places in Ireland. It is also generally placed before names of rivers, as an t-Sionainn, the Shannon ; an t-Siúiꞃ, the Suire ; an Ꝼheoiꞃ, the Nore ; an t-Sláine, the Slaney ; an ƀhanna, the Bann ; an ƀhuaiſ, the Bush ; an Mhuaiḋ, the Moy ; an Ꝼhoꞃġuſ, the Fergus ; an Mhaiġ, the Maigue ; an Eiṫne, the Inny ; an t-Saḃaiꞃn, the Severn, also an old name of the River Lee in Munster. It is also placed before several proper names of places in Ireland, in the nominative form : an Náſ, Naas ; an t-Ioḃaꞃ, Newry [lit. *the yew tree*[a]] ; an Choꞃann, Corran.

[a] So called from an ancient yew tree, said to have been planted by St. Patrick, which was burned in the year 1162, according to the Annals of the Four Masters.

SECTION 2.—*Of the Collocation of the Adjective, and of its Agreement with its Substantive.*

RULE IV.

The natural position of the adjective is immediately after its substantive, as ꝼeaꞃ móꞃ, a great man; ꝺaoıne ꝺonna, wretched people.

The exceptions to this rule are the following:

1. When the adjective is specially emphatic, and ascribed to the substantive by the assertive verb ıꞅ, or by the negative ní, it is placed before the substantive; as ıꞅ ꝼuaꞃ an lá é, it is a cold day; ıꞅ bꞃeáġ an ḃean í, she is a fine woman; ꝺo b' aoıḃınn an oíḋċe í, it was a delightful night; ní tꞃuaġ lıom ꝺo ċoꞃ, not pitiful to me is thy condition, i. e. I pity not thy condition.

This collocation, however, cannot be adopted when the substantive verb tá is used, for then the adjective takes its natural position after its substantive.

2. Numeral adjectives, both cardinal and ordinal, are always placed before their substantives; as tꞃí blıaḋna, three years; an tꞃeaꞅ ḃlıaḋaın, the third year.

But when the number is expressed in two words, the noun is placed between the unit and the decimal decade, as tꞃí ꝼıꞃ ꝺéaġ, thirteen men; an tꞃeaꞅ ḟeaꞃ ꝺéaġ, the thirteenth man.—See page 124.

3. Some adjectives of one syllable are very generally placed before their substantives; as ꝺeaġ, good; ꝺꞃoċ, or ꞅaoḃ, evil, bad; ꞅean, old.

These combine with their nouns, so as to form one word; and

from the manner in which they are influenced in Syntax, they must be each considered rather as a complex term, than as two distinct words in Syntactical concord, as ᴅeaġᴅ̇uıne, a good man; ᴅroċrún, evil design; ſaoḃ̇nóſ, an evil custom; ſaeḃ̇reaċt, an evil law; ſeanᴅuıne, an old man; ſeanċaṫaoır, an old chair, as a tſencaṫaoır proceṗta, "the old chair of preaching (or pulpit)," *Ann. Four Mast.*, A. D. 1020.

Rule V.

The concord of the adjective and substantive is regulated by its position in the sentence, and by its logical signification:

1. *When the adjective immediately follows its substantive* it agrees with the substantive in gender, number, and case.

Examples.—Ƒeaṛ móṛ, a great man; beaṇ ṁóṛ, a great woman; aṇ ṡıṛ ṁóıṛ, of the great man; na mná móıṛe, of the great woman; na péıne ſuṫaıne, "sempiterni supplicii," *Leabhar Breac*, fol. 127, *b*, *a*; tuc lán a ġlaıcı ᴅeıſı ᴅo loſaıḃ ſíᴅe ſaıneṁla leıſ, "he brought the full of his right hand of sanative fairy herbs with him," *Book of Lismore*, fol. 199; ó ṫuſ Ƒoġṁaıṛ na blıaᴅ̇na ſeaċmata ʒo mí meaᴅ̇oın Ƒoġṁaıṛ na blıaᴅna ƒreacnaıṛce, "from the commencement of the Autumn of the last year to mid-Autumn month of the present year," *Ann. Four Mast.*, A. D. 1582.

Caıᴅ̇e lıoſ na nʒıall ʒ-coṛcṛa,
Na lıoſ ḃláıṫ ın ḃantṛoċta,
Na bṛuġ ʒeal na ʒ-caol-ṡleaġ ʒ-coṛ—
Teaġ na n-aoıᴅeaᴅ̇ 'ṛ na n-anṡoᴅ̇?

"Where is the fort of the ruddy hostages,
Or the beautiful fort of the ladies,
Or the white mansion of the bright slender spears—
House of the strangers and the destitute?"

—*O'Coffey*, in *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14.

Tuaraſtol rig ḃroġa riġ,
O riġ Erend cen imṙníṁ,
Deiċ n-ionair donna, dearga,
Iſ deiċ ngoill can Gaedelga.

"The stipend of the king of Bruree,
From the king of Ireland without sorrow,
Ten tunics, brown, red,
And ten foreigners [slaves] without Gælic."
—*Leabhar na g-Ceart*, as in the *Book of Lecan.*

Seċt múir gloinidi co n-dathaiḃ eχamlaiḃ i n-a timchell, "seven walls of glass, with various colours around it," *Visio Adamnani;* i nglennaib dubaib dorchaib, doimnib, dermairib detfudachaib, "in black, dark, deep, terrific, smoky vales," *Ibid.;* co ſraiglib dergaib tentidi billamaib leo, "with red, fiery scourges in their hands," *Ibid.*

2. *When the adjective precedes the substantive*, as in Rule IV., the form of the adjective does not in any respect depend on its substantive; but it is influenced by prefixed participles, as if it were itself a substantive; and it aspirates the initial of its substantive, as if both formed one compound term, as aḋḃal ċúiſe, great causes; tréan ċuraḋ, a mighty champion; le h-aḋḃal ċúiſib, with great causes; na d-tréan ċuraḋ, of the mighty champions.

3. *When the adjective is in the predicate of a proposition, and the substantive in the subject*, the form of the adjective is not modified by its substantive; as tá an ġaoṫ fuar, the wind is cold, not tá an ġaoṫ ḟuar; tá an talaṁ torṫaṁail, the earth is fruitful, not tá an talaṁ ṫorṫaṁail.

This is unquestionably the case in the modern colloquial Irish, and in all printed books and most manuscripts of the last three centuries; but in ancient manuscripts the adjective is varied so as to agree, at least in number, with its substantive, whether placed before or after it, or in the predicate or subject of a proposition, as in the following examples in the *Leabhar Breac*, and other manuscripts: ⁊ buiᴅe ᴅo láṁa, ⁊ bṛecca ᴅo ḃeoil, ⁊ liaṫa ᴅo ṡúile, "yellow are thy hands, speckled are thy lips, grey are thy eyes," *Leabhar Breac*, fol. 111, *b, b;* iᴛ ꝼoṛbailᴛiġ ṡium, "and joyous are they," *Visio Adamnani;* iṡaᴛ lána ṛenᴅa nime, ocuṡ ṛeᴅlanᴅa, ocuṡ ꝼiṛmamiᴛ, ocuṡ inᴅ uli ᴅúl ᴅo'n ullallġuba ᴅeṛmaiṛ ᴅo ġniaᴛ anmanna na ṗecᴅach ꝼo lamaib ocuṡ ġlacaiḃ inna namuᴛ neṁ-maṛbᴅaṡin, "the planets of heaven, the stars, and the firmament, and every element is *full of* the great wailings, which the souls of the sinners make under the hands and lashes of these immortal enemies," *Id.;* báᴅ ṛiaṛaiġ ᴅo Muiṁniġ ocuṡ Laiġne, for ba ṛiaṛaċ ᴅo Muiṁniġ aġuṡ Laiġniġ, "the Momonians and Lagenians were obedient to him," *Vit. S. Cellachi;* and in the *Battle of Magh Rath*, ṛo ᴅáileᴅ iaṛum biaᴅ ocuṡ ᴅeoċ ꝼoṛaiḃ, comᴅaṛ meṡca, meᴅaṛ-ċaoine, "meat and drink were afterwards distributed amongst them, until they were inebriated and cheerful," p. 28; áṛ ciᴅ aᴛ móṛa na h-uilc ᴅo ṛonaiṡ ꝼṛim, "for though great are the evils thou hast done to me," *Id.*, p. 32; aᴛ móṛa na h-aiṫiṡe ᴅo ṛaᴅaᴛ ꝼoṛᴛ a ᴛiġ in ṛiġ anoċᴛ, "great are the insults that have been offered to thee in the king's house this night," *Id.*, p. 30. Even Duald Mac Firbis, who wrote in the middle of the seventeenth century, makes the adjective agree with its substantive, even when placed before it, as baᴅ móṛa ṛaṫa a ṛíoġ, "great was the prosperity of their kings," *Tribes and Customs of the Hy-Fiachrach*, p. 316.

4. *When the adjective qualifies the verb* its form is not modified by the substantive, as ᴅéan an ṡcian ġéaṛ, make the knife sharp; not ᴅéan an ṡcian ġéaṛ, for that would signify, "make the sharp knife."

This distinction, though agreeable to the strictest philosophical propriety, does not appear to have been observed in other languages of Europe.

5. *When an adjective beginning with a lingual, is preceded by a noun terminating with a lingual,* the initial of the adjective retains its primary sound in all the cases of the singular, as ar mo ġualainn deir, "on my right shoulder[b];" ar a coir deir, on his right foot, not ar a coir ḋeir; colann daonna, a human body, not colann ḋaonna[c].

This exception is made to preserve the agreeable sound arising from the coalescence of the lingual consonants. In the spoken language, however, this euphonic principle is not observed, but the adjective is aspirated regularly according to the gender of the substantive, as set down in the Etymology, Chap. III. But in colann daonna, and a few other phrases, the d is never aspirated in any part of Ireland, except by children.

6. *When an adjective is used to describe the quality of two nouns,* it agrees with the one next to it, as fear agus bean mhaith, a good man and woman; bean agus fear maith.

7. When the numerals dá, two; fiche, twenty; céad, a hundred; míle, a thousand, or any multiple of ten, are prefixed to the substantive, then the substantive and its article are put, not in the plural, but in the singular form.

Some have supposed that the substantive in these instances is really in the genitive case plural; but that this is not the fact is sufficiently obvious from this, that when the noun has a decided

[b] O'Molloy, *Lucerna Fidel.* p. 18. [c] Id., p. 19.

form for the genitive plural, it cannot be placed after these numerals, as ꝼiċe bean, twenty women; céad duine, a hundred persons; céad caorа, a hundred sheep; not ꝼiċe ban, céad daoineaḋ, céad caoraċ, the genitives plural of these nouns being (as already seen, pp. 103, 109), ban, daoineaḋ, caoraċ.

The terminational form of the feminine substantive, when preceded by dá, two, is the same as the dative singular, except when the substantive is governed in the genitive case, and then it is put in the genitive plural, as dá ċoiſ, two feet; dá láiṁ, two hands; da ċluaiſ, two ears; not dá ċoſ, da láṁ, dá ċluaſ; méid a ḋá láṁ, the size of his two hands; not méid a ḋá láiṁ: in dá chuirr i n-Innis Cáthaiġ noċa léġat corra aili leo i n-a n-innſi, "the two cranes of Inis Cathaigh do not suffer other cranes to remain with them on their island," MS. Trin. Coll. Dubl. H. 2. 16. p. 242.

But though the substantive has thus decidedly the singular form as much as *six foot*, *twelve inch*, *twenty mile*, in English, still the adjective belonging to and following such a noun is put in the plural, as dá láiṁ ṁóra, two great hands; dá loċrán, ṁóra, "two great luminaries," *Genesis*, i. 16; da léſraire móra, "two great lights," *Book of Ballymote*, fol. 8; da coṁarṫa caiḋi coitcenda, "two beautiful general signs," *Battle of Magh Rath*, p. 114; an dá iaſc ḃeaġ, of the two small fishes; dí ṫaeḃ ſlemna, ſnechtaide, "two smooth, snowy sides," *Mac Conglinn's Dream*, in *Leabhar Breac;* da bra doile, dubġorma oſ na roſca ſin, "two chaferlike, dark-blue brows over those eyes," *Id.*

This remarkable exception to the general use of the singular and plural numbers induced O'Molloy and others to be of opinion, that there were three numbers in this language. O'Molloy writes:

"Verùm ex ijs, quæ obseruaui, ausim dicere, tres numerari posse numeros apud Hibernos; singularem nempè, qui unum importat, pluralem qui duo, et plusquam pluralem id est, qui plusquam duo: dicunt enim in singulari capoll, coſ, ceann, latinè *caballus*, *pes*, *caput*. In plurali verò dha chapoll, da choiſ, da cheann, latinè *duo caballi*, *duo pedes*, *duo capita;* tametsi nomina sint in singulari numero præter numeralia, quæ sunt pluralis nu-

meri: plusquàm pluralis, trí cupuil, trí corα, trí cinn, in quibus tùm numeralia, tum substantiva important plusquam duo," *Grammatica Latino-Hibernica*, p. 122.

The Rev. Paul O'Brien, in his Irish Grammar, p. 21, says that "dá coip, ought to be dá cor, i. e. a foot twice; for da is expressive of second, twice, or pair; as dó, not dá, in numbers, is two." But the very reverse is the fact, for dó is the number two in the abstract, while dá, or dá, is the form of the numeral adjective which coalesces with nouns, like ceiṫre, four (the form ceaṫair denoting four in the abstract), so that O'Brien's observations are wholly erroneous. We cannot, however, admit a dual number, because all nouns of the masculine gender terminate like the nominative singular when placed after the numeral dá, two, and the third form occurs in feminine nouns only, thus: crann (masc.), a tree; dá chrann, two trees; trí chroinn, three trees; lámh (fem.), a hand; dá laimh, two hands; trí lámha, three hands. In the Hebrew, and many of the Eastern languages, a noun in the singular form is sometimes found connected with plural numerals, *twenty*, *thirty;* and instances of it are also found in the French language, as *vingt et un ecu*, twenty and one crown; and more frequently in old English, as *twenty* DOZEN; *six* FOOT *high; twelve* INCH *thick; sixty* MILE *in breadth*, &c., as in the following examples in Shakspeare:

"That's fifty *year* ago."—*2nd Pt. Hen. IV.* Act 3, sc. 2.

"I must a dozen *mile* to-night."—*Ib.*

"Three *pound* of sugar: five *pound* of currants," &c.—
Winter's Tale, Act I. sc. 3.

"Will your lordship lend me a *thousand pound* to furnish me forth?"—*2nd Part Hen. IV.* Act I. sc. 2.

Some German authors also write *zwanzig mann*, twenty men.

SECTION 3.—*Of the Collocation and Agreement of Pronouns with their Antecedents.*

RULE VI.

a. The possessive adjective pronouns mo, *my*, do, *thy*, a, *his*, *her's*, or *their's*, are placed before their nouns, and agree with their antecedents in gender, number, and case. But the other pronouns have no distinction of number or case.

Examples.—Mo ṡúil, my eye; do cor, thy foot; a g-cinn, their heads: D'fhreagair Iosa agus a dubairt fé leo, Leagaidh síos an teampull so, agus dóigeubaidh mise é a d-trí laeṫaibh, "Jesus answered, and said to them, destroy this temple, and I will build it up in three days," *John*, ii. 19; ṡéidid an gaoṫ mar is áil léi, agus cluinis a torann, acht ni fear duit ca n-ar a d-tig sí no c' áit a d-téid sí, "the wind bloweth where it listeth, but thou knowest not whence it proceedeth, or whither it goeth," *John*, iii. 19.

b. The emphatic postfixes of these pronouns are placed after the substantive to which they belong, as mo lámṁa, my hand, ár g-cinn-ne, our hands; and if the substantive be immediately followed by an adjective, the emphatic particle is placed after such adjective, as mo cor clí-ṡi, my left foot; a lámṁ deas-san, his right hand.

RULE VII.

If the pronoun has a sentence, or member of a sentence, for its antecedent, it must be put in the third person singular, masculine gender, as is mise dug slán iad, acht níor admaigeadar é, it is I that brought them safe, but they did not acknowledge it; is mise

do fuaramar gach maitheas ó n-a láimh, acht níor thugamar buidheachas do air, it is often we received every goodness from his hand, but we have not thanked him for it.

Rule VIII.

If the antecedent be a noun of multitude, such as muintir, lucht, dhonn, or dhream, fluagh, &c., the pronoun is very generally of the third person plural, as is olc an dhream lucht na tíre sin, agus is fuath le gach neach iad, the people of that country are a bad people, and *they* are hateful to every one.

Rule IX.

An interrogative pronoun combined with a personal pronoun asks a question without the intervention of the assertive verb is, as cia h-é Domhnall? who *is* Daniel? But the substantive verb tá bí can never be left understood, as cá b-fuil Domhnall, where is Daniel?—See Part II. Sect. 4, p. 134.

Rule X.

The relative pronouns a, *who, which,* and noch, *who,* or *which,* have no variations of gender or number, in reference to their antecedents; they always follow immediately after their antecedents, and aspirate the aspirable initials of the verbs to which they are the nominatives, as an fear a bhuaileas, the man who strikes.—See pp. 131, 132, 133, 359.

SECTION 4.—*Of the Agreement of a Verb with its Nominative Case.*

RULE XI.

When the nominative case is expressed, the verb has the same form in all the persons except the relative and the third person plural, as τά mé, I am, not τάιm mé; τά τú, thou art, not τάιρ τú; τά ϝé, he is; τά ϝιnn, we are not, ταmαοιδ ϝιnn; τα ϝιḃ, ye are; τάιδ ϝιαδ, they are.

When the synthetic form of the verb is used, the nominative cannot be expressed except in the third person plural, and even then, in the past tense, the pronoun and the termination which expresses it cannot be used at the same time, as δο ċuιρ ϝιαδ, they put, not δο ċuιρεαδαρ ϝιαδ; but if the plural nominative be a noun, then the form of the verb, which expresses the person in its termination, may be retained, as óιρ níoρ ċρειδεαδαρ α ḃράιṫρεαċα ϝéιn αnn ϝóϝ, "for his own brethren did not as yet believe in him[d];" δα ṫεnε δο ġnιτíϝ δραíδε, "two fires which the Druids used to make[e]."

Haliday writes, that "a verb agrees with its nominative case in number and person," and then in a note observes, that "in the Scotch dialect, 'as the verb has no variation of form corresponding to the Person, or Number of its Nominative, the connexion between the Verb and its Nominative can be marked *only* by its collocation. Little variety, therefore, is allowed in this respect.'—*Stewart.* From this, then, we may conclude, that the Scotch dialect possesses but little of the perspicuity of the mother tongue."—*Gælic Grammar*, p. 113.

[d] John, vii. 5.

[e] Cor. Gloss., *voce* δellταιnε.

It must be confessed, however, that in the Irish language, ancient or modern, no agreement is observed between the nominative case and the verb, except in the relative and the third person plural, and that even this agreement would appear to have been originally adopted in imitation of the Latin language. But it is true that the Irish verb has several terminations to express the persons, which the Scotch Gælic has not, though these cannot be used when the nominatives are expressed, with the single exception of the third person plural.

Rule XII.

a. The nominative case, whether noun or pronoun, is ordinarily placed after the verb, as tá ṙé, he is; bṙiṙ ṙé, he broke; maṙbaḋ bṙian, Brian was killed.

In the natural order of an Irish sentence the verb comes first, the nominative, with its dependents, next after it, and next the object of the verb, or accusative case, as ṙo ṫuiṙṙim Dia in ḋuini ṙo imáiġin ṙoḋeṅ, "God made man in his own image"[f].

It is a general principle in this language, that the object of the verb should never be placed between the verb and its nominative; but we often find this natural order of an Irish sentence violated, even in the best Irish manuscripts, and the verb placed, without any apparent connexion, with its nominative, as Dathi, iomoṙṙo, ceṫṙe mec ṙiċeaḋ [baoi] aiġe, "Dathi, indeed, twenty-four sons *were* with him, i. e. Dathi had twenty-four sons," *Tribes, &c., of Hy-Fiachrach*, p. 32. But, according to the genius of the language, when the noun is placed before the verb, it does not immediately connect with the verb, but rather stands in an absolute state; and such construction, though unquestionably faulty, is often adopted by the best Irish writers for the sake of emphasis, as in the English phrases, "the Queen, she reigns," "the Queen, God bless her." Sentences so constructed cannot be considered gram-

[f] Book of Ballymote, fol. 8, *a*, *b*.

matically correct, unless we suppose a sudden interruption of the sentence, and, after that, an abrupt renewal of it; or unless we suppose some word equivalent to the English *as to*, or the Latin *quoad*, or *secundum*, to be understood.

b. When the assertive verb ıṙ, or the particles an, or nać, which always carry the force of ıṙ, and never suffer it to be expressed, are used, the collocation is as follows: the verb comes first, next the attribute, or predicate, and then the subject; as ıṙ ḟeaṙ mé, I am a man; ıṙ maiṫ ıad, they are good.

But if the article be expressed before the predicate, then the attribute comes next after the verb; as ıṙ mé an ḟeaṙ, I am the man. The forms e, í, ıad, as already remarked in the Etymology, are always used in the modern language in connexion with this verb ıṙ, and not ṙé, ṙí, ṙıad.

The reader will observe a striking analogy between this collocation and the Scotch English, "'tis a fine day this," "'twas a cold night that," "'tis a high hill that." From whatever source this mode of construction has been derived, it is nearly the same as the Irish and Erse, ıṙ bṙeáġ an lá ṙo; ba ḟuaṙ an oíḋċe ṙın; ıṙ árd an cnoc ṙın; the only difference being, that the definite article is used in the Irish, and sometimes the personal pronoun set before the demonstrative, as ıṙ ḟuaṙ an oıḋċe í ḟeo, this is a cold night.

c. If the nominative be a collective or plural noun substantive, the verb has often the synthetic form of the third person plural.

Examples.—Leanadar a ṁuinṫıṙ é, his people followed him; ṫugṙat a ṁuinṫıṙ a ċoṙṙ leo a n-Éıṙınn, "his people carried [*asportaverunt*] his body with them to Ireland," *Keat. Hist.*, p. 110; ṫoṙċṙadar moṙán díoḃ ann, "many of them fell there," *Id.*, p. 121; ar n-a ċlor do ċinnıḋ Scuıṫ aġuṙ do na Ṙıcṫıḃ ġuṙ

ṫṙéiʒiodaṙ Róṁánaiġ na Ḃṙeaṫnaiġ, lingid ꝼéin oṙṙa, bṙiṡid an cloiḋe, aʒuṡ aiṙʒid a d-tíṙ, "the nation of the Scots and the Picts having heard that the Romans had forsaken the Britons, they rush upon them, break the wall, and plunder their country," *Id.*, p. 106; duine ṙo-ꝼoġlomṫa aʒ a ṙaḃadoṙ iomad leaḃoṙ, "a very learned man, who had a number of books;" literally, "a very learned man, with whom there *were a number* of books," *Id.*, p. 127.

The most genuine agreement between the nominative case and the verb in this language, is when the relative pronoun a, or any modification of it, or substitute for it[g], is the nominative. This always precedes the verb, aspirates its initial, if aspirable, and causes it to terminate in eaṡ, or aṡ, in the present and future indicative active, as an ꝼeaṙ a ḃuailéaṡ, the man who strikes; an ꝼeaṙ a ġlanaṡ, the man who cleanses; aʒ ṡo in daṙa caṡidil noċ laḃṙuṡ do'n leiġiuṡ ꝼṙiṫḃuailti, noċ iṡ contṙáṙḋa ʒníṁ do'n leiġiuṡ taiṙṙingṫeċ, "this is the second chapter which treats of repercussive medicine, which has a different action from the attractive medicine," *Old Medical MS.* A. D. 1414.

This is the termination of the verb to agree with the relative in the present and future indicative, in the modern Irish language; but in the past tense, the relative form is the same as that of the third person singular. In ancient manuscripts, however, the verb is made to agree with the relative, after the Latin manner, as na daíne do ṙonṡat in echt, for na daoine do ṙine an ʒníoṁ, "*homines qui efficerunt facinus*," *Leabhar Breac*, fol. 35, *b*; iṡ iad ṡin ṙo ʒadṡat eiċ, ocuṡ múil, ocuṡ aṡain in Chaṙdinail, táinic ó Róim co tíṙ n-Eṙend, "these were they who stole the horses, the asses, and the mules of the Cardinal, who came from Rome to the land of Erin," *Id.*, fol. 4, *b*.

And even Duald Mac Firbis, who wrote in 1650, frequently gives the verb the third person plural termination to agree with the relative, as dáil dliġṫeaċ Ḋe ḋingioṡ ṡíoṡ aṡ a ṡuiḋe ṙ'oġ na

[g] The English peasantry often use *as* and *what* for the relative, and very often omit the relative altogether. Their *as* and *what*, from whatever source derived, are not unlike the Irish a, at, who, which.

h-árd-ḟlaiṫe uaiḃriġe imrid a n-anċuṁaċta. This sentence would stand as follows in the modern language: dáil dliġṫeaċ Ḋe [a] ḋingeas síos as a suiḋe riġ na h-árd-ḟlaiṫe uaiḃreaċa [a] imreas a n-anċúṁaċta, "the righteous decrees of God, *who* hurls down from their kingly thrones the monarchs *who* exercise their tyrannical power," *Tribes, &c., of Hy-Fiachrach*, p. 316.

In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland* we also find a similar construction, as in the following sentence: benaim-si raṫ agus riġe ḋíot agus do'n ṁéid dot ḃraiṫriḃ filid at ḟoċair, "I deprive thee of prosperity and kingdom, as well as the number of thy brothers *who are* along with thee," p. 113; d'á n-díon ar iomruagaḋ na n-Ġaoiḋiol bádor ag tóruiḋioċt orra, "to defend themselves against the attacks of the Gaels, *who were* in pursuit of them," *Id.*, p. 140; Ana, .i. sdaḃa beca biḋís fors na tirradaiḃ, "Ana, i. e. small vessels *which were* usually at the wells," *Cor. Gloss.*, *in voce* Ana; na ḋreṫnaiġ tra bátar h-i coimiteċt Patraic iconproceṗt, h-ite ro ṫinntaiset, "the Britons, *who were* preaching along with St. Patrick, were they *who made* this change" [of the word], *Id.*, *voce* Cruimther; lodar iar saoire na Casg go h-Aṫcliaṫ d'fiaḋuġaḋ agus d'onóruġaḋ na n-oificcеaċ nua sin tangadar i n-Eirinn, "after the solemnity of Easter they repaired to Dublin, to salute and honour the new functionaries *who had come* to Ireland," *Ann. Four Mast.*, A. D. 1600.

d. The relative is often understood, exactly as in English, in such phrases as "the subject I spoke upon," for "the subject upon *which* I spoke;" "the thing I wanted," for "the thing *which* I wanted." But the initial of the verb is aspirated, as if the relative were expressed.

Examples.—An té ċreideas, he who believes; fuirionn uaiḋ féin do ċor d'aitiuġaḋ na críċe ġaḃas le neart, "to place a colony of his own to inhabit the country [*which*] he gains by force," *Keat. Hist.*, p. 8; in ṁuir ṫimċilles Eiriu, "the sea [*which*] surrounds Ireland," *Cor. Gloss.*, *voce* Coire ḋrecáin.

e. In the natural order of an Irish sentence, the interrogative pronouns precede the verb; as cıa ḃuaıl ṫú? who struck thee? cṛeaḋ a ḃṛıṛ é? what broke it?

In poetry, or poetical prose, the natural order of sentences is sometimes inverted, and the nominative case placed before the verb, as in the poem on the regal cemetery of Rathcroghan, ascribed to Torna Eigeas:

Eıṛe, Foḋla, ocuṛ Ḃanba,
Tṛí h-óʒ-ṁná áılne aṁṛa,
Táıḋ ı ʒ-Cṛuaċaın, &c.

"Eire, Fodhla, and Banba,
Three beauteous famous damsels,
Are *interred* at Cruachan," &c.

And in the following quatrain from the ode addressed to Donough, fourth Earl of Thomond, by Teige Mac Dary:

Teıṛce, ḋaoıṛṛe, ḋíṫ ana,
Pláġa, coʒṫa, conġala,
Dıombuaḋ caṫa, ʒaıṛḃ-ṙíon, ʒoıḋ,
Tṛé aınḃṛíṛ ṛlaṫa ṛáṛoıḋ.

"Want, slavery, scarcity of provisions,
Plagues, battles, conflicts,
Defeat in battle, inclement weather, rapine,
From the unworthiness of a prince *do spring*."

In the ancient and modern Irish annals, and in old romantic tales, the nominative or accusative case is frequently placed before the infinitive mood, somewhat like the accusative before the infinitive mood in the Latin language, as Aṛḋmacha ḋo loṛcaḋ ḋo ṫene ṛaıġnéın, "Armagh was burned by lightning," *Ann. Four Mast.*, A. D. 778; cloıʒṫeċ Maınıṛtṛeċ ḋo loṛcaḋ, "the belfry of the Monastery [i. e. Monasterboice] was burned," *Chronicon Scotorum*, A. D. 1097.

Haliday (*Gælic Grammar*, p. 115), and the Rev. Paul O'Brien

(*Irish Grammar*, p. 183), have thought that the form of the verb thus placed after the nominative was the past tense of the indicative passive; but the forms of the various verbs which occur in the Irish Annals prove, beyond the possibility of doubt, that it is the infinitive mood of the verb, as Maṫġaṁain, mac Cindéide, áird-rí Múṁan, do erġaḃáil do Donduḃán, mac Caṫail, tiġearna Ua Fidġente, tria ṫangnaċt, "Mahon, son of Kennedy, arch-king of Munster, was treacherously captured by Donovan, son of Cathal, lord of Hy-Fidhgente," *Ann. Four Mast.*, A. D. 974; mainistir Chuinche do ṫoccḃáil la Síoda Cam Mac Conmara, "the monastery of Quin was erected by Sioda Cam Mac Namara, *Id.*, A. D. 1402; Tuaṫṁuṁain d'orgain ó'n g-callainn co a roile, "Thomond was plundered from one extremity to the other," *Id.*, A. D. 1563; Cloigṫeach Cluana Ioraird do ṫuitim, "the belfry of Clonard fell," *Id.*, A. D. 1039; díṫ mór daoine do ṫaḃairt ar ḟearaiḃ Breifne, "a great destruction of people was brought on the men of Breifny," *Id.*, A. D. 1429; Ard m-Brecáin do loscaḋ agus d'orgain do Ghallaiḃ Atha cliaṫ, agus dá ċéd duine do loscaḋ is in daiṁliag, agus dá ċéd ele do ḃreiṫ a m-broid, "Ardbraccan was burned by the Danes of Dublin; and two hundred persons were burned in the stone church, and two hundred more were carried off in captivity," *Ann. Kilronan*, A. D. 1030; Tomás Og O Raiġilliġ agus Clann Cába do ḋol ar ionroiġiḋ is in Miḋe, "Thomas Oge O'Reilly and the Clann Caba [the Mac Cabes] went upon an excursion into Meath," *Id.*, A. D. 1413; é ḟéin do ṫarraing ó a raile, agus boill ḃeacca do ḋenoṁ dia ċorp, "he was dragged asunder, and small bits made of his body," *Id.*, A. D. 1374; mór olc do theċt de iartain, "great evils came of it afterwards," *Battle of Magh Rath*, p. 28.

From the forms do erġaḃáil, do ṫóccḃáil, d'orġain, do ṫuitim, do ṫaḃairt, do ḃreiṫ, do ḋol, do ṫarraing, do ḋenoṁ, do ṫeċt, used in the above examples, and from other decidedly infinitive forms found in the Irish Annals, such as do ṫoċt, do ṫiaċtain, do roċtain, do ṫestáil, do ṫaircsin, &c., it is absolutely certain that it is the infinitive mood active is used, and not the past indicative passive, as Haliday, O'Brien, and others, have assumed. Whether

this construction be or be not the same as that of the Latin infinitive, preceded by the nominative accusative of the agent, when *quod* or *ut* is understood, and when the infinitive is put for the imperfect tense, must be left to the decision of the learned; as in Virgil:

"At Danaûm proceres Agamemnoniæque phalanges
Ingenti *trepidare* metu; pars *vertere* terga,
Ceu quondam petiêre rates; pars *tollere* vocem."

Æneid. VI. 489.

"——— Mene *desistere* victam
Nec *posse* Italiâ Teucrorum avertere regem."

Æneid. I. 37.

And in Cæsar *De Bello Gallico*:

"Cæsari renunciatur, Helvetiis *esse* in animo, per agrum Sequanorum et Æduorum iter in Santonum fines facere, &c."—*Lib.* I. 10.

f. The infinitive mood of the verb-substantive, and of verbs of motion and gesture, &c. often takes before it the nominative or accusative of substantives, and the accusative of pronouns[h], as ıṙ olc an níṫ ḋeaṙḃṙáiṫṙe ḋo ḃeiṫ a n-ımṙeaṙan le n-a céile, it is an evil thing for brothers *to be* in contention with each other; aṙ lóṙ ḋam mé ṙéin ḋo ṫuiṫım, "it is enough for me that I myself fall;" *est satis mihi me ipsum cadere*[i]; aᵹ ṫaıṙnᵹıṙe Ṗáṫṙaıc ḋo ṫeaċṫ ann, "predicting that Patrick would come thither[j];" ıaṙ ᵹ-cloṙ ḋı an cṙannċuṙ ḋo ṫuiṫım aṙ a mac, "*quando audivit* sortem obtigisse *unico filio suo*[k]."

[h] Haliday, in his Gælic Grammar, p. 115, gives this rule from Stewart's Gælic Grammar, first edition, p. 154, line 18; and not understanding its exact meaning, he gives examples which have no reference to it whatsoever. But Stewart, who understood the Scotch Gælic very well, gives the rule, and the examples, perfectly correct, in both editions of his Grammar.

[i] Keat. Hist., p. 145.

[j] Id., p. 25.

[k] Id., p. 70.

This mode of construction is exactly like the accusative coming before the infinitive mood in Latin, when *quod* or *ut* is understood, or rather when the sentence could be resolved by those conjunctions.

g. The nominative or accusative (in the modern language the accusative) of personal pronouns also often appears before verbal nouns governed by prepositions.

Examples.—Αρ ρο ϝιτερ ϝιυm ιn cédna ρο τοιmélaḋ ní ḋo'n ḟleiḋ, ocuϝ ϝí αρ na h-eϝcaιne, cumaḋ ḋe ṫιcϝaḋ Eριnḋ ḋo ṁilleḋ, "for he knew that the first person who should partake of the banquet, and it after being cursed, that of him would come to destroy Ireland," *Battle of Magh Rath*, p. 24; ocuϝ ϝé oc ιmbιρτ ϝιḋċιlle ιτιρ na ϝloϛu, "and he a' playing of chess amid the hosts," *Id.*, p. 36; aϛuϝ í aϛ aιτιúġaḋ láιṁ ρé lonϛṗoρτ an ριġ, "and she dwelling near the king's palace," *Id.*, p. 70.

When the noun thus placed before the infinitive mood is preceded by a preposition, some writers make the preposition govern it, as ní ϝuιḋιuġaḋ αρ Ϛhaoιḋιlιḃ ḋo ṫeaċτ ó'n ḃ-Ϝραιnϛc ϛo m-bιaḋ beaϛán ḃ-ϝocol ιonann eaτoρρa, "it is no proof of the Gaels having come [lit. *to come*] from France that there should be a few words common between them," *Battle of Magh Rath*, p. 52. It would be, however, more grammatical not to let the force of the preposition light on the noun in this construction, but to consider it as governing the whole clause, as expressing an abstract substantive idea, and to write ní ϝuιḋιuġaḋ αρ Ϛhaoιḋιl ḋo ṫeaċτ ó'n ḃ-Ϝραιnϛc, &c.

It should be here noted by the learner, that in the modern Irish language, and in the Scotch Gælic, the accusatives (or be they nominatives, if the Scotch will have them so) of the personal pronouns é, í, ιaḋ, are always used before the infinitive mood in this construction, and not ϝé, ϝí, ϝιaḋ; but in ancient Irish manuscripts the latter occur very frequently.

Rule XIII.

When there are two or more nominatives joined together by a copulative conjunction, the third person

plural of the verb is never used in the modern langu ge, as do ḃí ann Doṁnall, Donnchaḋ agus Diarmaid, Daniel, Donough and Dermot were there.

But in the ancient language the third person plural of the verb is used, as bátor and Domnall, Donnchaḋ ocus Diarmaid. But this may have been, perhaps, in imitation of the Latin.

Rule XIV.

The assertive verb is, which has the force of the copula of logicians, is always omitted in the present tense after the interrogative particle an, whether? also after the negatives ní and noċa, not; as an tú é, art thou he? ní mé, I am not.

This verb can also be elegantly omitted in other situations in which it might be expressed, as oir tú ar g-cruṫuiġṫeoir, for thou *art* our Creator, for óir is tú ár g-cruṫuiġṫeóir; in tú ġlanas in eclais? mé imorra [for is me imorra], "is it thou that cleanest the church? *it is* I indeed," MS. Trin. Coll. Dubl. H. 2. 18. p. 205, *b;* mac som Coirpri Chindchait [for ba mac som do Chairbri Chinnċait], he was the son of Cairbre Cinnchait; toirsech mo rosc, crín mo ċré, ó ro toimseḋ Fé fri Fland, for is toirseach mo rosg, is críon mo ċré, o do toiṁseaḋ Flann le Fé, i. e. "wearied my eye, withered my clay [body], since Flann was measured by the *Fe* [a yard for measuring graves]," *Cor. Gloss.*, *voce* Fé.

Rule XV.

When two or more substantives come together, or succeed each other, denoting the same object, they should agree in case by apposition; as Doṁnall, mac Aoḋa, mic Ainmirech, riġ Eireann, Domnallus, filius Aidi, filii Ainmirei, rex Hiberniæ. Here the word mac is in the nominative case, being in apposition to

Ḋoṁnall, i. e. being as it were *laid alongside* of it; the word mıc is in the genitive case to agree with Aoḋa, to which it is in apposition; and ꞃıġ, being in apposition to Ḋoṁnall, is in the nominative case. Sometimes the assertive verb ıꞅ or aꞅ, is placed between two nouns which might be put in apposition, as an ꞇ-aınm aꞅ Colam Cılle[1].

This rule is not always observed in the colloquial Irish, and some writers on Irish grammar have attempted to shew that it should not be observed, but that, according to the genius of the language, the word in apposition ought to be in the nominative case, though the word to which it refers be in the genitive, inasmuch as the relative and a verb are always understood. In this opinion the Author cannot acquiesce; and the rule is observed by Keating, the Four Masters, and Duald Mac Firbis, who wrote in the latter end of the seventeenth century; as óıꞃ aꞅ aꞃ ṡlıoċꞇ Aoḋa Aꞇlaıṁ, meıc Flaıꞇḃıoꞃꞇaıġ an Tꞃoꞅꞇaın aꞇa Mac Suıḃne, "for Mac Sweeny is of the race of Aodh Athlamh, son of Flaithbheartach an Trostain," *Keat. Hist.*, p. 7. Keating, however, does not always observe this apposition, particularly when the first noun is in the dative or ablative case, as is evident from this example: ɔıa n-ɔeaċuıḋ ꞇꞃa Cuchuloınn ɔ'ḟoġluım cleaꞅ nġoıle ġo Sġáꞇaıġ, banġaıꞅġeaḋaċ baoı a n-Albaın, "When Cuchullin went to learn feats of arms from Sgathach, a heroine who resided in Scotland," *Id.*, p. 78. In this sentence, Sġaꞇaıġ is in the dative or ablative case governed by the preposition ġo; but banġaıꞅġeaḋaċ is in the nominative case, though it ought to be the dative, as being in apposition to Sġáꞇaıġ. This apposition is, however, found observed in *Cormac's Glossary*, as Aıne, *a nomine* Aıne, ınġeıne Eoġabaıl, "*Aine* [a hill] is called from *Aine*, the daughter of Eogabhal."

[1] Keat. Hist., p. 126.

CHAPTER II.

OF GOVERNMENT.

In this chapter is to be explained the government of substantives, of adjectives, of verbs, of prepositions, and of conjunctions.

SECTION 1.—*Of the Government of Substantives.*

RULE XVI.

a. When two substantives come together signifying different things, that is, when not in apposition, the latter is put in the genitive case.

Examples.—Toṙaḋ na talṁan, the fruit of the earth; éiṙc na maṙa, the fishes of the sea; ṙún ṙóġla, a desire of plunder; ṙolaṙ na ġréine, the light of the sun; Dia na h-íce, "*Deus salutis*," *Cor. Gloss.*, *voce* Diancechc; Dúilem na n-dúl, "Creator of the elements," *Leabhar Breac*, fol. 121, *b*; Tigeṙna in domain, "the Lord of the world," *Id.*

When the governing substantive is preceded by a preposition, some writers eclipse the initial of the governed substantive, as le h-anṙaḋ ngaoiṫe, "by a storm of wind," *Keat. Hist.*, p. 28. But this is not necessary, nor is it at all observed in the spoken language.

b. Verbal nouns substantive coming from transitive verbs, govern the genitive case of those nouns which the verbs from which they are derived would govern in the accusative or objective case.

Examples.—ag cur fíl, sowing seed, i. e. a sowing of seed; ag dortad fola, shedding blood, i. e. a shedding of blood; do foglaim céirde, to learn a trade, i. e. to or for the learning of a trade.

Also verbal nouns, which may be properly styled progressive active nouns, when preceded by certain prepositions have the force of active participles in other languages; and, when preceded by do, have the force of the infinitive mood active. Also adjectives taken substantively, as co n-immad eolaif, "with much knowledge," *Leabhar Breac*, fol. 107, *a*, *a*.

Rule XVII.

When, in the absence of the article, the latter of two substantives in the genitive case is the proper name of a man, woman, or place, its initial is aspirated; as ó aimsir Phádraig, "from the time of St. Patrick[a];" ingean Shaibhe, the daughter of Sabia; Airdeasbog Chaisil, the Archbishop of Cashel.

This holds good as a general rule in the modern Irish language, but it is much to be doubted whether it was adhered to in the ancient language; and in modern Irish an exception to it is generally made in family names, which are made up of the proper names of the progenitors of the families, and the word O (or Ua), *nepos*, or grandson, or mac, a son, prefixed, as O Neill, O'Neill; O Domnaill, O'Donnell; O Conchabair, O'Conor; O Ceallaig, O'Kelly; O Donnabáin, O'Donovan; Mac Domnaill, Mac Donnell; Mac Carthaig, Mac Carthy; not O Dhomnaill, Mac Dhomnaill, &c. But should the prefixed O be itself governed in the genitive case by another noun, then the initial of the noun which it governs will be aspirated, as Mac Néill Ui Dhomnaill, the son of Niall O'Donnell; Mac Chathail Ui Chonchobair, the son of Cathal O'Conor; athair Thaidg Ui Cheallaig, the father of Teige O'Kelly. Some writers aspirate the initial of the latter substantive,

[a] Keat. Hist., p. 110.

even when it is not a proper name, as gor gaḃ daraċt feirge é, "so that he was seized with a paroxysm of anger," *Keat. Hist.*, p. 76; ag gearradh coille, "cutting down the wood," *Id.*, *ibid.*; oiliomain meic rígh, "the fosterage of a king's son," *Id.*, p. 97; ail chatha, "a rock of battle," *Cor. Gloss.*, *voce* Cathal; ail círa, "rock of tribute," *Id.*, *voce* Cairel. But this is not to be imitated, as it weakens the sound of the word too much.

It is very strange that O'Molloy calls the O prefixed to Irish surnames *an article*, whereas it is really a substantive, and has been translated *nepos* by Adamnan, in his life of Columba. O'Molloy writes: "Articulus o appositus proprijs nominibus virorum Principum Hibernensium facit nomina enunciari in genitiuo casu, vt o Domhnaill, o Neill, o Briain; sub casuatione autem, flexione, vel declinatione, variari solet in i, ua, vt nominatiuo o Briain, genitiuo i Bhriain, datiuo dua Bhriain, accusatiuo ar o Mbriain, vocatiuo a i Bhriain, ablatiuo le o Briain, cùm tamen Briain, de se feratur in nominatiuo, et accusatiuo, et ablatiuo, et datiuo: Brian verò non nisi in genitiuo et vocatiuo singularis numeri."—*Grammatica Latino-Hibernica*, 102.

The fact, however, is, that Brian, the name of the progenitor of the family, is put in the genitive case throughout, and governed by the substantive O, which means *nepos*, grandson, or descendant, and that the changes of the initial b are merely euphonic.

Section 2.—*Of the Government of Adjectives.*

Rule XVIII.

The adjective lán, *full*, often requires a genitive case after it, as lán fola, full of blood; lán feirge, full of anger; but it more frequently requires the preposition do, or more correctly de, after it, as lán d'fhuil, full of blood; lán d'fheirg, full of anger.

Examples.—Dubṫaċ mac U Lugair, lestar lán do rath in Spirata Naimh, "Dubhthach Mac U Lugair, a vessel full *of* the grace of the Holy Spirit," MS. Trin. Coll. Dubl. H. 3. 18. p. 358; gurubo lán an cnocc díḃ, "so that the hill was full of them," *Vit. Moling;* do ḃádar na moiġe dá gaċ leiṫ do'n ród lán do sgoraiḃ Loċlonn, "the fields on each side of the road were full of the tents of the Danes," *Keat. Hist., Callaghan Cashel;* is lán d'á ṡoillsi nem ocus talam, "heaven and earth are full of his light," *Visio Adamnani,* in *Leabhar Breac.*

Some grammarians have attempted to give rules of Syntax for pointing out what prepositions should follow certain adjectives, according to their signification; but to determine this is a matter of idiom, rather than of Syntax, and must be learned by use. The learner, however, will find much information on this subject in Chap. VII. Sect. 3, where the idiomatic application of prepositions is treated of.

Rule XIX.

The comparative degree, in the modern Irish, takes the conjunction iná, *than, quam,* after it, as ba gile a cneis iná an sneaċta, her skin was whiter than the snow.

The ancient comparative in iter will have the noun following it in the dative or ablative form, if it be of the feminine gender, as giliṫer gréin, whiter than the sun; a construction exactly similar to the Latin *lucidior sole;* but no trace of this form of the comparative is found in the modern language.

In some tracts in the *Leabhar Breac* the comparative is construed exactly as in the Latin, that is, with an ablative case after it, without the conjunction iná, than, as in the following passage: roptar lire rennaib nime agus gainem mara agus duille feda, buind fri medi, agus medi fri bunnu do persu, agus fuilt dia cennaib oc a tamnad, "more numerous *than* the stars of heaven, the sands of the sea, and the leaves of trees, were the feet of persons to necks, and necks to feet, and the hair in being cut off their heads," fol. 103, *b, a;* is liriu feoir no folt fidbuide illratha in

maṙbnuḋa noıb-ṙea, "more numerous than the blades of grass, or the leaves of trees, are the blessings flowing from this holy elegy," fol. 121, *a, a;* ꝺıṙṙa ꝺ' ṙín 'n-a ṙír ıaṙꝺaṙ, aıbne beoıṙı ıṙ bṙocoꝺı blaṙꝺa cech lınꝺ, "a spring of wine at the very west end, *and* rivers of beer and *brocoid*, sweeter than every liquor," fol. 108, *a, b.*

Sometimes it has the preposition ṙṙı (i. e. le), and the conjunction aʒuṙ or ocuṙ after it, in which construction it expresses comparison of equality, as ba lıṁꝺıṙ ṙṙıa ʒaıneṁ maṙa, no ṙṙıa ꝺṙıꝺṙenna ꝺeneꝺ, no ṙṙı ꝺṙuchꝺ ımmaꝺaın ceꝺamaın no ṙṙıa ṙenna nıme ꝺeṙʒnaꝺꝺa ıc ʒuılbnıuʒaꝺ a chorṙ, "numerous as the sands of the sea, or as the sparks of fire, or as the dew drops of a May morning, or as the stars of heaven, were the fleas that were biting his legs," *Mac Conglinn's Satire*, in *Leabhar Breac*, fol. 107; cum ba méꝺıꝺhen ocuṙ oʒ ṙeṙ-ċırc h-ı, "so that it was as large as a hen-egg," *Id., ibid.;* méꝺıꝺhen ṙṙı h-oʒ ṙeṙ-ċırc caċ mır, "each bit large as a hen-egg," *Id.;* meꝺıꝺheṙ ṙṙı h-oʒ cuṙṙı, "large as the egg of a crane," *Id.*

Rule XX.

When the preposition ꝺe is postfixed to the comparative, it is applied in the same way as the comparative degree in English, when preceded by the article *the*, as ıṙ ṙeṙṙꝺe ꝺu ṙın, thou art *the* better of that; nı ꝺṙuımꝺe an ċolann cıall, the body is not the weightier for the sense.

The conjunction ınná, *than*, is never used after the comparative in this construction.

Rule XXI.

The superlative degree does not require a genitive case plural after it, as in Latin, for the genitive case in Irish, as in English, always denotes possession and nothing more, and therefore could not be applied, like

the genitive case plural in Latin, after nouns partitive, or the superlative degree; but it generally takes after it the preposition do, or more correctly de, as an bean ir áilne de mnáib, the fairest woman of women; an fear ir mó de na laochaib, the largest man of the heroes.

RULE XXII.

a. The numerals aon, *one*, dá, *two*, are placed before their nouns, and aspirate their initials, if of the aspirable class, as aon chluar, one ear, dá chluair, two ears.

As r follows the rule of aspiration, not eclipsis, it will be expected that it should have s prefixed after these words, and so it has after aon, but not after dá, as aon s-rligh, one way; aon s-ruil, one eye. But it must be acknowledged that the best Irish writers sometimes aspirate r after aon, as re h-aonrheachtmain, "for one week," *Keat. Hist.*, p. 31. And it is a remarkable fact, that dá, which aspirates every other aspirable initial consonant coming after it, causes eclipsis in one solitary instance, namely, the word trian, a third, as dá d-trian, "two-thirds," *Id.*, p. 157.

b. The numerals trí, ceithre, cúig, re, rích, trioca, and all multiples of ten, as well as all ordinals, will have the initials of their nouns in their primary form, as trí cluara, three ears; ceithre fir, four men.

The ordinals chéad and threar are exceptions to this rule, and cause aspiration.

c. The numerals seacht, ocht, noí, deich, eclipse the initials of their nouns, if they be of the class that admits of eclipsis, as seacht g-cluara, seven ears; ocht g-cora, eight feet; noí b-fir, nine men; deich m-bliadna, ten years.

If the initial be ꝑ, it retains its primary sound after ꝑeaċt, oċt noí, ꝺeiċ, as ꝑeaċt ꝑlaꝺa, seven yards; oċt ꝑnaꝺmanna, eight knots; noí ꝑléiḃe, nine mountains; ꝺeiċ ꝓaʒaiꝛt, ten priests.

Rule XXIII.

When the numeral is expressed by more than one word, the noun is placed immediately after the first, that is, between the unit and the decimal, as ꝛꝑí ꝑiꝛ ꝺéaʒ, thirteen men; ꝑeaċt ʒ-céꝺ ꝺéʒ, seventeen hundred[b].

Section 3.—*Of the Government and Collocation of Pronouns.*

Rule XXIV.

a. The pronouns mo, *my*, ꝺo, *thy*, a, *his*, are always placed before their nouns, and aspirate their initials, if of the aspirable class, as mo ċluaꝑ, my ear; ꝺo ċoꝑ, thy foot; a ċeann, his head.

b. When mo, *my*, ꝺo, *thy*, are followed by a word beginning with a vowel or ꝑ, the o is omitted; as mo aṫaiꝑ, my father, which is generally written m'aṫaiꝑ; mo ḟuil, my blood, written m'ḟuil; mo ḟeaꝓann, my land, written m'ḟeaꝓann.

These words are obscurely written maṫaiꝑ, mḟuil, mḟeaꝓann, in old manuscripts, but an apostrophe should always be used in modern books when the o is omitted.

In ꝺo, *thy*, the ꝺ is sometimes changed into ꝛ, and often dwindles into a mere breathing (h), as ꝛ'anam, thy soul, for ꝺo anam; h'aṫaiꝑ, thy father, for ꝺo aṫaiꝑ. Cia ꝛ'ainm ꝑeo, ol Ꝺoċhaiḋ,

[b] Annals of the Four Masters, A. D. 1174.

"what is thy name, said Eochaidh?" *Tochmare Etaine.* l t' aġaiḃ, against thee, for aḃ aġaiḃ, *Battle of Magh Rath*, p. 12: ceć caċ mor cuc h' aċair, riaṁ, "every great battle which *thy* father ever fought," *Id.*, p. 44; ar ṁéḃ ḃo naoṁċaċta aġur h'onóra aġ Ḋia, "for the greatness of thy sanctity and honour *with* [i. e. in the sight of] God," *Keat. Hist.*, p. 130; ar urura a aiṫne ar ṁaoiṫe ḃo ṁeanman, ḃeaṙóile h' intinne, aġur h' aigiontа, "it is easy to know it by the imbecility of *thy* courage, and the littleness of *thy* spirit and mind," *Id.*, p. 143.

Rule XXV.

A, *her*, has no influence on the initial consonant of the noun before which it is placed, as a ceann, her head; but if the noun begins with a vowel it will require h prefixed, as a h-ingean, her daughter; a h-éaḋan, her forehead.

Rule XXVI.

Ar, *our*, ḃar, *your*, a, *their*, eclipse the initials of the nouns which follow them, as ár m-briaṫra, our words, ar n-ḃóṫċuṙ, our hope; ḃar g-cora, your feet; a g-cinn, their heads.

If the initial of the noun be a vowel (see p. 65), n will be prefixed (which should be always separated by a hyphen, for the sake of clearness); as ár n-arán, our bread; ḃar n-aṫair, your father; a n-airm, their arms.

The learner will observe, from Rules 24–26, that the meanings of a, as a possessive pronoun, are distinguished by the form of the initial letter of the nouns following it; thus:

1. A, *his*, aspirates the initial consonant of the following noun, as a ḋora, *his* feet.

2. A, *her*, makes no change, as a cora, *her* feet.

3. A, *their*, eclipses, as a g-cora, *their* feet.

When the consonant is not of the class which admits aspiration, or eclipsis, there is no guide to the eye, and some have suggested that it would improve the language to write this vocable ĕ, when it signifies *his*, ĭ, when *her's*, and ă, when *theirs*.

Rule XXVII.

When the possessive pronouns a, *his*, *her's*, or *their's*, are preceded by a preposition ending in a vowel, they require an n prefixed, which, for the sake of clearness, should be always separated by a hyphen, as co n-a, le n-a, ó n-a, tré n-a.

This n, which is inserted between the vowels to prevent a hiatus, is not used in the Scotch dialect, in which they write, *le a*, *o a*, *tre a*, and sometimes omit the *o* altogether.—*Vide suprà*, pp. 148, 149.

This euphonic n is also frequently omitted in some old Irish manuscripts, as de sin tra boi Coirpri Musc oc achíge sain co a muintir, ocus co a cairde, "hence Coirpri Musc was frequenting in the east with his family and with his friends," *Cor. Gloss.*, *voce* Mog Eime.

Rule XXVIII.

a. The relative pronoun a expressed or understood, and all forms of, and substitutes for it, are placed before the verb, and aspirate the initials of all verbs, except when it is preceded by a preposition expressed or understood; as an fear a buaileas, the man who strikes; an té ceilfeas, he who will conceal; an fear a tarraingeas, the man who draws.

b. But when the relative is itself governed by a prefixed preposition, which is sometimes left understood, and is not the nominative case to the verb, it then eclipses the initial consonant of the verb.

Examples.—An fear d'á d-tugar é, the man to whom I gave it; Cirbe ainm in b̈aile i m-bidír a cognaṁ a círe, "Cirbe is the name of the place *in which* they used to chew the cud,"—*Cor. Gloss.*, *voce* Femen; trí h-aimsera i n-glantar, "three times *at which* they are cleaned," *Id.*, *voce* Rot; sen, .i. lín a ngabar eoin, "sen, i. e. a net *in which* birds are taken," *Id.*, *voce* Sén.

c. But if the particles do, ro, &c., signs of the past tense, should come between the relative and the verb, then the initial of the verb is under their influence, and suffers aspiration as usual; as an fear ór [i. e. ó a ro] ċeannaíġear é, the man from whom I bought it.

d. When the relative a signifies *what*, *that which*, or *all that*, it eclipses the initial of the verb without a preposition; as a d-tug Criomṫann do ġiallaib̈ leis, "all the hostages that Criomhthann brought with him[c]."

Rule XXIX.

a. The relative pronoun is often loosely applied in the modern language, somewhat like the colloquial, but incorrect, English "who does he belong to?"

This form, however, should not be introduced into correct writing; but the relative should be always placed immediately after the preposition; thus, instead of an é sin an fear a raib̈ tú ag caint leis? is that the man *who* thou wert talking to? we should say, an é sin an fear le a raib̈ tú ag caint? is that the man to whom thou wert talking?

The relative (as has been already said, Rule 12, *d*), is often understood, as o do ċoncadar sein onċu Eogain, ocus na meirgíḋa ruc a creaċa co minic uaṫa do inntoiġeadar do ċum a ċéile,

[c] Keat. Hist., p. 102.

"when they perceived the banner of Eoghan, and the other standards *which* often carried away their spoils, they rushed upon each other," *Vit. S. Cellachi.* It is also often disguised in synthetic unions formed of certain prepositions, and prefixed signs of tenses, and particularly when the assertive verb ıſ is expressed or understood, as an ꝼear lep marḃaḋ é, i. e. an ꝼear le a ro marḃaḋ é, the man by whom he was killed, lep being made up of le, by, a, whom, and ro, sign of the past tense; ꝼear ḋárab (or ḋanab) ainm Ḋoṁnall, a man whose name is Daniel, i. e. *vir cui est nomen Danielis.* The verb ıſ, when connected with the relative thus, preceded by a preposition, becomes ab, even in the present tense, and may often be omitted altogether, as an ꝛé lep mıan, i. e. he who desires, literally, he *to whom* it is a desire. This might be also written, an ꝛé le nab mıan, or an ꝛé lep ab ṁıan. The p in this instance is not an abbreviation of ro, the sign of the past tense, but is inserted instead of n to stop the hiatus, which would otherwise be occasioned by the meeting of two vowels. The verb ıſ leaves the relative a understood, when no preposition precedes it, as meall ſe an ꝼear ıſ ꝼearr clú, he deceived the man of better fame.

The form a never accompanies the verb ıſ, but the form noċ takes it constantly, as aȝ ſo ın ḋara capıḋıl ḋo'n ḋara cláṙ, noċ laḃruſ ḋo'n leıġıuſ ꝼrıṫḃuaılꝛı, noċ ıſ conꝛrarḋa ȝním ḋo'n leıġıuſ ꝛaırınȝṫeċ, "this is the second chapter of the second table, which speaks of repercussive medicine, which is of contrary action to the attractive medicine," *Old Med. MS.*, by *John O'Callannàn of Roscarbery*, A. D. 1414.

As the relative always precedes the verb, and has no inflection, its case must be determined by the verb itself, or the noun following, as an ꝼear a ḃuaılım, the man *whom* I strike; an ꝼear a ḃuaıleaſ mé, the man who strikes me. But there is one case in which it is impossible to determine, from the *form* of the words, whether the relative is the agent or the object, namely, when the simple past of the indicative active is used, as an ꝼear a ḃuaıl me, which may mean either the man *who struck me*, or the *man whom*

I *struck;* an ꝼeaꞃ a ḃuaıl Ḋoṁnall, the man *who* struck Daniel, or the man *whom* Daniel struck.

This form of constructing the relative could be taken advantage of in equivocation, or false swearing; as if a man swore ɗeaꞃḃaım ʒuꞃ ab é ꞅeo an ꝼeaꞃ a ḃuaıl mé; no one could possibly know whether he meant, "I swear that this is the man *who* struck *me*," or "I swear that this is the man *whom I struck*." There are also other instances in which the want of the accusative form in the relative leads to ambiguity, as an ꝼeaꞃ a ḃuaıleaꞅ, which may mean either the man *who strikes*, or the man *whom I struck;* for -eaꞅ is the relative termination for the present indicative, and also the termination to express the first person singular of the past indicative active. This ambiguity can only be avoided by varying the expression, as by changing the verb active into the passive, or constructing the sentence in a different manner.

b. When a preposition precedes the relative, the initial of the verb following is eclipsed, as an ꝼeaꞃ ɗ'á ɗ-ꞇuʒaḋ é, the man to whom it was given.

And the same will take place if the relative be understood, as ıonṁuın ꞇeach ꞃe ɗ-ꞇuʒuꞅ cúl, for ıonṁuın ꞇeaċ ꞃe a ɗ-ꞇuʒaꞅ cúl, "dear the house which I have left behind;" *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14, fol. 112.

Rule XXX.

The possessive pronouns, when compounded with prepositions, cause aspiration and eclipsis, as they do in their simple forms, and the prepositions with which they are compounded govern such cases as they govern in their simple states, as am ċluaıꞅ, in my ear; óɗ ḃéal, from thy mouth; leꞃ ʒ-cáıꞃɗıḃ, with our friends.

Rule XXXI.

The possessive pronouns, when compounded with, or preceded by the preposition ı, a, or ann, *in*, are con-

nected with the substantive verb táim, to denote existence in a certain office, or state, as tá sé 'na sagairt, he is a priest, literally, he is *in his* priest; tá mé am' dhuine donna, I am a wretched man; tá tú ad' easbog, thou art a bishop; do bí sé 'na leanb an uair sin, he was a child at that time.

The verb substantive táim can never ascribe a predicate to its subject without the aid of the preposition a, i, or ann, *in*, as tá sé 'n-a fear, he is a man. Of this there seems no parallel in any other European language. But the assertive verb is always connects the predicate with its subject without the help of a preposition, as is fear mé, I am a man. This is enough for Syntax to determine, that is, how the predicate is to be connected with the subject when both these verbs are used. But still it will be naturally asked, whether sentences so constructed have actually the same meaning. It must then be remarked, that the two modes of construction represent the idea to the mind in a quite different manner. Thus, tá mé am' fear, and is fear mé, though both mean *I am a man*, have a different signification; for tá mé am' fear, I am *in my* man, i. e. I am *a man*, as distinguished from some other stage, such as childhood, or boyhood; while is fear me indicates I am *a man*, as distinguished from a woman, or a coward. This example will give the learner a general idea of the difference of the meanings of sentences constructed by tá and is. For more examples, see Prepositions a, i, ann, p. 291.

Rule XXXII.

The interrogative pronouns, whether they are nominatives or objectives, always precede the verb, and seldom admit the assertive verb is in connexion with them, though its force is implied; and the personal pronoun following is put in the accusative, as cia h-é, for cia is h-e, who is he? cia h-í, who is she? cia h-iad,

who are they? ca cpích i n-a b-puilem, "what country are we in[d]?" po iarpaid cuich na caillecha, "he asked who were the nuns[e]?" cpead é, what is it?

But there is no agreement of gender or number between them and their objects, or respondents; the most that can be admitted is, that the interrogative and the pronouns are often incorporated, as ciad, for cia h-iad; ci, for cia h-í; cé, for cia h-é. It should be also remarked, that cia is often written, and generally pronounced cé, particularly in the south of Ireland, as cé in por é pin? ar Pátpuic, "what wood is this? said Patrick." *Book of Lismore*, fol. 205, *a*.

When these interrogatives are governed by a preposition, they are always set before it, as cá n-ar, whence? Cpead ó, what from, i. e. whence; acc nár tuigeadar cpéd ó d-cáinig an focal féin, "but that they did not understand *what from* [i. e. *whence*] the word itself was derived," *Keat. Hist.*, p. 22.

The verb ip may elegantly be used, when followed by an adjective in the comparative or superlative degree, and sometimes in the positive, as cid ip measa do dorr duine? "what is worst for the human body?" *Tegusc Righ;* cid ip fo dam, "what is good for me? *Id.;* cid ip buaini for bid, "what is the most durable in the world?" *Id.;* cpeud ip breug ann, "what is a lie?" *Lucerna Fidelium*, p. 111.

Rule XXXIII.

The demonstrative pronouns immediately follow the substantives, or the adjectives belonging to the substantives, to which they refer, as an fear so, this man; an tír sin, that country; na daoine uaisle úd, those gentlemen; Cend Abrat Slebi Cain seo ter (i. e. an sliab so deas), Cenn Abrat Slebhi Cain, is *this* [mountain] to the south?

[d] Book of Leinster, fol. 105. [e] Feilire Ænguis, end of Feb.

The only exception to this collocation occurs when the assertive verb ıſ is understood, as ſın an uaıṙ, that is the hour, or time; ſo an lá, this is the day.

The indefinite pronoun ʒaċ, each, every (anciently written caċ, ceċ), sometimes eclipses the initial of the noun which follows it, as ʒaċ n-ɗuıne, every man, or person. Sochṙaıte Ɗé ɗomm annculaṙ caċ n-ɗuıne mıɗuſ tṙaſtuṙ ɗam, "may the host of God protect me against *every* man who meditates injury to me," *St. Patrick's Hymn*, in *Liber Hymnorum;* caċ n-aṙɗ, "every height," *Cor. Gloss.;* caċ n-uaſal, every thing noble; caċ n-ɗeṙʒ, every thing red; caċ n-oṁ, every thing raw, or crude, *Id.*

Keating and O'Molloy sometimes place the preposition ṙe between ʒaċ and its substantive, as ʒaċ ṙe m-blıaɗaın, every second year; ʒaċ ṙe ḃ-ꝼeaċt, turns about, *Keat. Hist.*, p. 156, *et passim;* ʒaċ ṙe ʒ-ceıſɗ aʒuſ ṙe b-ꝼṙeaʒṙa, "in successive question and answer," *Lucerna Fidelium*, p. 265.

This position of the preposition le, ṙe, or ṙa, after ʒaċ, or ceċ, is also found in the older Irish compositions, as in the *Visio Adamnani*, in the *Leabhar Breac:* ceċ ṙa n-uaıṙ tṙáıʒıɗ ın ṙıan ɗıb, "each second hour the pain departs from them."

This pronoun has frequently the noun connected with it in the genitive case, even when there is no word to govern it, as ʒaċa nóna, every evening; ıḃ ɗeoċ ɗ'uıſcı ꝼíṙ-thıbṙaıt aṙ céɗlonʒaɗ ʒaċa maıɗne, "drink a drink of pure spring water fasting every morning," *Old Med. MS.* 1352; ɗo ḃṙıſeɗ cloıċe ꝼuaıl, ocuſ ɗ'á h-ınaṙbaɗ ıaṙ n-a bṙıſeɗ; noí ſʒenaıġı cṙuınnı ɗo ṁecon ṙáʒum ɗo ċuṙ a ḃ-ꝼín, ocuſ a meſcaɗ tṙít a ċéıle, ocuſ ın ꝼín ꝼeín ɗ'ól ʒaċa maıɗnı ocuſ ʒaċa nóna, "to break the stone, and expel it after being broken; put nine round sprigs of horse raddish into wine, and mix them together, and drink this wine every evening and morning," *Id.*

When ʒaċa is set before the adjective ɗíṙeaċ, it gives it an adverbial force, as ɗo ċonnaıṙc cuṙach ċuıʒe ʒaċa n-ɗíṙeach, he saw a boat directly sailing towards him."—*Toruidheacht Gruaidhe Grian-Sholuis.* This form of expression is also used throughout the *Annals of the Four Masters.*

But in the spoken language ʒaċ does not always cause eclipsis, and it has, therefore, been thought advisable not to give it a place in the text as a general rule.

SECTION 4.—*Of the Government of Verbs.*

RULE XXXIV.

a. Verbs active transitive govern the accusative case of personal pronouns, as ḃuaıl ſé ṫú, he struck thee; ḃrıſ ſé é, he broke him, or it; ḋíbır ſé ıaḋ, he expelled them; a ṫıʒearna, ar ıaḋ-ſan, ro ṁeırtnıġıſ ınne ʒan aṁoruſ, "O lord, said they, thou hast doubtlessly discouraged us[f]."

As nouns have no accusative form, it must be determined from their position in the sentence whether they are agents or objects; when objects, they are usually placed after the verb, but never between the verb and its nominative, as ḃuaıl Dıarmaıḋ Doṁnall, Dermot struck Daniel; *percussit Diermitius Danielem.* This is the natural order of an Irish sentence, and the less it is disturbed the better, as, in consequence of the want of the accusative form in nouns, any transposition must create more or less obscurity.

Some writers have attempted to introduce an accusative form, different from the nominative singular, by making the object of the verb terminate like the dative or ablative, as will appear from the following examples: Taırnʒíḋ lıb a aınʒlıu nıme ın anmaın n-ecraıbḋıʒ ſea ocuſ aıtıḋníḋ ıllaım Ƶucıfır dıa báḋuḋ ocuſ dıa ƒormúchaḋ ı ƒoḋomaın ıfırn co ſír, "*hanc animam multo peccantem angelo Tartari tradite, et demergat eam in infernum.*" *Visio Adamnani*, in the *Leabhar Breac;* ḋo loıſʒ ʒaċ laoċ dıoḃ a loınʒ [for a lonʒ], "each hero of them burned his ship, *Id.*, p. 39; ḋo ṫoʒḃaḋar ʒaoıṫ nʒaıḃṫıġe nʒeıntlıḋe ḋo ċuır anfaḋ mór ar

[f] Keat. Hist., p. 144.

an muir, "they raised a dangerous magical wind which raised a great storm on the sea," *Id.*, p. 57; do b̓eir póig d'a ġruaḋ, "he gave a kiss to his cheek," *Id.*, p. 124; cur ṫoraind in ċaṫraiġ, "so that he drew out [the foundations] of the city," *Vita Patric.* in *Leabhar Breac*, fol. 14, *b*, *b*; dor gni Coirpri iar n-a mairech ceirt móir de rin, "Coirpri on the next day made a great complaint of this," *Cor. Gloss.*, *voce* Moġ Eime.

Various examples of it also occur in the old historical tale called the *Battle of Magh Rath*, published by the Irish Archæological Society; but it should not be imitated in the modern language. Some have also attempted to introduce an accusative plural form for nouns, by making them terminate in a or u; as, acc. olca, nom. uilc, acc. eolċa, nom. eolaiġ. But the best writers terminate the nominative plural in a also.—See the *Etymology*.

In the ancient Irish language, the pronoun, when it is in the accusative case, governed by the verb, is often amalgamated with the sign of the tense and set before it, as ir miri rot rubṫa, "it is I who shall wound thee," *Battle of Magh Rath*, p. 29, for ir miri do rubfaiḋ ṫú, .i. do ġoinfear ṫú; ir maiṫ rom ṫecaircir, "it is well thou hast instructed me," *Id.*, p. 10; ir duaiḃreaċ rom dúircir, "disagreeably hast thou awakened me," *Id.*, p. 170. The nominative case to the verb passive, when a pronoun, is also frequently placed before it in old writings, as nit aicillfe nech ele do'n ṁuinter ri, "none other of this people shall address thee," *Cor. Gloss.*, *voce* Prull; rom aileaḋ latru iar rin, "I was fostered by thee after that," *Id.*, p. 34; naroṫ uamnaiġṫer, "be not terrified," *Id.*, p. 8; nom lecíḋ-ri lib, ol re, "will ye permit me *to go* with you, said he," *Id.*, *voce* Prull; aċt nom aicill re, "but address me," *Id.*, *ibid.* In those instances the particle prefixed to the verb and the pronouns are always amalgamated.

In the modern language the possessive pronouns, combined with the preposition ag, are frequently placed before a verbal noun, in which position the verbal noun has the force of the active participle, put passively in English, as tá an teaċ 'ga ṫógḃáil, the house is building, or a' building; tá an obair 'ga déanaṁ, the work is *doing*, i. e. a' doing or *being done*; táid riad 'g a mealladḋ, they

*

are being deceived. For 'ʒα in these instances, many writers put ɔ'á, or ȯá, which cannot be considered as correct, as ʒo ɔ-τéιɔ ɔ'á unɟuιrτ ɟéιn ιonnτα, "until he goes to wallow in them," *Keat. Hist.*, p. 1; ɔ'á ɔ-τoġaιrm, "to summon them," *Id.;* αʒ τroɟʒaȯ ɔ'á ɟearʒaȯ ɟéιn, "*jejuniis se macerando*," *Id.*, p. 13. Sometimes in this construction the verbal noun is not passive, as τá ɟé 'ʒ αm ḃualaȯ, he is a' striking me; literally, he is *at my* striking; αn τ-euʒcoṫrom aτá αʒá ȯeunaṁ αr α h-áιτιġṫeoιrιḃ, "the injustice that is being exercised against its inhabitants," *Keat. Hist.—Pref.*

It is proper to notice in this place such constructions as the following: ʒor ḃ'éιʒιn α ɟáġaιl, "that she had to be found," *Keat. Hist.*, p. 96; ιs cóιr α ȯéαnaṁ, it is proper to do it. In these sentences the α is a mere possessive pronoun, and the literal meaning is, *her finding* was a compulsion; *its doing* is proper. The possessive pronoun in such sentences may be changed into the accusative of the corresponding personal pronouns, and the verb into the infinitive mood, as ʒur ḃ'eιʒιn í ɔ'ɟáġaιl; ιs cóιr é ɔo ȯéαnaṁ.

b. Some verbs active require a preposition after them, as ιαr αr Ɔhια, ask of God; laḃaιr le Ɔoṁnall, speak with [to] Daniel. But these forms of expression must be learned by experience in this as in all other languages.

RULE XXXV.

The infinitive mood of active verbs has a peculiarity of construction, which distinguishes this from most other languages, namely, it takes the accusative case when the noun is placed before it, and the genitive case when the noun comes after it.

Examples of Accusative:—Eιrιc ɔo ġaḃáιl α marḃaȯ ɔuιne, "to receive *eric* [mulct] for the killing of a man," *Keat. Hist.*, p. 14; cloιȯe ɔo ȯéunaṁ, to build a wall; ní láṁaȯ neċ τenιȯ ɔ'ɟaτóȯ ι n-Eιrιnɔ ιs ιn lou sιn, nó cu n-aȯαnnτα h-ι Temraιʒ αr

cúr, ır ın rollamaın, "no one durst light a fire in Ireland on that day until it should be lighted first at Tara at the solemn festival," *Leabhar Breac*, fol. 14, *a*, *a*.

Examples of the Genitive:—Do rac ımorra Molinᵹ Ꝺobán Saer cuıᵹı do dénum a dairᵹiᵹe, "St. Moling brought Goban Saer with him to build his oratory," *Vit. Moling;* cıo doc roacᵹ, ol Eochaıd. Do ımbirc ꝑıochille ꝑrıc-ru, ol re, "what has brought thee? said Eochaidh. To play chess with thee, said he," *Tochmarc Etaine* in *Leabhar na h-Uidhri;* do coṁnam an cloıde, "to defend the wall," *Keat. Hist.—Preface;* do deunam ꝑeille orra, "to act treachery on them," *Id.*, p. 74; do léicc Mac Uı Ꝺhrıaın rccaoileaᵭ d'á rcéṁelcaıᵭ d'arccaın na n-oıread, "Mac I-Brien sent forth a body of his marauders to plunder the districts," *Ann. Four Mast.*, A. D. 1559.

From this it may be safely concluded, that in the first mode of construction, the forms do ᵹabáil, do deunam, &c., are truly infinitives, having exactly the same force as the English *to receive*, *to do;* but that, in the second mode, they are not properly infinitives, but verbal nouns, governed by the preposition do.

Sometimes, when the prefixed object of the infinitive mood is preceded by a preposition, some writers make it the dative or ablative, governed by the preposition, as ᵹan ꝑeirᵹ do deunam, "not to be angry," *Keat. Hist.*, p. 75; re rairnéir ríríniᵹ do déanam, "to make a true narration," *Id.*; aᵹ iarraiᵭ loċca aᵹur coıbéime do ċabairc do ꝑean-Ꝺhallaıb, "attempting to heap disgrace and dishonour upon the old English," *Id.*

But this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the infinitive mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus, re rairnéir ríríneaċ do deunam.

Stewart agrees with this opinion, in his *Gælic Grammar*, p. 175, where he writes: "Prepositions are often prefixed to a clause of a sentence; and then they have no regimen, as 'gus am bord a ghiulan, *to carry the table*,' Exod. xxv. 27; 'luath chum fuil a dhortadh, *swift to shed blood*,' Rom. iii. 15, edit. 1767;

'an deigh an obair a chriochnachadh, *after finishing the work*,'" *Gælic Grammar*, 1st edit. p. 165, and 2nd edit., p. 175. Both modes of construction, however, are allowable, like the gerunds and gerundives in Latin, as "tempus curandi rem," or "tempus curandæ rei;" *in curando rem*, or *in curandâ re*.

Sometimes the infinitive mood must be translated passively, like the latter supine in Latin, as ταρ éιſ Arfaxad ᴅo ḃρeιṫ ȯo, "after Arphaxad was born to him," *Keat. Hist.*, p. 45; ταρ éιſ uaιṁ ᴅo ṫoċaιlτ, "after a grave being dug;" literally, "after *to dig* a grave;" ó ᴅo ċonnaιρc Nιul Pharáo ʒo n-a ṡluaġ ᴅo ḃáṫaḋ, anaιſ ιſ ιn ḃ-ϝeaρonn ʒ-ceᴅna, "when Niul perceived Pharaoh with his host to *have been drowned*, he remained in the same land," *Keat. Hist.*, p. 46.

Progressive active nouns, and all verbal nouns, govern the genitive case after them, like the infinitive mood, when the substantive follows it.

Rule XXXVI.

The nominative case absolute in English, or the ablative absolute in Latin, is, in Irish, put in the dative or ablative, with the preposition ᴅo prefixed.

Examples.—Aρ m-beιṫ 'n a ċoᴅlaḋ ᴅo Dhoṁnall, Daniel being asleep; ιaρ ρoċταιn a ᴅ-τíρ ᴅóιḃ, they having reached the land; literally, on reaching the land by them; ιaρ ʒ-cιnnιoḋ aρ an ʒ-coṁaιρle ſιn ᴅóιḃ, "they having resolved on that counsel;" literally, "after the determining on that counsel by them," *Keat. Hist.*, p. 35.

Rule XXXVII.

Ḃa, or buḋ, the past tense indicative of the affirmative verb ιſ, aspirates the initial of the noun substantive, or adjective which follows, as ba ṁaιṫ an ϝeaρ é, he was a good man; ba ḃean ṁaιṫ í, she was a good woman; ba ṁóρ na ᴅaoιne ιaᴅ, they were great people.

This rule will not, however, hold good throughout the provinces, for in some parts they do not aspirate the initial of the word following ba; and, indeed, the aspiration is not essential, and has been merely used for the sake of euphony, or, perhaps, ease of utterance. When the word following ba begins with a vowel, an h is sometimes prefixed, to prevent a hiatus, as ba h-óg an fear é an tan sin, he was a young man at that time. But this rule is not general in the written language, nor at all observed in conversation, for in the south-east of Ireland they would say dob' óg an fear é, prefixing do, sign of the past tense, and rejecting the a in ba.

Rule XXXVIII.

a. One verb governs another which follows it, or depends upon it, in the infinitive mood; as d'órduiġ Dia ḋúinn a aiṫeanntа do ċoiṁead, God ordered us to keep his commandments; do fógraḋ d'Fearguṡ ṡgiaṫ tar lorg do ṫaḃairt do Ullṫaiḃ, "Fergus was ordered to cover the retreat for the Ultonians[g]."

b. When the governed verb is one expressing motion or gesture, which does not govern an accusative, the sign do is never prefixed, as duḃairt ṡé liom dul go Corcaiġ, he told me to go to Cork.

This rule is general and important, but has not hitherto been given by any of the writers on Irish grammar.

We cannot close these remarks on the government and collocation of the verbs without noticing that Haliday and others give it as a rule of Irish syntax, that *to know*, in English, is expressed in Irish by the verb taim and fios, knowledge, as atá ḟios agam, I know, i. e. there is knowledge to me; and that the Irish language has not single verbs to denote possession, power, want, &c., such as the English verbs, *to have*, *to know*, &c. This, however, is a

[g] Battle of Ros Leter.

matter of idiom, rather than of syntax, and should be explained in giving the idiomatic meanings of the prepositions. It must be, indeed, acknowledged, that the modern Irish language, which is suffering decomposition more and more every day, from the want of literature, has not separate verbs to denote *I have, I can;* but in the south of Ireland, ꝼeaꝺꞃaiṁ, *I know*, is not yet out of use; and in ancient, and some modern manuscripts, we meet such verbs as cumcaiṁ, I can, or I am able; ꝼeaꞃaiṁ, I know; ꝼiꝺiꞃ, he knew, as in the following examples: Ꝺixiꝛ Paꝛꞃiciuꞃ ꝺichuiꞃ ꝼoꝺechꝛa, ꞃi poꝛeꞃ; ꝺixiꝛ maꝝuꞃ, ní chumcam cuꞃ in ꝛꞃaꝛh ceꝺna i m-baꞃaċ, "Patrick said, remove now the snow, *si potes;* dixit Magus, *I cannot*, until the same time to-morrow," *Leabhar Breac*, fol. 14, *a, a;* o ꞃo ꝼiꝺiꞃ O'Neill Maġnuꞃ ꝺo ȯol hi ꝺ-Tíꞃ Eacchain, "when O'Neill *knew* that Manus had gone into Tyrone," *Ann. Four Mast.*, ad an. 1522. Ꝼeaꞃaiṁ, *I know*, is used even by Keating, as ꝝo ḃ-ꝼeaꞃaiꞃ cionnuꞃ ꞃꝝaꞃꝼuim-ne, "until thou knowest how we shall part," *Keat. Hist.*, p. 46; ꝝo ḃ-ꝼeaꞃaꞃ a ḃꝼꞃeaꝝꞃa oꞃm, "until I know their answer to me," *Id.*, p. 153; co ꝼeꞃꞃeȯ ꞃom, "that he might know," *Cor. Gloss.*, *voce* Leiṫeċ; in ꝼeġa ꞃo ꝼeꝝ ꞃecha Molinꝝ, ní ꝼiꝛiꞃ i neaṁ no i ꝛaluṁ ꝺo ċoiꝛh in mac leiġinn, "Moling looked behind him, but did not know whether the student had passed into heaven, or into the earth," *Vita Moling.*

SECTION 5.—*Of the Government and Collocation of Adverbs.*

RULE XXXIX.

The simple monosyllabic adverbs are placed before the words to which they belong, and aspirate their initials, if of the aspirable class of consonants, as ꞃo-ṁóꞃ, very or too great; ꞃáꞃ-ṁaiṫ, exceedingly good. Ꝺo and ꞃo, the signs of the past tenses of verbs, aspirate the initials of the verbs in the active voice, but not

in the passive, as ᴅo ḃuaıl ɾé, he struck; ᴅo buaıleaḋ é, he was struck.

When ɾo is immediately preceded by the relative a, who or which, they combine, and become óɾ, as Aḋaṁ óɾ, ḟáɾamaɾ, i. e. ó a ɾo ḟáɾamaɾ, Adam from whom we have sprung; áıt ı n-aɾ ṫuıt Ḋoṁnall, i. e. ı n-a ɾo ṫuıt, the place in which Daniel fell.

When ᴅo precedes a verb whose initial is a vowel, or ꝼ, it drops the o in the active voice, but not in the passive, as ᴅ' ól ɾé, he drank; ᴅ' ꝼıaꝼɾaıġ ɾé, he asked, or inquired; ᴅo h-ólaḋ, it was drank; ᴅo ḟıaꝼɾaıġeaḋ é, it was asked. The particle a is very generally prefixed to the verbs táım, I am, and ᴅeıɾım, I say, for the sake of euphony or emphasis.

Rule XL.

The adverbs aṁ, eṁ, cıḋ, ıomoɾɾa, ᴅan, ᴅın, ᴅono, ᴅona, or ᴅonı, ıaɾaṁ, ıᴅıɾ or ıtıɾ, ón, tɾá, are generally mere expletives, and are generally placed immediately after the principal verb in the sentence.

In the *Leabhar Breac*, ımoɾɾa is used to translate the Latin *vero*, *autem*, and *quidem*; tɾa, *autem*. But ᴅın is sometimes used as more than a mere expletive, for it is employed to translate the Latin *ergo*.—See *Leabhar Breac*, fol. 16, *b*, *a*, fol. 17, *a*, *a*, and fol. 26, *b*, *a*.

Rule XLI.

Compound adverbs, particularly those formed from adjectives, are placed after the nominatives to the verbs which they qualify, but never placed between the auxiliary and the verb as in English; as ᴅ'eıɾıġ ɾé ʒo moċ, he rose early; tá ɾe ᴅéanta ʒo ceaɾt, it is done properly, not tá ɾé ʒo ceaɾt ᴅéanta.

The adverbs aſteaċ, *in ;* amaċ, *out ;* ſíoſ, *down ;* ſuaſ, *up ;* anunn, *over ;* anall, *hither ;* ſiaſ, *westwards ;* ſoiſ, *eastwards*, are always used in connexion with verbs of motion: and aſtiġ, within ; amuiġ, without, or outside; ṫuaſ, *above;* and ṫíoſ, *below*, are used in connexion with verbs of rest[h].

We have no words in the modern Irish language corresponding with the English *yes*, or *no ;* but in the ancient language, naṫó, nitho and acc are frequently used, without a verb, to give a negative answer, as Nitho, aſ MacConglinde, "No, said Mac Conglinne," *Leabhar Breac*, fol. 108 ; in ſſuiṫ dun? ol Maelſuain. Nathó, a Mhaelſuain, ſeſ tſuag ataconnaic, "a learned, *art thou* for us? said Maelruain. No, O Maelruain, a poor man thou seest;" Cia ſad na caiſde? oſ ſiad; bliadain, oſ ſé; Niṫó, oſ ſiad; illeith, oſ ſé; acc, ol ſiatt; taḃſaíḋ ſáiṫi, oſ ſé; acc, ol ſiad; cáiſdi co Zuan, oſ ſé; do béſuſ, oſ Finnachta, "What is the length of the respite? said they; a year, said he; *No*, said they; half, said he; *No*, said they; grant a quarter, said he; *nay*, said they; grant a respite till Monday, said he; it shall be granted, said Finnachta." *Vit. Moling.*

In the modern language, in answering a question, the same verb used in the question must be repeated in the answer, as aſ laḃaiſ ſé, did he speak? *answer*, laḃaiſ, or níoſ laḃaiſ, he spoke, or he spoke not. But if the question be asked by an, *whether*, without any verb, the negative answer will be by ní, and the positive by iſ, as an ſíoſ ſin? iſ ſíoſ; ní ſíoſ; Is that true? It is true; it is not true.

SECTION 6.—*Of the Government of Prepositions.*

RULE XLII.

All the simple prepositions govern the dative or ablative case, except ʒan, *without*, and idiſ, *between*, which generally govern the accusative in the singular,

[h] See Chapter VI.

but not in the plural; as ʒan an τ-aṛán, without the bread; ıdıṛ an τ-aeṛ aʒuṛ an τ-uıṛʒe, between the sky and the water[i].

Some Irish grammarians write, that when ʒaċ, *each*, or *every*, uıle, *all*, or some such adjective, comes between the preposition and the substantive, the preposition loses its influence, as do laḃaıṛ ṛé le ʒaċ bean (not mnaoı) acu, he spoke to each woman of them. But this is colloquial, and should not be used in correct grammatical composition; for we have the authority of the best Irish writers for making the preposition govern its object, even though ʒaċ intervenes, as cloıdıoṁ noċτaıġṫe ın ʒaċ láıṁ leıṛ (not ın ʒaċ láṁ), "having a naked sword in each hand," *Keat. Hist.*, p. 148; ṛıṛ ʒaċ cloınn, "with each tribe," *Id.*, p. 159; aṛ ʒaċ dṛuınʒ dáṛ ġaḃ cṛeıdıoṁ ó Phádṛuıʒ, "of each tribe that received the faith from Patrick," *Id.*, p. 115.

Rule XLIII.

The prepositions a, or ı, *in*, ıaṛ, *after*, ṛıa, *before*, and ʒo, or co, when it signifies *with*, eclipse the initials of the nouns which they govern, if of the class which admit of eclipsis.

Examples:—A d-Teaṁṛaıġ, at Tara; ı ʒ-Coṛcaıġ, at Cork; ṛıa n-dılınn, before the deluge; ṛé n-dul ʒuṛ an m-baıle, "before going to the town," *Keat. Hist.*, p. 147; ıaṛ ʒ-Cáıṛʒ, "after Easter," *Id.*, p. 160; co ḃ-ṛíon aʒuṛ co ʒ-coṛmaım, "with wine and beer," *Ann. Four Mast.*, A. D. 1587.

When a or ı is followed by a noun beginning with l, m, ṛ, the preposition is amalgamated with the noun, and the consonants are doubled, as cıth ṛeaṛṫana ıllaıʒnıb co ṛaıḃe n-a ṛṛoṫaıb ṛe τeoṛa la 7 τeoṛa aıdche; "a shower of rain *fell* in Leinster, so that it was in streams for three days and three nights," *Annals of*

[i] For examples of the other prepositions, see the Etymology, Chap. VII. Sect. 3.

Tighernach, ad ann., p. 693; ıllaıṫıu a éṫreċṫa, "on the day of his death," *Book of Leinster*, fol. 78, *b*, *b*; ammuıg, outside, *Ib.*; ırrıge n-Єrenn, in the kingdom of Ireland; do ċuır ırreċṫaıḃ brос na curaıġ ṡın, "she transformed those heroes into the shapes of badgers," MS. Trin. Coll. Dubl. H. 3. 18. p. 42; ár ıṡ é gae Thaıdg a aṫar baoı ıllaıṁ Chormaıc, "for it was the spear of his father Tadhg that Cormac had in his hand;" ımmeaḋon, "in the middle," *Vit. Moling*; ımmaṫaın Cєṫamaın, "on a May morning," *Leabhar Breac*, fol. 107; ıṡ allaım ın eṡpuıc ro ṙácbad, "it is in the bishop's hand it was left," *Id.*, *ibid.*

Rule XLIV.

The preposition ar, on, de, *of*, *off*, do, *to*, ṙá, ṙó, or ṙaoı, *under*, ıdır, *between*, mar, *like to*, ó or a, *from*, and tré, *through*, cause aspiration.

Examples:—Ar ṁullaċ an t-ṡléıḃe, on the summit of the mountain; géag de ċrann, a branch of a tree; do ḋaoınıḃ, to men; ṙo, or ṙaoı ṗéın, under pain; ıdır ṗearaıḃ agus ṁnáıḃ, between men and women, or both men and women; mar ġréın, like unto the sun; ó ḋoraṡ go doruṡ, from door to door; tré ṫeıne agus uıṡce, through fire and water. But ar, *on*, in some idiomatical phrases and adverbial expressions, and when set before verbal nouns, causes eclipsis, as ar d-túṡ, at first; ar m-beıṫ, on being; ar n-dul, on going.

Rule XLV.

Ag, *at*, go, or co, when it signifies *to*, and is set after verbs of motion, &c., le or re, *with*, óṡ, *over*; will have the initial of the noun which they govern in the primary form.

Examples.—Ag doraṡ an tıġe, at the door of the house; ċuaıḋ ṡé go mullaċ an ċnuıc, he went to the top of the hill; le teaṡ na gréıne, by the heat of the sun; oṡ cıonn, over head; trıaṫ oṡ trıaṫhaıḃ, chief over chieftains.

Rule XLVI.

Gan, *without*, will have either the aspirated or the primary form of the initial of the noun which it governs, as gan ċluaiṙ, or gan cluaiṙ, without an ear; gan ċeann, or gan ceann, without a head.

Some writers prefix t to ṙ after this preposition, as gan t-ṙlioċt, "without issue," *Keat. Hist.*, p. 93; gan t-ṙult, without cheerfulness; but gan ṙlioċt, gan ṙult, would be equally correct.

Rule XLVII.

When the article is expressed, all the simple prepositions, except do and de, gan and iomṙ, eclipse the initials of all nouns in the singular number, but have no influence over them in the plural, as aṙ an b-ṙairge, on the sea; aṙ an m-baile, out of the town.

But do and de cause aspiration when preceded by the article, except on words beginning with d or t, which retain their primary sounds; as de'n ċrann, off the tree; do'n bhaile, to the town; do'n tigearna, to the lord; do'n diabal, to the devil; and cause t to be prefixed to ṙ, as do'n t-ṙúil, to the eye; do'n t-ṙliabh, to the mountain; do'n t-ṙlait, to the rod; aṙ b-ṙár do'n t-ṙlioċt ṙo bhreogain, "this race of Breogan having increased," *Keat. Hist.*, p. 50; ma tarla dam dol do'n t-ṙlighe, if I have happened to go out of the way.

This rule is drawn from correct printed books and manuscripts, and holds good in north Munster; but it must be confessed, that the present spoken language does not agree with it throughout the provinces. The author, observing this difference, has read over very carefully a copy of Keating's History of Ireland, the best he has ever met with, which was made in the seventeenth century, by John Mac Torna O'Mulconry, and is now in the Library of Trinity College, Dublin. From this manuscript he has extracted the following instances of the forms assumed by articulated sub-

stantives coming after do, which sufficiently establish the rule above given:—

Do'n baile, to the town, p. 130.
Do'n bás, to death, p. 98.
Do'n biobla, of the Bible, p. 92.
Do'n boicc, to the poor man, p. 119.
Do'n ceap, to the stock, p. 98.
Do'n cineadh, to the tribe, p. 92.
Do'n cléirioch, to the cleric, p. 113.
Do'n coirr-chléirioch, to the crane-like cleric, p. 124.
Do'n chrich, to the country, p. 92.
Do'n comdháil, to the meeting, p. 125.
Do'n dáil, to the meeting, ib.
Do'n draoi, to the Druid, p. 109.
Do'n druing, to the people, p. 145.
Do'n duine, to the person, p. 98.
Do'n fheoil, of the flesh, pp. 5, 119.
Do'n fiadh, to the deer, p. 132.
Do'n fír-dhia, to the true God, p. 98.
Do'n fior fhlán, to the hale man, p. 157.
Do'n Fhraing, to France, pp. 52, 108.
Don mucaidh, to the swine-herd, p. 132.
Do'n Mhumhain, to Munster, p. 120.
Do'n Phápa, to the Pope, p. 111.
Do'n phláig, to, or by the plague, p. 133.
Do'n phobal, to the congregation, p. 120.
Do'n t-saoghal, to the world, p. 144.
Do'n t-seisiur mac, to the six sons, p. 129.
Do'n t-Sláine, of the River Slaney, p. 109.
Do'n t-slait, to the rod, p. 155.
Do'n t-Suibhne si, to this Suibhne, p. 129.
Do'n tighearna, to the lord, pp. 105, 110.
Do'n toirg sin, on that expedition, p. 134.
Do'n tobar, to the well, p. 135.

The following examples, from the same manuscript, of articu-

lated nouns after the prepositions ıſ, *in ;* ʒuſ, *to ;* ꝼo, *under;* ꞇreſ, *through ;* ó, *from ;* ar, *on ;* leıſ, *with ;* and reſ, *before*, may be satisfactory to the learner.

Ar an ſluáıġeaḋ ſoın, on that expedition, p. 144.
Ꝼo'n ꞇír, about the country, p. 140.
Ʒuſ an m-baıle, to the town, p. 147.
Iſ ın ʒ-coṁaırle, in the counsel, p. 150.
Ʒuſ an b-Ꝑápa, to the Pope, p. 170.
Iſ an ʒ-coṁḋáıl, in the assembly, p. 125.
Iſ ın ʒ-conaır, in the road, p. 147.
Iſ ın ḋáıl, at the meeting, p. 130.
Iſ ın ḋoraſ, in the door, p. 130.
Iſ ın ꞇ-ſaoġal, in the world, p. 150.
'Ꞩan m-bıoṫ, in existence, p. 160.
'Ꞩan ſeanċuſ, in the history, p. 140.
Ʒeıſ an b-Ꝑápa, with the Pope, p. 170.
Ʒeıſ an ʒ-ceaḋ, with the permission, p. 167.
O'n b-Ꝑápa, from the Pope, p. 170.
Réſ an ʒ-caṫ, before the battle, p. 144.
Ꞇréſ an ʒ-cúıſ, through the cause, p. 163.
Ꞇréſ an muır ruaıḋ, through the Red Sea, p. 131.

The following examples of articulated nouns coming after the prepositions ḋo, ꝼoꝛ, ıſ, and laſ, will illustrate this principle of aspiration after ḋo, and eclipsis after the rest of these prepositions :

Ḋo'n choımeꞇ ſın, to that cover, *Cor. Gloss.*, *voce* Cerchaıll.
Ḋo'n choın, to the hound, or by the hound, *Id.*, *voce* Moġ Eıme.
Ḋo'n choıſſ, to the leg, *Id.*, *voce* Maꞇ.
Ḋo'n chuınʒ, to the yoke, *Id.*, *voce* Eſſem.
Ḋo'n ḋaṁ, to the ox, *Ibid.*
Ḋo'n ḟır ſın, to that man, *Id.*, *in voce* Aʒıllne, and Ʒeaſṁac.
Ḋo'n mnaí, to the woman, *Id.*, *voce* Emaın, and Muırenḋ.
Iſ aınm báſ ḋo'n ꞇ-ſuan, *bás* is a name for sleep, *Id.*, *in voce* Aḋarꞇ.
Ḋo'n ꞇaoḃ ꞇuaıḋ ḋo'n ꞇ-ſruꞇh, on the north side of the stream, *Wars of Turlough*, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Do'n tecuirc rig buadarta, of the royal precepts for the future, MS. Trin. Coll. Dubl. H. 3. 18. p. 539.

For an rligi, on the way, *Vita Moling;* forr in cloic, *Leabhar Breac*, fol. 107.

Ir in t-senchus már, in the Senchus Mor, *Cor. Gloss., voce* Flaith, Ferb, and Gno.

Lar in nGaedelg, in the Gælic, *Id., voce* Fin.

Ar m-buaim mullach fo maeth a cinn fo'n g-cloic g-cruaid do finn clair agus cabán ir in g-cloic, do réir foirme agus cuma a cinn, "the very soft top of his head having struck against the hard stone, it formed a hollow and cavity in the stone, corresponding with the form of the head," *Life of St. Declan.*

In the counties of Kilkenny and Tipperary the articulated dative or ablative is always eclipsed after de, do, and all the simple prepositions, when the noun begins with b, f, or g, as do'n m-bailej, to the town; ó'n b-fuil, from the blood; do'n ngort, to the field; and t is prefixed to f in this situation, as o'n t-súil, from the eye; but aspiration is invariably used when the noun begins with the consonants c or p, as ó'n choill, from the wood; ó'n coir, from the foot; ar an poll, out of the hole; not ó'n g-coill, ó'n g-coir, ar an b-poll, as in Thomond. And it should be remarked, that aspiration, not eclipsis, of these consonants, in this situation, is also found in ancient manuscripts, as ón chill, "from the church," *Leabhar Breac*, fol. 118, *b, b;* in t-ogum úd fil ir in cloich (not ir in g-cloich), "that oghum which is in the stone," *Book of Leinster*, fol. 25, *b;* ré tuidecht do'n cath, "before coming to the battle," *Id.*, fol. 78, *b, b.* And when the noun begins with d or t, it never suffers any change, in these counties, in the articulated dative, as ó'n tigearna (not ó'n d-tigearna), from the Lord; ó'n domhan [not o'n n-domhan], from the world.

In manuscripts of considerable antiquity, f is eclipsed by t,

j In a paper manuscript in the possession of the Author, transcribed in Ulster, in 1679, b is eclipsed after do, *to*, thus: Ar tteacht do'n m-baile dó, cuireas fégala d'ionnroige an ri, "on his arrival in the town, he sends a message to the king," *Toruidheacht GruaidheGriansholuis*, p. 63.

after all the simple prepositions, when the article is expressed, as ȝaċ ball ıs móṛ coṛṁaılıuṛ ṛıṛ ın t-ṛeılȝ ıṛ ball ꝼuaṛé, "every part which has great resemblance to the spleen is a cold part," *Old Med. MS.* A. D. 1352.

When the article is not expressed, the adjective following next after the substantive is eclipsed by some writers, as aṛ a ṁuıntıṛ n-dílıṛ ꝼéın, "on his own loyal people," *Keat. Hist.*, p. 49; ꝼıllıoḋ ꝼoṛ a láıṁ n-deıṛ, "to turn on his right hand," *Id.*, p. 70; ȝo d-tuȝ Scota ȝan ṛȝéıṁ nȝaınn, "so that he married Scota of no small beauty," *Id.*, p. 45; ṛe h-aımṛıṛ n-ımċéın, "for a long time," *Ann. Four Mast.*, A. D. 1330. This eclipsis is not, however, observed in the modern language, but aspiration is always used in its place.

Rule XLVIII.

When the relative is governed by any of the simple prepositions, the initial of the following verb is eclipsed, and the subjunctive mood of all the irregular verbs must be used, as o a ḃ-ꝼuılıd, from whom they are; d'á n-deaċaıḋ ṛé, to which he went.

But when the following verb is regular, it is used in the indicative form, and the preposition only eclipses its initial in the present and future tenses, as le a m-buaılım, with which I strike; tṛe a nȝoılꝼead, through which I shall weep. The same result will take place, if the preposition be understood, as Cıṛbe aınm ın ḃaıle a m-bıdíṛ a coȝnaṁ a cíṛe, "Cirbe, the name of the place *in which* they used to chew the cud," *Cor. Gloss.*, *voce* Ꝼemen; co h-aıṛm a ṛaıbı Ꝑṛıam h-ı ꝼıdnemud Ioıb, "to the place where Priam was, in the sanctuary of Jupiter," *Book of Ballymote*, fol. 245, *a*, *b*. But when the particles do, ṛo, signs of the past tense, come between the relative and the verb, then the verb is under the influence of the particles, and will be aspirated; as áıt aṛ ṫuıt móṛ n-daoıne ꝼoṛ ȝaċ leıṫ, "where many persons fell on each side," *Keat. Hist.*, p. 116; Aḋaṁ óṛ [ó a ṛo] ꝼáṛamaṛ, "Adam from whom we have sprung." But the subjunctive of the irregular verbs must be used, and their past tenses eclipsed not aspirated, as

leiſ a n-ɗeaſnaḋ an ꞇeampull ſo, "by whom this church was made."—See p. 233. This is a most important rule, of which our grammarians have taken no notice.

Rule XLIX.

Annſ, aſ, ʒuſ, iaſſ, iſ, leiſ, ſiſ, and ꞇſéſ, are used before the article, and often before the relative instead of ann, a, ʒo, iaſ, i, le, ſe, ꞇſé[k].

In old writings, ꝼoſ, *on*, becomes ꝼoſſ in the same situation, as in *Leabhar na h-Uidhri:* Co cualaꞇuſ ꝼoʒuſ na nʒobanɗ oc ꞇuaſcain bſoṫa ꝼoſſ in inneoin, "so that they heard the noise of the smiths striking the glowing mass upon the anvil." I, *in*, generally becomes in, before the relative, as in a ḃ-ꝼuil, "in which there is." But the i is often omitted, and the euphonic n only retained, as 'n a ſaiḃ, "in which there was."

When a preposition ending in a vowel is followed by a word beginning with a vowel, an h is inserted, to prevent a hiatus, as le h-eaʒla, with fear; ʒo h-Eiʒipꞇ, "to Egypt," *Keat. Hist.*, p. 45. In the county of Kilkenny they say, in the singular, ɗo'n ɗuine, to the person; but ɗoſ na ɗaoine, adding an ſ to ɗo, in the plural. But this is local and corrupt.

The simple prepositions are repeated in the ancient Irish before words put in apposition, as ɗo'n aſɗ-ḟlaiṫ, ɗ'ua Ainmiſech, "to the monarch, to the grandson of Ainmire," *Battle of Magh Rath*, p. 114;

OROIT DO THADG O'CEALLAIG, DO RI O MAINI,

"A Prayer *for* Tadhg O'Kelly, *for* the King of Hy-Many."

—*Inscription at Clonmacnoise.*

And the preposition is also repeated by modern writers before words which would be in the same case in Latin, as aʒuſ ſaoiſſe ċoiṫċionn ó ḟeaſaiḃ Eiſionn uile aʒ peaſſoin, aʒ ꝼeaſonn, aʒuſ aʒ maoin ʒaċ ollaṁan ɗioḃ, "and there was a general liberty ceded from the men of Ireland *to* the person, *to* the land, and *to* the property of each ollav [chief poet] of them." *Keat. Hist.*, p. 125.

[k] See Chapter VII. Sect. 3.

RULE L.

The compound prepositions require a genitive case, which is really governed by the nouns with which they are compounded, as do ċum na caṫraċ, to the city; a n-aġaiḋ mo ṫola, against my will; do réir riaġla, according to rule; ar son na mná, for the sake of the woman.

SECTION 7.—*Of the Government of Conjunctions.*

RULE LI.

a. The conjunctions agus, *and*, no, *or*, couple the same cases of nouns, and, unless the sense requires otherwise, the same moods and tenses of verbs; as fir agus mná, men and women; buail agus bris, strike and break.

b. When two or more adjectives belonging to the same noun succeed each other, the conjunction agus is often omitted altogether, as ba h-og, álainn, ġeanamail an bean í, she was a young, beautiful, amiable woman.

c. The conjunction agus, *and*, is sometimes used in the sense of *as* in English, as mar go b-fuil coṁ ainḃriorać agus sin a n-dálaiḃ Éirionn, "as he is so ignorant *as* that in the affairs of Ireland[1]."

Sometimes, however, the agus is omitted in this construction, as ċoṁ mór sin, so great as that; but ċoṁ mór agus sin, would be equally correct.

[1] Keat. Hist., p. 7.

The Latin *ac*, *atque*, is sometimes used in the same sense.—See p. 320.

d. When aċt, *but*, connects personal pronouns, the forms é, í, ıad, follow it in the modern language, as ní ꞃaıḃe ann aċt ıad ꝼéın, "there were there but themselves."

But ancient writers, and even Keating, use the nominatives ꞃé, ꞃí, ꞃıad, after this conjunction, as ʒan 'n-a ḃ-ꝼoċaıꞃ aċt ꞃıad 'n a n-díꞃ, "none being with them but the two," *Keat. Hist.*, p. 109.

Rule LII.

a. The conjunctions ní, *not*, naċ or noċa, *not*, muna, *unless*, an, *whether*, ʒo, *that*, maꞃ, *as*, always require the subjunctive mood of the verb substantive, and of the irregular verbs after them, as ní ḟuıl, there is not; muna n-deaċaıḋ, unless he went. And they all cause eclipsis, except maꞃ and ní, which always aspirate. Noċa has this peculiarity, that it requires n before ꝼ, instead of the regular eclipsing letter ḃ, as noċa n-ḟuıl, there is not.

b. The regular verbs having no subjunctive form only suffer eclipsis, or aspiration, after those particles in their present and future tenses.

c. But when the particles do, ꞃo, or an abbreviation of them, come between these particles and the verb in the simple past tense, the initial of the verb suffers aspiration, and is under the influence of these particles, as níꞃ ḋıḃꞃaıc a láṁ uꞃċaꞃ n-ımꞃoıll ꞃıaṁ, "his hand never aimed an unerring shot[m]."

[m] Book of Lismore, fol. 188.

It should be here remarked, that an, *whether*, ní, *not*, noċa, *not*, never admit of the present tense of the assertive verb ir, though they always carry its force, as an mé? is it I? ní mé, it is not I; noċa n-í in aimrir foġailtear, "it is not the time that is divided," *Book of Ballymote*, fol. 171.

Rule LIII.

Má, *if*, and ó, *since*, are joined to the indicative mood, and cause aspiration, as má ċeilim, if I conceal: but they never aspirate the present indicative of the verbs táim, *I am*, or deirim, *I say*.

The particles ar, *whether*, do, or ro, signs of the past tense, gur, *that*, má, *if*, mar, *as*, naċar, *that not*, ní, *not*, níor, *not*, noċar, *not*, and rul, *before*, cause aspiration.—See pp. 156, 157.

The conjunction ná, or iona, *than*, requires the forms é, í, iad, of the personal pronouns in the modern language, as ir feárr é ioná iad, he is better than they; ir fearr é ioná í, he is better than she. From this it may appear that the Erse grammarians have some grounds for supposing that é, í, and iad, as now used in their dialect, are the original nominative forms of these pronouns, as "ghabh *iad* sgeul de gach coisiche," for the Irish, gab riad (or gabadar) fgeul de gaċ coiriġe, "they asked information of every passenger;" "thug *i* biadh dhoibh," for the Irish, "dug rí biaġ dóib, "she gave them food."—See *Stewart's Gælic Grammar*, 2nd edit. pp. 194, 195.

The disjunctive conjunction, or negative adverb ní, *not*, is sometimes made to eclipse the initial of the verb fuil, *is*, and faġaim, I find, as ní b-fuil, there is not; ní b-faġaim, I find not; ní b-fuarar, I did not find. But in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, these verbs are always aspirated, as gidead ní ḟuair am ar a ṁarbaḋ, "but he did not get an opportunity to kill him," p. 132. Naċ, *ut non*, or *qui non*, is pronounced ná in the south of Ireland, and the

initial of the word following it has always its radical sound, as an té nach b-fuair airgead na ór, he who has not got silver or gold, pronounced in the south an té ná fuair airgead ná or; and it is sometimes written ná in ancient manuscripts, and even by the Four Masters.

RULE LIV.

The conjunction dá, *if*, always requires the conditional mood, and causes eclipsis, as dá m-beidinn, if I would be; dá g-ceilfidís, if they would conceal.

This mood has also the conjunction go frequently prefixed, as go m-buailfinn, that I would strike; but it can be used without it, or any other sign like the potential in Latin, as buailfinn, I would strike.

RULE LV.

Ná, when it forbids, requires the imperative, as the Latin *ne* sometimes does, as ná buail, do not strike; na bris, do not break; na bí, be not.

An, *whether*, go, *that*, dá, *if*, iar, *after*, mar a, *where*, muna, *unless*, nach, *not*, and noca, *not*, cause eclipsis.—See p. 158.

SECTION 8.—*Of the Government of Interjections.*

The interjection O, or A, governs the vocative case, and always aspirates the initial of the noun, when of the aspirable class, as A fir! O man! A Dhe! O God!

The interjection O never appears in any ancient manuscript, but A is used in its place, as A athair fil i nimib, "pater noster qui es in cœlis," *Leabhar Breac*, fol. 124.

The interjection mairg, *wo*, which is in reality a noun, is always followed by the preposition do, *to*, as ir mairg duit, wo to thee! or, alas for thee!

PART IV.

OF PROSODY.

PROSODY consists of two parts; the one treats of the true pronunciation of words, and the other of the laws of versification.

CHAPTER I.

OF PRONUNCIATION.

UNDER this head we have to consider the accent and quantity of Irish words. Emphasis, pause, and tone belong to rhetoric, or general grammar.

SECTION 1.—*Of Accent.*

Accent is either primary or secondary.

The primary or principal accent is that which distinguishes one syllable in a word from the rest. The secondary accent is that stress which we occasionally lay upon another syllable in the same word.

RULE I.

In all words derived from monosyllabic roots, the primary accent is placed on the root; and hence it may

be laid down as a general principle that the first long vowel, or diphthong, in a word determines the primary accent, as mór, great; mórḋacht, majesty; fear, a man, fearamail, manly; saogal, the world, saogalta, worldly, saogaltacht, worldliness.

Rule II.

Words of two or three syllables, having the vowels in two of the syllables long, are accented on the first syllable in the north of Ireland; but in the south the accent is nearly equal on both syllables, as mórán, much, a great quantity,—in which the preponderance of the acccent is usually towards the second syllable, when it is not at par.

In the north the primary accent is on the first syllable, and in some counties, the second syllable, though long, is pronounced so rapidly, that it can scarcely be said to have a secondary accent. The correct general rule, however, is the following. In the north the primary accent is on the root of the word, and the secondary accent on the termination; but in the south the primary accent is on the termination, and the secondary accent on the root, if short.

It is now difficult to account for this difference of accent between the dialects of the northern and southern Irish, and perhaps equally difficult to determine which is the more correct. The northern mode is to be preferred, as more likely to represent the ancient pronunciation, and especially as it so strongly marks the root of the word to the ear; the southern mode, however, possesses more euphonic diversity of sounds, and is, therefore, more easily adapted to poetical numbers. In consequence of this radical difference of the accent, the Irish songs and poems of the last two centuries cannot be generally appreciated throughout Ireland; for a native of Ulster, reading a Munster poem, or song, according to his own mode of accentuation, imagines it to be barbarous, as every line of it grates on his ear; and the Munsterman finds in the com-

positions of the later Ulster poets (that is, such poems as are set to a certain metre, not the ɔán ɔíṗeaċ), nothing but harsh and unmusical syllables. This is only the case with the poetry of the last two centuries; for at the commencement of the seventeenth century, when the poems called "the Contention of the Bards" were produced, the poets of Ulster, Munster, and Connaught wrote exactly in the same style as to words and terminations, and found no difficulty in understanding each other, so that they must have had then a fixed general language. But since that period Irish scholars, with very few exceptions, have had only a knowledge of one provincial dialect, as is evident from the several poems, sermons, and catechisms which have from time to time been written or published.

Perhaps it may not be considered over visionary to conjecture that the southern Irish first adopted their present mode of throwing the accent on the long termination, from their connexion with the Spaniards and their knowledge of the classics, which they undoubtedly studied more generally than the northerns, who were more closely connected with the Scotch and English. It is a very curious fact that, in English, the words derived from the Saxon have the accent generally on the root; and words borrowed from the classical languages have it generally on the termination, or branches; as *love*, *lóving*, *lóvely*, *lóveliness;* here in all the derivatives from *love*, which is of Saxon origin, the accent is on the root; but in *hármŏny*, *harmōnious*, the derivative shifts the accent.

The following classes of words are accented as described in the Rule; that is, with the accent on the first syllable in the north, and on the second in the south of Ireland.

1. Personal nouns in óiṙ, or eoiṙ, formed from verbs or nouns; as mealltóiṙ, a deceiver; ṙígeaɔóiṙ, a weaver; millteóiṙ, a destroyer; ṙeanóiṙ, an old man.

2. Personal nouns in aiɔe, uiɔe, iɔe, and ige, derived from nouns; as ṙgéalaiɔe, a story-teller; ṫréaɔuiɔe, a shepherd; ícíɔe, a physician; aiṫriġe, repentance.

3. Adjectives in aiɔ, or iɔ; as eagnaiɔ, wise; ṙimplíɔ, simple.

4. Diminutives in án, ín, and óg; as cnocán, a hillock; cillín, a little church; duilleóg, a small leaf.

5. Nouns and adjectives in ać; as cailleać, a hag; ceapać, a plot; bradać, thievish; and abstract nouns in ać̇t, as mallać̇t.

6. Adjectives in aṁail; as ƒearaṁail, manly; geanaṁail, lovely. Words of this termination are accented on the second syllable in the south of Ireland, and pronounced as if written ƒearúil, geanúil.

7. Nominatives plural of the first declension in aiġe; as mullaiġe, *tops*, from mullać; bealaiġe, *roads*, from bealach; orlaiġe, *inches*, from órlać.

8. Genitives singular feminine in aiġe; as na deataiġe, of the smoke; na gealaiġe, of the moon; na cailliġe, of the hag. In many parts of the south of Ireland this class of genitives have the primary accent decidedly on the last syllable; but throughout the north it is invariably on the first.

9. Nominatives plural of the second declension in íḋe, or eaḋa; as inṡíḋe, or inṡeaḋa, islands; and also the cases formed from it, as inṡiḋiḃ, *insulis*.

10. Genitives singular, and nominatives and datives plural in aṁain, aṁnaiḃ; as breiṫeaṁ, a judge; breiṫeaṁain, breiṫeaṁnaiḃ. These have decidedly the accent on the second syllable in the south of Ireland, and are pronounced as if written breiṫiúin, breiṫiúnaiḃ.

11. Nominatives plural of the fourth declension in aiḋe, or eaḋa; as eaṙḃaḋa, wants; ṡealgaireaḋa, huntsmen.

12. Verbs in íġim, or uiġim, and their futures in eoċad, have the primary accent on the syllables uíġ, iġ, as ƒoillṡiġim, I shew; árduiġim, I exalt; míníġim, I explain; and on eóċ in their futures, ƒoillṡeoċad, airdeoċad, míneoċad. But in the passive participles, the uiġ, or iġ, is shortened in the south of Ireland, and the accent reverts to the root, as ƒoillṡiġṫe, árduiġṫe, míniġṫe.

13. All terminations of the verb which have a long vowel, or diphthong, have the secondary accent; as glanamaoid, we cleanse; ḃriṡidíṡ, they used to break; d'órduíġṫí, it used to be ordered; buailíḋ, strike ye; táṫaoí, ye are.

Rule III.

In words derived from polysyllabic roots, the primary accent is generally on the first syllable of the root; and if the next syllable contain a long vowel, it will have the secondary accent.

Section 2.—*Of Quantity.*

The quantity of a syllable is that time which is occupied in pronouncing it. It is considered as long or short.

General Rules.

1. A vowel is short when it comes before the following combined consonants, ċt, lb, lc, lg, ll, nn, ṗb, ṗc, ṗg, ṗt, as mallaċt, a curse; ṗcolb, a splinter; olc, evil; boṗb, fierce; taṗt, thirst.

2. A vowel is generally long in monosyllables when final, or when closed by a single consonant; as lá, a day; mí, a month; ṗál, a hedge; áṗ, slaughter.

As the diphthongal sounds of the single vowels prevail over the southern half of Ireland, it will be necessary in this place to point out in what situations they are generally used, although they cannot be considered strictly analogical. These diphthongal sounds of the simple vowels, which so strikingly distinguish the language of the southern from the northern Irish[a], prevail when a monosyllabic

[a] O'Molloy, in his *Irish Grammar*, pp. 160, 161, 162, takes notice of this peculiar sound, which he describes as "inter longam et brevem." His words on this subject are well worth the attention of the learner:—"Nota tamen, quòd m rarò nisi in fine voculæ sit longa, vt in tam, mam; imò rarò hoc ipso effertur longè, quia consonæ fortes maximè finales sunt mediæ quantitatis in pronunciatione, mediæ inquam, vt suprà, inter longam, et brevem. Reuoca in mentem, quod suprà docuimus

word is closed by the following consonants, and combinations of consonants, viz. b, d, g, ll, m, nn, ng; and in words of two or more syllables before nc, ng, nt; as lobar, a leper; radharc, sight; aghaidh, the face; ball, a member; am, time; fonn, desire; feang, slender.

3. The vowels have their short and obscure sounds after long or accented syllables, or when they are final in pollysyllables; as cróda, brave; cuideachta, company.

4. The diphthongs ae, ao, eo, eu, ia, and all the triphthongs, are always long.

5. Derivatives and compounds follow the rules of their primitives; as árd, *high;* árdán, a hillock; árd-rígh, a monarch.

The exceptions to this rule are very few, and must be considered provincial; as ísligim, I lower; isligthe, lowered; árd, high; aoirde, height. The latter should be ísligthe, áirde, which are the forms used in the north of Ireland.

Special Rules for the Quantity of simple Vowels.

1. A is always long in the diminutive án; as cnocán, a hillock.

2. In the terminations ach and adh, or dha, ta, or tha, of adjectives, nouns, or participles, and at the end of all dissyllables and polysyllables, the a is always short; as

de quantitate syllabæ, vulgò fine, quam dixi triplicem, nempè longam, breuem, et mediam, vulgò fada, geapp, et meadhonach; hinc longa linea ponitur supra bár, fór, &c., sine qua forent breues, vt bar, for, supra quæ nulla apponitur linea designans quantitatem longam, vel mediam; verùm media quantitas denotata per lineam non adeo longam super impositam medio quodam tractu effertur, non sicut longa vel breuis, sed breuiùs quàm longa, et longiùs quam breuis, vt cáint, géall, dónn, feang, de quibus adhuc redibit sermo."

fáṙac, a wilderness; cṙóḋa, brave; cuiḋeaċta, a company.

3. E and i final are short in all dissyllables and polysyllables not compounded of two or more words; as ḋuine, a man; ṙlánuiġṫe, saved; ḋuilli, a flood.

4. I before ġ, followed by a vowel, is long; as ṙliġe, a way; ḋliġe, or ḋlíġeaḋ, a law; and particularly in verbs, as ṙoillṙiġim, I illume. But it is short in the south of Ireland, when the ġ is followed by a consonant; as ṙoillṙiġṫe, illumined; óṙḋuiġṫe, ordered.

5. I is always long in the diminutive termination ín; as cnuicín, a little hill; coillín, a little wood; ṙiṙín, a manikin.

6. O is always long in the diminutive termination óg; as ḋuilleóg, a leaf. It is also generally long in the northern half of Ireland, before ġ followed by a vowel or a liquid; as ṙoġlaim, learning; ḋoġaim, I choose.

But in the south of Ireland O has its diphthongal sound in this situation.

7. U is always long before ġ; as uġḋaṙ, an author.

Rules for the Quantity of Diphthongs.

The diphthongs ai, ea, ei, io, iu, oi, ui, are sometimes long and sometimes short[b]. All the rest are inva-

[b] O'Molloy says that no certain rule can be laid down for the pronunciation of these diphthongs: "Reliquæ biuocales aliquando sunt breues, aliquando longæ, interdum mediæ; adeòque firmam non habent regulam, sed reguntur vsu et authoritate."—*Grammatica, &c.*, p. 229.

His remarks on the middle quantity of the vowels, which is not now recognized in Connaught or Ulster, are well worth attention: "Syllaba quantitatis mediæ

riably long. The following special rules will assist the learner:

1. Aı is always short in the terminations aıṙ, aıṙe, of personal nouns, as bṙáṫaıṙ, a brother; ṙealgaıṙe, a huntsman. It is long in the terminations aıḋ, aıḋe, aıġe, as ṫṙéaḋaıḋe, a shepherd; na ġealaıġe, of the moon.

2. In most modern Irish manuscripts and printed books, the diphthong ea, when long, is written eu, as ġeuṙ for ġéaṙ, ṙeuṙ for ṙéaṙ.

This is an improvement on the ancient orthography, as it renders the quantity certain, for when this is adopted, eu is always long, and ea always short, as ṙeuṙ, grass, ṙeaṙ, a man; whereas if both were written ṙeaṙ, or ṙſṙ, as in the ancient manuscripts, it would be difficult to know, except from the context, which word was intended. It is impossible to lay down any certain rule to determine when ea is long or short in ancient writings, except the general rule already given at p. 407. But céaċċa, and a few others, before ċṫ, are to be excepted from that rule. When ea is followed by ṙṙ, the e is short and the a long, as ġeárṙ, short, ṙeárṙ, better; but the number of words in which this sound occurs is very few.

3. Eı, in genitives from ıa and eu, or éa long, is long, as ṙıan, a track, gen. ṙéın; ṙeuṙ or ṙéaṙ, grass, gen. ṙéıṙ[c]. But eı in genitives coming from ea short, is always short, as ṙṙeıle, from ṙṙeal, a scythe; ṙeılle, from ṙeall, treachery; ḋeılġ, from ḋealġ, a pin, a thorn.

nullam præcedit consonam simplicem, seù vnicam præter solam m. Cæterùm lectio Authorum et vsus te docebit, quæ Romanis procul positis non occurrunt."—*Grammatica, &c.*, p. 231.

[c] From this is to be excepted the genitive of ṙcıan, a knife, which is short, both in Ireland and Scotland, as ṙceıne or ṙcıne.

Before the consonants enumerated in Rule 1, p. 407, ei is short in the northern half of Ireland, but has a peculiar sound in the south, already explained in the orthography.

4. Eo is always long, except in about six words, as already stated in the Orthography.—See p. 21.

5. Io is always short before the consonants enumerated in Rule 1, p. 407, except ċt. Before single consonants it is sometimes long and sometimes short, as fíor, true (long), smior, marrow (short), cíos, rent (long), fios, knowledge (short).

6. Iu is long and short in similar situations, as diúltaḋ, to renounce, or deny; fliuċaḋ, to wet; triúr, three persons. It is always long when ending a syllable and before l and ir, and single consonants, and short before the combinations of consonants enumerated in Rule 1, p. 407.

7. Oi is always short before the consonants enumerated in the rule just referred to, but always long in the terminations of personal nouns in óir, as mealltóir, a deceiver; dligeadóir, or dligeóir, a lawyer. It is long, but with the accent on i, in the terminations oiḋe, oige, as croiḋe, a heart.

8. Ui is short before the consonants enumerated in Rule 1, p. 407. It is always long in the terminations uiḋe, uige.

CHAPTER II.

OF VERSIFICATION.

VERSIFICATION is the arrangement of a certain number and variety of syllables according to given laws, which, in the Irish language, are very peculiar and mechanical.

There are three kinds of verse in Irish, viz., *Dan Direach, Oglachas*, and *Bruilingeacht.*

SECTION 1.—*Of Dan Direach Verse.*

We are here to consider, first, the requisites of Dan Direach verse in general, and then, its several kinds or species.

In Dan Direach, or *direct metre*, there are seven requisites[a], viz., 1st, a certain number of syllables in each line; 2nd, four lines in each quatrain; 3rd, Concord; 4th, Correspondence; 5th, Termination; 6th, Union; 7th, Head[b].

[a] Of the difficulty of composing *Dan Direach*, or *Rann Direach*, O'Molloy, who calls it in Latin *Metrum rectum*, writes thus: "Maximè autem de Metro, omnium quæ unquam vidi, vel audiui, ausim dicere, quæ sub sole reperiuntur, difficillimo," &c.—*Grammatica Latino-Hibernica*, p. 144. At page 156 he gives seven rules, to assist the poet in composing this mechanical kind of verse.

[b] A writer in the *Anthologia Hibernica*, for May, 1793, vol. i. p. 346, in noticing the works of Dr. O'Molloy, has the following remarks upon this subject:—

To these may be added an eighth, not because it is always necessary, but because it is often used, namely, *Urlann*, of which we shall speak in its proper place.

Here it should be remarked, that of the seven requisites above enumerated, the first four, to wit, number of lines, number of syllables, concord, and correspondence,—are indispensable in every kind of Dan Direach; but not so the three last mentioned, which are required only in particular kinds. Thus the major and the minor termination are indispensable only in the species commonly called *Deibhidhe;* Union, in *Rannaigheacht mhor* and *Casbhairn;* and Head, in *Rannaigheacht bheag* and *Seadna* only.

1. The number of syllables in a line varies according to the kind of verse, as shall be presently shown.

2. A quatrain, called *Rann iomlán* by the Irish, consists of two couplets or four lines. The first couplet of a *rann* is called by the Irish *Seoladh*, or *the leading;* the second is called *Comhad*, or *the closing*. Every *rann* or quatrain must make perfect sense by itself, without any dependence on the next; nay, the first couplet may produce a perfect sense without any dependence on the second.

3. *Concord*, or *Alliteration*, called by the Irish

"The Irish poets seem to me to have absurdly imitated the Greeks in the name and variation of their metrical feet, &c. The northerns were equally addicted with the Irish to this mechanical poetry. The Scalds transposed the words of their songs so strangely and artfully, as to be quite unintelligible but by their own order, &c." The author of this article, who subscribes himself D., is believed to be Dr. Ledwich; but the opinion he expresses, viz., that the Irish poets imitated the Greeks in the name and variation of their metrical feet, receives no support from any thing to be found in O'Molloy's Irish Prosody,—the work which he is reviewing in the article referred to. Indeed the very contrary appears from all the rules which O'Molloy gives for the three principal kinds of verse which were in use among the ancient Irish.

The Irish poets teach that the consonants exceed each other in power and strength, according to the above classification. They assert that ſ is the chief, or queen, of all consonants. Next after it they rank the three soft consonants, p, c, ꞇ, which exceed the succeeding classes in force or strength; likewise that the hard consonants excel the rough consonants, and the strong the light ones, which are reckoned the meanest and feeblest of all the consonants.—See *O'Molloy's Grammatica, &c.*, p. 160.

Correspondence is of two kinds, perfect and broken.

Perfect correspondence, which is sometimes equal to perfect rhyme in English, consists in the agreement of two words, the last in two lines of poetry, in vowels and consonants of the same class.

Example:

O ƀheaꞃƀa co Sláıne ſoıꞃ,
Cuıɗ cꞃíċe Cloınne Coſʒꞃoıġ,
Sloġ ƀheannꞇꞃaıġe na ʒ-cıaƀ ʒ-cam,
An ꝼıan ſeaƀcuıɗe ſulṁall.

O'Heerin.

In this quatrain ſoıꞃ and Coſʒꞃoıġ form a correspondence, both agreeing in vowels, and ending with a consonant of the sixth class ꞃ and ġ, which are light consonants. And the words ʒ-cam and ṁall also correspond in vowels and consonants, the one ending in m and the other in ll, which are of the fifth class.—See Table.

Broken, or imperfect, correspondence is the agreement of two words, the last in two lines of poetry, in vowels only, without any regard to consonants.

consonants, and b, ʒ, ɗ, *hard* consonants, for the latter class are undoubtedly the soft.—See the Orthography, pp. 2, 59, 60. The entire classification is pretty correct, and founded on the nature of articulate sounds, except that the second and third classes are misnamed, and that l, n, ꞃ, which are liquids, should not, from the nature of articulate sounds, be classed with ƀ, ɗ, ġ, ṁ.—See the Orthography, page 2, *et sequen.*

This kind of correspondence allows that one word may end in a vowel and the other in a consonant, as ba and blaſ, caſ and tlaċt, also aoi and aoiſ, blaoiſg and baoiſ.—See *O'Molloy's Grammatica Latino-Hibernica*, p. 165.

5. *Termination*, or *Rinn*, requires that the last word in the second and fourth lines of a quatrain should exceed that of the first and third by one syllable.

Thus, if the first line end in a word of one syllable, the second must end in a word of two; and if the third line should end in a word of two syllables, the fourth must be of three syllables. The first is called *Rinn*, or the *minor termination;* the second, *Airdrinn*, or *major termination.* This additional syllable in the *Airdrinn* does not affect the correspondence. The following examples from *O'Dugan's Topographical Poem* will illustrate the foregoing:

Triallom ó Bhoirċe beandaiġ,
Iſ ó Chuailgne chriċleandaiġ,
O Muiġ Rath fraoch na fala,
'S ó ċaṫ laoch O' Laḃraḋa.

O Dun da leath ġlaſ na leand,
Aſ í riġ-releag Eireann,
Gan faġail ar m'aire ann
Baile ar falaḋ cré Cholam.

In the first of these quatrains it will be observed that beandaiġ, the last word in the first line, is exceeded by one syllable by criċ-leandaiġ in the second line, and fala, the last word of the third line, by Laḃraḋa. Also, in the second quatrain, Eireand, the last word of the second line, exceeds leand, the last word in the first line, by one syllable, as does Cholam, the last word of the fourth line, exceed ann, the last word of the preceding, by one syllable. Here note that a compound word may be admitted to form an *Airdrinn*, as criċ-leandaiġ, in the second line above quoted; also all enclitics, as ſa, ſe, ſo, ſin, ſoin, ſan, ſi, ſeo, ne, ſaſ, an, gle, ro, úr, and all adjectives that can be placed before their nouns, are allowed by the poets to form this termination.

6. Union, or *Uaithne*, is nearly the same with Correspondence, except that the same vowels are not required in each place; and, in polysyllables, it is only necessary that they agree in class, as aḋḃa, bioḋḃa; inṁe, doiṁne; oṙṁaille, ṙeanṙoiġe; but the nearer they agree the better. A syllable, however, with a broad vowel cannot form a union with one having a small vowel, as laġ and liġ.

This agreement generally takes place between the last word in the first and third lines, and some word in the middle of the second and fourth, as in the following example:

Aen ḃean dob' áille ġné
Do ċonaiṙc mé,—miṙde ḋúinn,—
Aṙ ḃṙuaċ inḃiṙ na n-éiġne m-bán,
Aġ niġe a láṁ 'ṙaġ coṙnaḋ cúil.
Ḟolt dualaċ, coinnleaċ, cam,
Ġaċ lúb ann aṙ lí an óiṙ,
Ġṙuaiḋ li-ġeal ó n-deallṙuiġeann ġṙian,
Do ċlaoi mo ċiall, ḟaṫ mo ḃṙóin.

Owen O'Donnelly.

In these lines the reader will observe a kind of chime, or vowel rhyme between the words underlined, ġné and mé; bán and láṁ; cam and ann; ġṙian and ciall.

7. *Head*, or ceann, is the monosyllabic word which concludes the second and fourth lines of a quatrain in that kind of verse called *Seadna*.

As the words ionn and ḃ-ḟionn, in the following quatrain:—

Oiġṙe Chaṫaoiṙ, cionn a ċiniḋ,
Ionṁuin linne ġiḋ é ionn,
Ḋṙataċ aiġe na ġ-cuiġ ġ-coiġeaḋ
Cathaċ óiġḟeaṙ uiṙ na ḃ-ḟionn.

8. Another requisite in *Dan Direach* is that called *Amus*. It is nearly the same as an imperfect correspondence, except that it requires an equal number of syllables in the words which correspond.

Example:

Má'r daonnacht dealbhtar 'ran dán,
Ma'r dealb, no laochracht, no lúth,
Do nor gach mic roimir rígh,
Reic a ghníomh ní doilig dún.

Some make an *amus* between a and e; but seldom. O'Molloy considers it incorrect. In a short syllable oi will make an *amus* with ai, or ui short, because they have nearly the same sound, as troigh and flaith.

The principal species of *Dan Direach* verse chiefly in use among the Irish poets are the five following, namely, *Deibhidhe*, *Seadna*, *Rannaigheacht mhor*, *Rannaigheacht bheag*, and *Casbhairn*.

1.—*Of Deibhidhe.*

The principal requisites which distinguish this kind of verse from others is, that the first and third line of each quatrain end with a *minor* termination, and the second and fourth with a *major* termination. It requires also seven syllables in each line, with correspondence, concord, and union, which must all be perfect in the last couplet.

Example:

Oglach do bí ag Muire móir
Nach d-tug eiteach 'na h-onóir,
Cheir nár b'ail do'n uile ban
Athair acht Muire maithar.

In this quatrain will be observed the following requisites: 1. Every line consists of seven syllables, for in the first line the a in ag is elided, as coming immediately after bí. 2. The last word of the second line exceeds the last word of the first line by one syllable, which is the *Airdrinn*, or major termination. 3. In the first line the words Muipe and moip form a concord, or alliteration; and in the second line the words eirdeac and h-onóip, form a concord, both beginning with a vowel, the h not being taken into account, as it is adventitious, not radical in the word. 4. The words mhóip and onóip form a correspondence, or agreement of vowels and consonants. In the first line of the second couplet there is a concord formed by the words b'ail and uile, as both begin with vowels, for b is not taken into account, it being an abbreviation of the verb ba, or bud, *was*. Again, in the last couplet the word maidap exceeds ban by a syllable, and these words agree in vowels and class of consonants, n and p being of the sixth class, or light consonants. Also the words b'ail and ban form a union, or vowel rhyme, and the same is formed by Muipe and uile.

2.—*Of Seadna.*

Seadna requires eight syllables in the first and third lines of each quatrain, and seven syllables in the third and fourth; also that the first and third lines should end in a word of two syllables, and the third and fourth in a word of one syllable, which is called by the Irish *Braighe.*

It is therefore nearly the reverse of *Deibhidhe* in the termination, or *rinn*. Every second and fourth line form a perfect correspondence, which sometimes amounts to perfect rhyme, and every first and third may either make a perfect or imperfect one, as

Duime na b-fileadh fuil Ruaircadh,
Tar fheimh Chuinn do connaimh fiadh,
Da Meimic fiamh antrom orra,
D'Altrom cliar ir urra iadh.

Fine Ruarcaċ, ríoġraiḋ Chonnaċt,
A g-clu uaṫa ar feaḋ gaċ fuinn,
Ní h-ionghaḋ geall aca uaiḋe,
Slata ir fearr do ċuaine Chuinn.

Ciothruaidhe O'Hussey.

In these quatrains the monosyllables riaḋ and iaḋ, fuinn and Chuinn, form perfect correspondences, which happen, in these instances, to amount to perfect rhyme, although perfect correspondence is not always necessarily perfect rhyme, for the consonants need agree in class only, as we have already seen. Also the dissyllables Ruarcaċ and orra, Chonnaċt and uaiḋe, form an imperfect correspondence. It will be seen also, that concord, or alliteration, is observed throughout, as by ḃ-fileaḋ and fuil, in the first line; by Chuinn and ċonnaiṁ, in the second; by antrom and orra, in the third, both beginning with a vowel, as prescribed by the rule for Concord; by altrom, urra, and iaḋ, in the fourth. Also, in the second quatrain, by Ruarcaċ and rioġraiḋ, in the first line; by feaḋ and fuinn, in the second; by h-ionghaḋ, aca, and uaiḋe, in the third; and by ċuaine and Chuinn, in the fourth.

O'Molloy mentions but one kind of *Seadna*, but other writers notice three kinds; first, the common *Seadna*, which is that already described; second, the *Seadna mhor;* and third, the *Seadna mheadhonach.* The *Seadna mhor* differs from the common in this only, that every couplet ends in a word of three syllables, as in this example:

Ḋ'ḟior ċogaiḋ coṁailtear ríoṫċáin,
Sean-ḟocal naċ ráruiġṫear;
Ní ḟaġann ríḋ aċt fear foġla,
Feaḋ ḃanba na m-bán-ḟoiṫreaḋ.

T. D. O'Higgin.

In the *Seadna mheadhonach*, the first and third lines end with words of three syllables; and the second and fourth with words of two, as in this example:

Ꝼeáꝛꝛ ꝛilleaḋ na ꝛalm neaṁḋaiḋe,
Ḋo niṫí aꝛ leaꝛṫaiḃ linne,
Maiꝛg do ġeiḃ an ġlóiꝛ n-eadṫaꝛḃaiḋ,
Oiḋe aꝛ ḃꝛéag-ꝛalmaiḃ binne.

Anon.

3.—*Of the Verse called Rannaigheacht.*

Of this there are two kinds, *Rannaigheacht mhor* and *Rannaigheacht bheag.*

Rannaigheacht mhor requires seven syllables in each line, and every line to end with a word of one syllable. It is also necessary that there should be a perfect correspondence between the last words of the second and fourth lines of each quatrain, but not between the last word of the first and third; but it requires a *union*, or vowel rhyme, between some word in the first line and another in the second.

Example :

Ḋealg aṫaloiḋ oṫꝛaꝛ Taiḋg
Ḋaꝛ n-anṫꝛaṫoiḃ ṫoċṫa an ṫuilg,
Cꝛéaċṫ oile aꝛ ꝼeolꝼoġail n-ḋeilg
Ꝛoiġe an ḋeiꝛg ḃeoġonaiḋ ḃuiꝛb.

Anon.

It will be observed that all the requisites laid down in the above rule, are preserved in this quatrain. Every line consists of seven syllables; a concord, or alliteration, is formed in the first line by the words aṫaloiḋ and oṫꝛaꝛ. Likewise aṫaloiḋ makes a perfect union with anṫꝛaṫoiḃ; and oṫꝛaꝛ and ṫoċṫa form an imperfect union. Ṫoċṫa and ṫuilg, in the second line, form a concord, or alliteration, where, to prevent a superfluous syllable, the a in ṫoċṫa is elided, as coming before an. Also ṫuilg and buiꝛb form a perfect correspondence,—though not rhyme,—as they agree in vowels, syllables, sound, and quantity; moreover,

oıle and ḟeolḟoġaıl form a concord, both being considered as beginning with vowels, as the ḟ is totally sunk in the pronunciation; also oıle and loıġe form a union, *uaithne*, or vowel rhyme; as do the words ɗeılʒ and ɗeırʒ. Likewise the words ḟeolḟoġaıl and ḃeoġonaıḋ form a union.

Rannaigheacht bheag differs from the preceding in one particular only, viz., that every line must end with a word of two syllables.

Example:

Roġa na cloınne Conall,
Toġa na ɗroınʒe a ɗearam,
Tolʒ ɗar ſeolaḋ ruʒ roṁam,
Conall tuʒ ɗ'Ɛoʒan ſearann.

Anon.

In this quatrain are presented all the requisites above enumerated, as belonging to *Rannaigheacht mhor;* and it will be seen that there is no difference between them, except that the final words of each line of the latter species are dissyllables; those of the former are all monosyllables.

4.—*Of Casbhairn.*

Casbhairn requires seven syllables in each line, and is particularly distinguished from all the species of verse already described by this characteristic, namely, that every line must terminate with a word of three syllables. It requires also concord, correspondence, and union.

Example:

Puırt rıoġ aċaıḋ ḟıonnloġa,
Síoḋ Chaṫaıl a ʒ-coṁlaḋa,
Ɗ'a ġoın ɗ'arm ı Uġaıne,
Ɗo ṁarḃ ſoın an rıoḋuıġe.

There are several other kinds of *Dan Direach*, as *Casbhairn-Ceanntrom* (or heavy-headed Casbhairn), *Rionnard*, &c., but the

limits intended for this work would not permit us to go into a description of them; and we must therefore content ourselves with noticing one other species, namely, the *Rionnard* of six syllables, in which Ængus the Culdee wrote his *Feilire*, or *Festilogium*. This has the general requisites of the *Dan Direach*, and every line ends with a word of two syllables, like the *Rannaigheacht bheag*, as:

Ꞇaꞅaiꞅ ꝺꞃéine aine,
Aꞅꞅꞇol Ɛiꞅenn oiġe,
Ꞅaꞇꞅaic coimeꞇ mile,
Ꞅoꞅ ꝺiꞇiu ꝺi aꞅ ꞇꞅoiġe.

See O'Molloy's *Grammatica Latino-Hibernica*, pp. 210, 211, where he thus describes this kind of verse: "Aliud vulgò ꞅionnaꞅꝺ constat quatuor quartis, et omne quartum sex syllabis, cujusque finalis dictio est bissyllaba, ultimæ Metrorum correspondent, ultimum cujusque quarti concordat cum aliquo vocabulo mox antecedenti; in ultimo præterea semimetro debet intervenire correspondentia, vt in sequenti:

Ꞅoṁ na ꝼéile Ꝼánaꝺ
Ꝼáiꞅċe Ꝼileaꝺ̇ Ɛiꞅeann,
Ꝺꞅian na maġ an míonḟonn
Annaṁ ꝺiall ꝺan ꝺéiḃeann."

SECTION 2.—*Of Oglachas.*

Oglachas, or *the servile metre*, is made in imitation of all kinds of *Dan Direach* already described. Every line of it requires seven syllables and no more, unless when it is made in imitation of *Seadna*, when the first and third lines of each quatrain will have eight syllables.

This kind of verse is merely imitative: "Simia enim est," O'Molloy's *Grammatica Latino-Hibernica*, p. 200; and there-

fore it will be more ornamental if Concord, or alliteration, be preserved in each line; but, in reality, it is neither confined to *correspondence*, *concord*, or *union;* nor to true termination, for the major may exceed the minor by two syllables: as

Ꝺoꞃb a ṫꞃeaꞇhan aꞃ ʒaċ ꞇꞃáiġ
Niall mac Ɛaċaċ Muiġṁeaḋain.

Here it will be observed that, contrary to the law and rules of that species of Dan Direach called *Deibhidhe*, the word ꞇꞃáiġ, which is a monosyllable, and the minor termination is exceeded by the major termination Muiġṁeaḋain, by more than one syllable.

The following is an example of *Oglachas*, in imitation of Seadna:

Ʒaḃ, a Shíle, a n-aġaiḋ h'aiʒniḋ,
Ionaꞃ, ꝼalloinʒ, ꝼiléḋ ꞅꞃóill,
Ꝛean ḋo'n ċéiꞃḋ, aꞃ aꞃ ċꞃom Aine,
Ꞇuill bonn ꞇaille maꞃ naċ cóiꞃ.

When *Oglachas* is made in imitation of *Rannaigheacht mhor*, nothing is required but that the last word of each line must be a monosyllable; nor does it matter whether the union be perfect or imperfect, and it will be sufficient if an *amus* be used in place of correspondence; but it is indispensable that every line of the quatrain should end in a word of one syllable, and that there should be an *amus*, or vowel rhyme, between the last word of the first line, and some word in the middle, or towards the middle of the second line, and also between the last word of the third line and some word in the middle, or towards the middle of the fourth line, as in the following example:

Ꞇꞃiúꞃ aꞇá aʒ bꞃaṫ aꞃ mo ḃáꞃ,
Ʒiḋ aꞇaiḋ ḋo ġnáṫ am ḃun,
Ꞇꞃuaġ ʒan a ʒ-cꞃoċaḋ ꞃe cꞃann,
An ḋiaḃal, an ċlann 'ꞃa ċnuṁ.

Bonaventura O'Hussey.

When *Oglachas* is made in imitation of *Rannaigheacht bheag*, it is in every particular like the above, except that the last word of each line must be a dissyllable, as in the example:

Ar do ċlaiṙṙiġ ʒo n-duine,
Ni ḃi mo ṙuile aċt dṙuite,
Ionann leam iṙ a claiṙdin,
Do laṁa d'ṙaicṙin uiṙṙe.

There is another species of *Oglachas* which has the first line of each quatrain like *Casbhairn,* and the second like *Rannaigheacht bheag.*

SECTION 3.—*Of Droighneach.*

This species of poetry, called *Droighneach,* i. e. *Spinosum,* or *the Thorny,* from the difficulty of its composition, may admit of from nine to thirteen syllables in every line. It requires that every line should end with a word of three syllables; and every final word must make a *union* with another word in the beginning or middle of the next line of the same couplet; there must also be a correspondence between the final words.

Example:

Dá ṙoiṙiom do'n ḃṙuġ ṙionnṙuaṙ oiṙeaḋa,
Ḃaḋ diombuan aṙ n-doiṁeanma aṙ n-dul 'ṙan deaġaḋḃa,
Do ġeaḃṙum poṙt ʒaoil ġeineaṁna,
Iṙ Aoḋ ṙein Eaṁna ʒo n-a luċt leanaṁna.

G. Brighde O'Hussey.

SECTION 4.—*Of Bruilingeacht.*

This is composed much after the same manner as the *Oglachas,* but requires correspondence (at least the improper correspondence), and also a kind of *concord,*

union, and *head*. Each line must consist of seven syllables; and it is generally composed in imitation of *Casbhairn*, and *Seadna meadhonach*.

Example:

Muc ċaoluiġ aʒ claruiġeaċd
Fa ḃun aol-ʒuir ṫ'earcarad.

O'Molloy mentions among the vulgar poetry the following, viz., *Abhran*, song, *Burdun*, and *Caoine*, or *Tuireadh*, a funeral dirge, or elegy, some of which consist of poetic lines of eight, ten, and eleven syllables. But poems of this description are of rare occurrence. As specimens may be mentioned *Feircheirtne's Tuireadh*, an Elegy on Curai Mac Daire, in the Library of Trinity College, Dublin (H. 3. 18). Mac Liag and Giolla Caoimh also composed elegies of this description on Brian Borumha, which are still extant. See also the Oċʒ-Foċlaċ mor h-Eimin in the Book of Leacan. For more on this subject, the reader is referred to O'Molloy's *Grammatica Latino-Hibernica*, pp. 236–244; and there is a curious Tract on Irish versification in the Book of Ballymote, which deserves to be studied.

APPENDIX.

I.

OF CONTRACTIONS AND ABBREVIATIONS.

The contractions used in Irish manuscripts, and in some printed books, are in principle, and often in form, the same as those which occur in Latin manuscripts of the middle ages. They are in fact a species of shorthand, introduced for the purpose of saving time and parchment, which, before the invention of the art of printing, was an object of considerable moment.

The most common and important contractions may be classified as follows:

1. Those which are in fact Latin words, although used to represent the corresponding Irish words.

These are ſꝛ, *et*, for ꝛgur[a]; 7 (another Latin abbreviation for *et*), ꝛgur; ů, *vero*, for ımorro; r̄, *sed*, for ꝛċꝛ; ħ, *autem* (or *hautem*, as the word was often written), for ɔnꝛ, or ɔonꝛ, *indeed;* the same contraction also stands for *hæc*, particularly in medical manuscripts; ꝫ, *vel*, for the Irish no, *or;* ꝯ *est*, for the Irish ꝛꝛ, *is*, and ꝯ *ejus*.

These contractions are often used for the syllables which the Latin words they represent stand for, and often for syllables similar to the Latin words in sound. Thus:

7 stands for eɔ or eꝛ, as c7 for céɔ or céꝛɔ, *a hundred*, or ceꝛɔ,

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[a] The same contraction, in the forms & and &, is still used for *and* in English.

leave or *permission;* and if 7 be dotted it denotes eȯ, or eṫ, as bẏa for beṫa, or beaṫa, *life.*

So also ṫ for the syllable no; and r̄ very commonly, even in printed books, for aċt, or ċt; as tr̄ for teaċt, *to come;* cuṁar̄aċ, for cuṁaċtaċ, *powerful.*

In like manner we find ħ, *hæc*, used for the syllable ec and eg: as tħmaiu for tecmaiu, *it happens:* ħin for eigin, *some.* ↄ *ejus*, is also used to denote eiġir, as lↄ for leiġir, particularly in medical manuscripts.

2. A vowel set over any consonant, generally supposes an r understood before that vowel: as

$\overset{a}{g}$ for grа.	$\overset{o}{g}$ for gro.
$\overset{e}{g}$ for gre.	$\overset{u}{g}$ for gru.
$\overset{i}{g}$ for gri.	

This contraction is also, but not so frequently, used to denote r following the vowel; in which case the foregoing abbreviations may be read gar, ger, gir, &c. This, however, rarely happens, except in the word gur, *that*, which is often contracted $\overset{u}{g}$. In other cases u over a letter is read ru, as $\overset{u}{t}$aġán for truaġán, *a meagre man:* unless it be written v, in which case it is often, in modern manuscripts, put for ur, as $\overset{v}{c}$ for cur, *putting;* $\overset{v}{c}\overset{v}{t}$, for curṫar, or cuirṫear, *is put.* In more correct Irish manuscripts, however, the u placed over the consonant is formed thus ~ when the r is understood after it, and u or v when before it; thus $\overset{u}{t}$ is to be read tur, but $\overset{u}{t}$, or $\overset{v}{t}$, tru.

The a written over a consonant in this contraction, is often formed by a sort of running-hand like *n* or ɴ, as $\overset{n}{g}$ó, for graó; but it is in reality nothing more than a, although O'Molloy absurdly supposed it to be the consonant n. See his *Grammatica Latino-Hibernica*, p. 130.

3. A syllable terminating in r is usually denoted by the contraction s placed over the consonant: and this mark doubled is used to denote a syllable terminating in double r.

Thus ꝼ̓ is read ꝼeꝛ, or ꝼeaꝛ, *a man;* ꝼ̓ꝰ ꝼeaꝛꝛ, *better;* aḋ, is aḋeiꝛ, *he says.*

This mark is absurdly supposed by some to be the consonant *s*; but it is in reality an abbreviated form of ꝛ. In the case of the letters ʒ and ꞇ, it is formed by a semicircular turn from the right hand extremity of the horizontal stroke, thus, ʒ̊, which stands for ʒeꝛ, ʒeaꝛ, but generally ʒuꝛ: ꞇ̊ for ꞇaꝛ, ꞇeꝛ; but more frequently for ꞇuꝛ.

4. A consonant placed over another consonant implies the omission of a vowel, which must be determined by the sense.

Thus ꝼ̓, ʒ̓́, ꞇ̓, denote ꝼaḋ, ʒaċ, ꞇaḋ. Or other vowels may be supplied according to the sense, as ꞇ̓ may stand for ꞇeiḋ; ꞇ̓ᶜᶜ for ꞇucc; ꞇ̓ for ꞇuiꞇ, as ꞇ̓im for ꞇuiꞇim, *I fall,* &c.

5. A line drawn across the letters b̄, l̄, h̄, or n̄; or over c̄, ḡ, ḋ, ꝼ̄, m̄, n̄, ꝑ̄, ꝛ̄, ꞇ̄, denotes that a syllable is contracted, which must be determined by the grammar, or by the sense. The letters m, n, ꝑ, or ḋ, usually enter into the syllables so contracted, or, when there is a point over the horizontal line, ḋ or ġ.

Thus b̄ is baꝛ, beiꝛ, ben, or baiꞇ; b̄ is baḋ, or buḋ; ꞇ stands for laḋ, and sometimes even for a longer termination, as ḋiꞇ for ḋileaġaḋ; ꝛ̄ꝑꞇ for aʒuꝛ aꝛoiꞇe, *et cætera:* and so of the other contractions of this class, which must in every case be determined by the sense, and therefore an accurate knowledge of the language is absolutely necessary in order to read them: as iꝛ̄ for iꝛ eaḋ; ʒꞇꝛ̄ for ʒluaꝛaċꞇ; oibꝛ̄ for oibꝛiuġaḋ.

When the line is doubled it denotes that the final letter of the contracted word is doubled; as ꞇ for lann.

6. A short curved line ⁓ denotes m; and when placed over a vowel denotes that m is to follow that vowel: n, in a similar position, is marked by a short straight line: and two such lines stand for nn.

Thus ᾱ, ᾱ, ᾱ̄, denote am, an, ann; a line over n also doubles it, as ꝑan̄ for ꝑann.

The circumflex ⌣ is also sometimes used by itself for m, in which case it may be regarded as a sort of running-hand form of the letter; as ʒen~aī for ʒeneaṁaɪn: sometimes the circumflex is dotted to denote ṁ. At the end of a word this form of m is occasionally written vertically and with a greater number of inflexions, as ʒ or ʒ̄; and in a very few cases this is used at the beginning of a word.

7. There are a few peculiar characters in use for particular contractions; as ꝏ for ao; ꝯ for ea; ꝗ for aꝑ; ꝗ for aɪꝑ; ꝗ for aꝑꝑ; ꝑꝑ for ꝑꝑ; ɔ for con; ꝑ for peꝑ; ꝓ for pꝑo; ʒ for uꝑ or aꝑ; ꝓ for ꝑeꝑ or ꝑɪꝑ; ꝟ for uɪ; ꝟ for ꝑɪ.

8. Arbitrary contractions are very numerous, and are used chiefly in modern manuscripts. They depend chiefly on the caprice of the scribe, and can be learned only by practice.

Thus the numerals 2, 3, &c., are used to denote the syllables ɒa, ꞇꝑɪ, &c., as ɪom2 for ɪomɒa; 2m for ɒam; and so 6 stands for ꝑe; 8 for oċꞇ and even aċꞇ; 9 for naoɪ, as m9 for mnaoɪ, dative of bean, *a woman.*

In like manner the letter q stands for the syllable cu or ca: as qcɪ for cucɪ; qq for cuca; q̇ɒ for cuɪɒ; aq for aca; a9q for an oɪɒ̇ċɪ (the figure 9 being used to express the sound of the letters noɪɒ̇, and orthography being entirely disregarded).

So ꝑꝑꝑ (i. e. ꞇꝑɪ ꝑ, *three r's*) stands for the word ꞇꝑɪaꝑ; nꞇ. for ɪnꞇɪ; bħ (the letter h representing the syllable uaꞇ̇, which is the Irish name of the letter) for buaɒ̇; m̊ (i.e. a aꝑ m, *a upon m*) for aꝑm; m̊ (m aꝑ m, *m upon m*) for ɪmꝑɪm; ɯ (ꞇuɪꞇ m, m *fell*, or m *inverted*) for ꞇuɪꞇɪm; ꝑꝑ (ɒaꝑ, *double* ꝑ, or ḃ, which has nearly the same sound as ꝑ) for ɒoɪḃ; ɪ̊ (e aꝑ ɪ, *e upon i*) for eɪꝑġe; ʒ̊ (he aꝑ ʒ, *he upon g*) for h-eɪꝑġe; in all which cases the sound of the Irish words by

which the symbol would be described, is made to stand for the word intended by the abbreviation.

But the contractions of this class are rather riddles than legitimate abbreviations, and are not found in any manuscripts of authority.

The foregoing rules are intended merely to indidicate the principles upon which the most important contractions found in Irish manuscripts have been formed; to write a complete treatise on the subject would be inconsistent with the limits of the present publication; it must suffice, therefore, to give the following examples of the combined use of some of the foregoing contractions, for the exercise of the learner:

aʒḣ	aġaiḋ.	c̃ʒʒ	cumuɾʒ.
aḋb	aḋḃaɾ.	cʒm̄ʒ	coɾaṁluɾ.
aḋ̄	aḋeiɾeɾ.	ḋom̄	ḋoṁain.
atɾ̄	anoċt[a].	ḋuḃt	ḋuḃaiɾt.
bʒ	béaɾuɾ.	ḋ̄ɾi	ḋuiɾɾi.
bṫ	ḃeiṫ.	ḋeɾ̄iñ	ḋeɾiɾinn.
bȯ	beiṫ.	ḋit	ḋileaġaḋ.
ċ̄	caṫ.	ḋ̊inʒe	ḋɾoinʒe.
ċ̄aoiɾ	caṫaoiɾ.	ɿɾ	eiḋiɾ.
ɔ̊	conɾɾa.	ɿ̇ɾ	iḋiɾ, eiḋiɾ.
ɔ̊.ɾ̄	conɾɾaɾḋaċt.	ɿɾt	&c. (aʒuɾ a ɾoile[b]).
ɔɾ̄	Conaċt.	ɾaʒḃ	ɾaʒḃail.
cȝ	céḋ or céaḋ.	ɾ̊	ɾéċ.
ɔʒḃ	conʒḃail.	ɾ̄iɾ	ɾéiḋiɾ.
c̃ɾ̄aċ	cumaċtaċ.	ɾ̄	ɾéin.
cʒi	cúiɾi.	ɾ̊aʒ̊	ɾɾeaʒɾa.

[a] In this example it will be observed, that t is used for *vel*, or no, and ɾ̄ for *sed*, or aċt.

[b] Or *et reliqua*.

ꝼr . . . . fpip.	tċ . . . . noċ.
ᵹ̄ . . . . gaċ.	p̄ . . . . pann.
gıȯ7 . . . gıȯeaȯ.	p̄e . . . . poimẽ.
ᵹ̊7 . . . . gıȯeaȯ.	p̊ . . . . péip.
ıp̄ . . . . ıpeaȯ.	p̊bȝ . . . . peapbup.
.ı̄. . . . . inǯean.	peĩe . . . peime.
.ı. . . ıoȯan, *id est*, or *viz.*	p̄p . . . . ppiopaȯ.
ıṁ̊ . . . . maȯ.	ꝛaañ . . . . ꝛanaipꝛe.
m̄anaȯ . . mapanabap.	ᵹ̊aınǯ . . . ꝛappaınǯ.
m̄c̊ı . . . . map ceıpın.	ᵾ̊aılt . . . ꝛpuaılleaȯ.
m7p̄ . . . meȧaċc.	ᵹ̊p̄ . . . . ꝛpaċc.
moꝛh . . . moꝛhuǯaȯ.	uaᵹ̊p̄ . . . uaċꝛap.
n . . . . neiṁ.	

There is another symbol used in all ancient and some modern manuscripts, which although not, properly speaking, *a contraction*, may conveniently be explained here. When a line ended short, leaving a blank space, the next line was continued in that space, the words so inserted being separated from the concluding words of the preceding paragraph by the mark ⅁ called ceann ꝑa eıꝛe (i. e. *head under the wing*), or coꝑ ꝑa ċoꝑán (i. e. *turn under the path*).

This is of various forms: ⸗ ⅁ ȝ ⅁ ⅁⅁⅁ ///.

In the Book of Armagh the ceann ꝑa eıꝛe is made simply thus, ⅁.

Thus, ⅁⅁⅁ ꝺon ꝯt .c.na tc labꝑȝ ꝺon ꝉ loıꝑǯ̇

Ꝺoupꝛıua meꝺıcına ᗡᖷ SO IN ᵭᗡS CᗡIƀ.

Med. MS. on Vellum, 1414.

/// pomȝǯ̄ ıꝺaıpꝑı anꝺꝑı. ꝑeıb pocōaılleꝺ

Ꝺaıp mop ᵾ̄ popaba . c . c . cſın boı ıꝑı maıǯınıꝑı.

Leabhar Breac, fol. 16, *b. b.*

Where the line above, following the mark ⅁⅁⅁ or ///, is to be read after the line below.

In the Book of Kells the ceann ꝑa eiꝛe is represented under grotesque figures of men and animals, highly ornamented, and curiously coloured. Its form, however, is very various and arbitrary in different manuscripts: from its name it seems probable, that it was originally made in some form that suggested the idea of a bird with its head under its wing.

In some manuscripts, a part of the line is sometimes, though rarely, carried to the line below, particularly when at the bottom of the page, in which case the character has a different form from that used when the matter is carried up.

A full dot under a letter cancels it, and the caret (ˏ) of modern manuscripts is generally represented by .. or ~ ~ or //

Sometimes when a word is intended to be erased, dots are placed under all the letters of it: and we also sometimes find the dots both over and under the letters to be erased.

II.

SPECIMENS OF THE IRISH LANGUAGE, FROM THE SEVENTH TO THE SEVENTEENTH CENTURY.

The object of the following extracts is to furnish the reader with some specimens of the Irish language, as it was written at different periods, from the seventh to the seventeenth centuries. The extracts are selected chiefly from such manuscripts as are accessible to the Author in Dublin.

I. The following specimen of the Irish language is taken from Tirechan's Annotations on the Life of St. Patrick, written in the seventh century, and preserved in the Book of Armagh, fol. 18.

Dulluid Patricc o Thſmuir hi crich Laigſn, conrancatar 7 Dubthach macc U Lugir ucc Domnuch mar Criathar, la Auu Cſnſelich. Aliſſ Patricc Dubthach im damnae .n.ſpſcuip dia deſciplib di Laignib, idon, fſr ſoſr, ſochſniuil, cſn on, cſn ainim, nadirru bſcc, nadirro mar beda, ſommae toiſclimm, fſr oenſetche, du na ructhae act oſntuiſtiu. Friſgart Dubthach, ni fſtorſa dim-

Patrick went from Tara into the territory of Leinster, so that he and Dubthach Mac U Lugir met at Domnuch Mor Criathar, in Hy-Kinsellagh. Patrick requested Dubthach about a materies of a bishop of his disciples for the Lagenians, to wit, a man free, of good family, without stain, without blemish, who would not speak little or much of flattery; learned, hospitable; a man of one wife, for whom

muintir act Fiacc Find di Laignib, duchooid huaimse hi tire Connacht. Amail immindraiset conacatar Fiacc Find cucu. Asbert Dubthach fri Patricc, tair dum bsrradsa air fumrese in fsr dummim didnaad duabsrrad tar mu chsnn air is mar agoire. Is disin din furraith Fiacc Find Dubthach, 7 bsrrius Patricc 7 baitsius. Dubbert grad .n.sprcoip foir, conid e sprcop ni sin citaruoirtned la Laigniu, 7 dubbert Patricc cumtach du Fiacc, adon clocc, 7 menstir 7 bachall, 7 Pooliire st fácab morḟsrsr lais dia muintir, .i. Muchatocc Inse

there was born but one child. Dubthach answered, I know not of my people but Fiacc Finn of the Lagenians, who went from me into the country of Connaught. As they were speaking, they saw Fiacc Finn *coming* towards them[a]. Dubthach said to Patrick, come to tonsure me, for I have found the man who will save me and take the tonsure in my place, for he is very near. Then Fiacc Finn relieved Dubthach, and Patrick tonsures and baptizes him. He conferred the degree of bishop upon him, so that he was the first bishop consecrated in Leinster. And Patrick gave Fiacc a case[b]

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[a] This passage is translated from the original Irish closely enough, by Colgan, in his Tripartite Life of St. Patrick, Pt. iii. c. 21. It runs thus: "Cùm S. Patricius Temoriâ in regionem Lageniæ australis *Hy-Kenn selach* dictam esset profectus; convenit in campo, *Mag criethar* vulgo appellato, vbi postea ædificata est Ecclesia de *Domnachmor*, regium illum poëtam Dubthachum Lugarij filium, &c. &c. Cum eo tunc familiariter agens vir beatus, petiit ab ipso vbi reperiret iuxta Apostoli præscriptum *vnius vxoris virum, sobrium, prudentem, ornatum, hospitalem, Doctorem;* quem ordinatum Episcopum illi prouinciæ præficeret. Respondit Dubthachus, omnes illas qualitates reperiri in quodam suo discipulo Fieco Erici filio, cuius vxor nuper relicto vnico filio, Fiachrio nomine, decesserat, quemque ipse istis diebus misit in Connaciam, &c., &c. Dùm autem in his versarentur sermonibus, conspiciunt redeuntem Fiecum."–*Trias Thaum.* p. 152, col. 2.

[b] *A case*, cumtać.—This word is used in ancient manuscripts to denote a case, box, or shrine, for preserving relics. It is derived from the verb coṁad, or coiṁead, to keep, or preserve. The word cumtać, or cumdać, is also used to denote a building, *ædificium*, in which sense it is derived from cuṁdaiġ, to build; Lat. *condo.*—See *Book of Ballymote*,

Fail, Augurtin Inrso bicae, Tscan, Diarmuit, Naindit, Pool, Fedelmed. Congab iarruidiu i nDomnuch Fhicc, sc baí and contorchartar tri fichit fri dia muintir lair and. Dirrin dulluid in taingel cuci

containing a bell, a *menstir*[c], a crozier, and a *Poolire*[d]; and he left seven of his people with him, i. e. Muchatocc of Inis Fail, Augustin of Inisbec, Tecan, Diarmuit, Naindith, Pool, Fedelmed. He after this[e] set up at

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fol. 3, p. *b*, col. *a*, and *Cormac's Glossary*, *voce* Aicde.

[c] *Menstir.*—In a manuscript preserved in the Library of Trinity College, Dublin, H. 1. 15. p. 975, this word is written minirtir, and explained mionnairtir, i. e. a travelling relic; and is defined by Duald Mac Firbis, in his Glossary of the Brehon Laws, as a relic carried about to be sworn upon.

[d] *Poolaire.*—This word, which is also written polaire and pallaire, is explained in a manuscript in Trinity College, Dublin, H. 3. 18. p. 523, ainm do teig liubair, "a name for a book satchel;" and this is unquestionably its true meaning, though Colgan, in translating the Tripartite Life of St. Patrick, understands it to mean *writing tablets*, as in the following passage: "Ibi tres fundavit Ecclesias. Prima fuit Kellfine, ubi libros reliquit una cum scrinio in quo SS. Petri et Pauli reliquiæ asservabantur, et tabulis in quibus scribere solebat vulgo *Pallaire* appellatis."—*Trias Thaum*, page 123.

[e] Colgan, who understood the ancient Irish language well, and was assisted by some of the best expounders of it living in the middle of the seventeenth century, translates the original Irish of this passage in the Tripartite Life of St. Patrick, as follows, which gives us a clearer idea of what is briefly and imperfectly told in the Book of Armagh: "Dùm autem in his versarentur sermonibus, conspiciunt redeuntem Fiecum; quem cùm in eum videret ferri animum Patricij statuit Dubthachus pertrahere, ad consentiendum votis sancti viri, licet ipse aliàs non nisi ægrè eius careret presentiâ. Et in hunc finem S. Patricius et Dubthachus pium talem concipiunt artum. Simulant enim Dubthachum esse mox manu Patricij tondendum in clericum. Quòd eum superueniens intelligeret Fiecus, ad sanctum Pontificem ait; Pater sancte, nunquid præstaret me potiùs in clericum tondere," &c.

[e] Colgan translates this whole passage, nearly word for word, in the Tripartite Life of St. Patrick, as follows. Some of the Irish phrases in the Book of Armagh are inserted in brackets after Colgan's translation:

"Mansit autem sanctissimus Episcopus et Abbas Fiecus in illa Ecclesia de *Domnach Fiec*, donec ante se ad cœlum sexaginta sanctos ex discipulis præmiserit. Postea autem venit ad eum angelus Domini dicens quod non

7 arbert frir, ir fri abinn aniar ata tsrsrge hi Cuil maige; airm i fuirritir in torcc, arimbad and furfuimtir a praintsch, port hi fuirritir inn elit ar imbad and furfuimtir a nsliab. Arbert Fiacc frir in aingel nanorigad contired Patricc do thoorund a luic lair, 7 dia choirecrad, 7 combed huad nugabad a locc. Dullud iarfuidiu Patricc cu Fiacc, 7 durind a locc les, 7 cutrecar 7 forfuim a forrig nand, 7 a dopart Crimthann in port sin du Patricc, ar ba Patric dubert baithir du Chrimthunn; 7 i Slebti adranacht Crimthann.

Domhnuch Feicc, and was there until sixty men of his people perished there about him. Wherefore the angel came to him, and said to him, "It is to the west of the river thy resurrection is *to be*, in Cuil Maighe; where they should find a hog, there they should build their refectory; and where they would find a doe, that there they should build their church." Fiacc said to the angel that he would not go, until Patrick should come to measure the place with him, and to consecrate it, and in order that it might be from him he should receive the place. After this, Patrick went to Fiacc, and measured the place along with him, and consecrated and built his establishment; and Crimthann granted that place to Patrick, for it was Patrick that had administered baptism to Crimthann; and in Slebti Crimthann was interred.

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ibi esset locus resurrectionis eius, sed trans flumen ad occidentem" [fri abinn aniar]: "mandatque quod ibi in loco *Cuil muige* dicto, monasterium erigat, singulis officinis locum proprium et congruum assignans. Monuit enim vt refectorium extruat" [and furfuimtir a praintsch], "vbi aprum; et Ecclesiam vbi ceruam repererit" [port hi fuirritir in elit]. "Respondit Angelo vir sanctus, et obedientiæ specimen, se non audere Ecclesiam extruendam inchoare, nisi prius eius pater et Magister Patricius eius locum, et mensuram metaretur et consecraret" [do thoorund a luic lair 7 dia choirecrad]. "Patricius ergò monitus, et ro-

II. The following extract is from the Vision of Adamnan, preserved in the Leabhar Breac of the Mac Egans, fol. 127, now in the Library of the Royal Irish Academy. Adamnan was born A. D. 624, and lived seventy-seven years. There appears no reason to question the antiquity of the Vision, which it is hoped will shortly be published by the Irish Archæological Society.

O ro faillsig tra ainɡel na coemtechta do anmain Adamnain na fisi-sea flaṫa nime 7 céd immtus cecha h-anma iar teċt a cupp, ruc lais iar sin do athascnam ifirn inichtaraiɡ co n-immud a pian ocus a ṫodernam. Is é tra cetna tír fris a comrancatar, .i. tir n-dub n-dorċa, is e folomm foloisctʹi cen ṗein itir and. Ɡlend lan do ṫenid ris anall; lassar and co teit dara h-ora for cech leth; dub a h-ichtar; derɡ a medon 7 a uachtar. Ocht m-biasta and; a súili amail bruttа tentidi. Droiċet doni darr in n ɡlend; ɡabaid ond ur co aroile; ard a medon, ísle umorra a chind; tri sloiġ ic a

When the guardian angel had shewn to the soul of Adamnan these visions of the Lord of heaven, and the first adventures of every soul after departing from the body, he afterwards brought it to revisit the lower regions of many pains and punishments. The first region they met is a black dark region, which is bare, burned, without any punishment at all. On the hither side of it is a valley full of fire, in which the flame rises over its borders on every side; its lowest part is black, its middle and upper part is red. There are eight monsters here, their eyes like glowing masses of iron. There is a bridge over the valley; it extends from

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gatus venit ad illum locum, qui *Slepte*, vulgo, .i. montes, appellatur, et iùxta Angeli præscriptum ibi basilicæ et monasterij jècit et consecravit fundamenta.

"Locus autem ille in quo Sleptensis Ecclesia et monasterium extructum est non Fieco sed Patricio donatus est á Crimthanno Kinselachi filio, Rege Lageniæ: qui paulo ante à Sancto Patricio salutari intinctus est lauacro, et postea in eodem sepultus est loco."—*Trias Thaum.*, p. 155, col. 1.

αιρmιρτ δια ιnοττα͏ċτ, 7 nι h-uιlι ρο ſeȝuτ ταιριſ. Slοȝ διb ιſ leτhan δοιb ιn δροιchet ο ṫúſ co δeριuδ, co ροιchet οȝṡlan cen uamun δαρſ ιn nȝlenδ τenτιδι. Slοȝ ele τρα ιc α ιnοττα͏ċτ; coel δοιb αρ τúſ h-é, leṫan ϝα δeοιδ, co ροιċet αmαιl ſιn δαρſ ιn nȝlenδ ceτnαι. In ſlóȝ δeδenach uмορρα, leτhan δοιb αρ τúſ h-e; coel τρα ocuſ cumanȝ ϝα δeοιδ, cu τοιτeτ δια meδon ιſ ιn nȝlenδ nȝαιbτech ceτnαι, ι m-bραιȝτιb nα n-οċτ m-bιαſτ m-bρuṫach ucuτ, ϝeρατ α n-αιττρeb ιſ ιn ȝlιnδ. Iſ é τρα lιn διαρ bo ſοιρb ιn ſéτ ſιn, .ι. oeſ οιȝι ocuſ oeſ αιτριȝι leρι, ocuſ oeſ δeρȝ-mαρτρα δuτhρaċταιȝι δo Δια. Iſ ι τρα ϝορenδ διαρ bo cumanȝ αρ τúſ ocuſ διαρ bo leṫan ιαρam ιn ſeτ, .ι. δρeαmm τιmαιρcṫeρ αρ ecιn δo δenum τolι Δe, ocuſ ſοαιτ α n-ecιn ι τolτnαιȝι ḟοȝnuma δon ċοιmδιδ. Iſ δοιb uмορρα bα leṫan αρ τúſ ιn δροιċeτ, ocuſ cumanȝ bα δeοιδ, .ι. δo nα ρecδachαιb conτuαιſeτ ϝρι ρροceρτ bρéṫρι Δe, ocuſ naċ αſ comαllατ ιαρam.

one brink to the other; its middle part is high, its extremities low. Three hosts occupy it attempting to cross, but they do not all get across it. For one host this bridge is broad from beginning to end, so that they pass safely without fear over the fiery valley. Another host occupy it, for whom it is first narrow but finally wide, so that thus they pass across the same valley. But for the last host it is wide at first but narrow and strait finally, so that they fall from the middle of it into the same dangerous valley, into the mouths of those eight fiery monsters which have their abode in the valley. The host for whom this passage is easy are the people of chastity and devout penitence, and the people who have devotedly suffered red martyrdom for the sake of God. The crowd for whom the passage is narrow at first, and wide afterwards, are those who are at first brought with difficulty to do the will of God, but who afterwards turn with ardent will to the service of the Lord. Those for whom the bridge is broad at first and narrow finally, are the sinners who listen to the preaching of the Word of God, and who do not afterwards fulfil it.

Atat doni sloig dímóra i n-dichumang na péne fris in tír n-etar-ḟuarṫa anall, ocus cech ra n-uair traigid in pian dib, in uair ele toet tairsib. Is iat tra filet is in pein sin, .i. in luċt dianid comtrom a maith ocus a n-olc; ocus illo bratha midfither eturru, ocus dilegfaid a maith a n-olc is in lo sin, ocus berthar iarum do purtt beṫad, i frecnarcus gnusi Dé tri bitsír.

There are also great hosts in the power of the pain at the hither side of the temperate region, and in alternate hours the pain departs from them, and again comes over them. Those who are in this pain are they whose good and evil are equal; and in the day of judgment an estimation shall be made between them, and the good shall dissolve the evil, and they shall be afterwards brought to the harbour of life, before the countenance of God for ever.

III. The *Pater Noster*, as in the *Leabhar Breac*, fol. 124, *b*, *a*. The English is a translation of the Irish, not of the Latin.

Sic ergo orabitis. Bud amlaid so din do gnsthi sprnaigthe. Pater noster qui eis in coelis, sanctificetur nomen tuum. A athair fil hi nimib, noemthar thainm. Adusniat regnum tuum. Tost do flaithius. Fiat uoluntas tua sicut in coelo et in terra. Bid do toil i talmain amail ata in nim. Pansm nostram cotidianam da nobis hodie. Tabair dun indiu ar sasad lathi. Et dimite nobis debita nostra, sicut et nos dimitimus debitoribus nostris. Ocus log dun ar fiachu amail logmaitne diar ḟechemnaib. Et ne nos inducas in

Sic ergo orabitis. Thus then ye shall make prayer. *Pater noster qui es in coelis, sanctificetur nomen tuum.* O Father who art in the heavens, sanctified be thy name. *Adueniat regnum tuum.* May thy kingdom come. *Fiat uoluntas tua sicut in coelo et in terra.* May thy will be in earth as it is in heaven. *Panem nostram cotidianam da nobis hodie.* Give us this day our day's sufficiency. *Et dimite nobis debita nostra, sicut et nos dimitimus debitoribus nostris.* And forgive to us our debts, as we forgive to our debtors. *Et ne nos inducas in temptationem.*

tſmptationem. Ocuſ niſ lſcea ſind i n-amuſ n-doſulaċtai. Sed libera noſ a malo. Acht ron ſoſr o cech ulc. Amen: ropfir.

And let us not [*fall*] into intolerable temptation. *Sed libera nos a malo.* But free us from every evil. *Amen:* may it be true.

The language of the foregoing is of great antiquity, probably of the ninth century.

IV. Extract from the Annals of Tighernach (Bodleian Library, Cod. Rawl. No. 488), who died in the year 1088.

A. D. 1064. Donnchad, mac Briain Boroma, ri muṁan, do athrigad, 7 a dul do Roim dia ailiṫri, co n-erbuilt and iar m-buaid aithrige a mainiſtir Sdefain.

A. D. 1066.—Retla mongaċ, ingnad adbal, do faicſin iſ in aer, dia mairt, iar mion-ċáiſc hic poſt Kal. Mai co iii.xx. fuirre. Ro b'é a med ocuſ a ſoillſe, co n-erbartatar daíne cor bo eſca, ocuſ co cend ceṫre la bai and. Gilla bruidi, mac Doṁnaill, mic Tigernain, mic Ualgairg, mic Neill Ui Ruairc, rig Breifne, do marḃad do mac Gilla Cuirr h-Ui Cinaiṫ do coiſ mairt, i n-oilen Duine Achair, ar Loch mac nen. Aibind, ingen Ui Conċobair, ben h-Ui Muirecen quieuit. Mac Conaing h-Ui Muiricen, rigdamna Tefṫa, do marḃad

A. D. 1064. Donnchadh, son of Brian Boromha, king of Munster, was deposed and went to Rome on a pilgrimage, and died there, after the victory of penance, in the Monastery of St. Stephen.

A. D. 1066. — A bristly star, a great wonder, was seen in the firmament on the Tuesday after little Easter, after the calends of May, with the 23rd *of the moon* upon it. Such was its size and light, that people said it was a moon, and it remained for four days. Gilla Bruidi, son of Domhnall, son of Tighernan, son of Ualgarg, son of Niall O'Rourke, king of Breifne, was killed by the son of Gilla Corr O'Cinaith, with the leg of a cow, on the island of Dun Achair, in Lough Mac Nen. Aibinn, daughter of O'Conor, the wife of O'Muiricen, died.

la h-Aed h-Ua Concobair, ocus la Tadg h-Ua Muiricen. Luach xxx. uinga d'ór do tabairt o Tairdelbach h-Ua Briain, ocus o Mac Mail na m-bo d' Aed h-Ua Conchobair, ar congnom leo, ocus a congnom leis.

The son of Conaing O'Muiricen, heir apparent of Teffia, was killed by Aedh O'Conor and Tadhg O'Muiricen. The value of thirty ounces of gold was given by Toirdhelbhach O'Brien, and the son of Maelnambo, to Aedh O'Conor, for his assistance to them, they assisting him.

V. Extract from the Annals of Boyle, a compilation of the thirteenth century.

The original MS. of these Annals is preserved in the Library of the British Museum. MSS. Cot. Titus, A xxv[f].

An. M.xiu. Sluaged la Brian, mac Cennétig, mic Lorcain, la ardríg Erend, gu mor mileдaib oll-ċúgid ċend-álaind Muman, 7 la Maelseċnaill, mac Domnaill, ríg Temraċ, gu maṫib fer n-Erend maraen riu co Aṫcliaṫ, i n-agid Gall glas 7 [D]anmargaċ, 7 i n-agid Máilmorda, mic Murċada, ríg Lagen; uair is e ra ṫinoel, 7 ra treorig, 7 ra timsaiċ leis iát a h-insib 7 a eileanaib coni Loċlaind a n-iartuaiṫ, 7 a dunib, 7 a degbaledib Saċsan 7 Bretan, cu iaṫ n-Erend. Deiċ cet lu-

Anno 1014. An army was led by Brian, son of Kennedy, son of Lorcan, monarch of Ireland, with the great heroes of the mighty fair-headed province of Munster; and by Maelsechnaill, son of Domhnall, King of Tara, with the chiefs of the men of Erin along with them, to Dublin, against the green foreigners and Danes, and against Maelmordha, son of Murchadh, king of Leinster, for it was he that gathered, guided, and mustered them to him from the isles, islets of the north-east of Lochlainn, and from the forts and goodly

[f] These Annals have been very incorrectly edited by Dr. O'Conor, from whose work Mr. D'Alton has lately published an English translation, without examining the original MS. or understanding the original Irish.

ꝛeċ do luꝛeċaib leo. Tancatar malle cu Aṫ cliaṫ, do ċur in ċaṫa croda, ingantaiḋ, nemgnaṫaiċ, ꝼeꝛda, ꝼoꝛtamail, ná ꝼachaꝛ ꝛomin, ana digaid a mac lethéit in ċaṫa ꝛein. Iaꝛ m[b]eiṫ ꝼada doib i cuꝛ in ċaṫa ꝛein, ꝛa mebaid ꝼoꝛ Gallaib, 7 ꝼoꝛ Laignaib, ꝛia neꝛt ċaṫaigṫe, 7 iombualta, 7 cꝛodaċta, co toꝛċaiꝛ and ꝛein Maelmoꝛda, mac Muꝛċada, mic Find, ꝛíg Lagen, 7 mac Brogaꝛbain, mic Conċubaiꝛ, ꝛig Ua Failgi, 7 multi alii nobileꝼ; 7 áꝛ diaꝛmiṫi do Laignib impu; co toꝛċaiꝛ and dno do Gaillaib, Dubgall, mac Amlaib, 7 Gilla Chiaꝛain, mac Glúin-iaꝛaind, 7 Siꝼꝼꝛaiṫ, mac Lodaiꝛ, iaꝛla Inꝼi Oꝛc, 7 Bꝛódoꝛ, toiꝼeċ na n-[D]anmaꝛcaċ, 7 luċt na deiċ céṫ luꝛeċ uli, 7 tꝛiċa céṫ do Gallaib a na ꝼlugu do totim and. Ra ṫoit and ꝛein imoꝛꝛu Muꝛċad, mac Briain, aꝛdꝛigdamna Eꝛend, 7 Toꝛdelbac a mac, adbuꝛ aꝛdꝛig Eꝛend, co tꝛiċaiṫ ꝛíg impu do Conaċtib 7 do Mumneċaib, .i. Moṫla, mac Domnaill, mic Faelain, ꝛíg na n[D]éꝛi, 7 Eoċu, mac Dunadaig, 7 Niall Ua Cuind, 7 Cúduliċ, mac Chennétig, tꝛi cometi Briain,

towns of Saxonland and Britain, to the land of Erin. Of coats of mail they had ten hundred. They came together to Dublin, to fight a brave, wonderful, unusual, manly, heroic battle, the like of which had not been seen before, and will not occur *again*. After they had been for a long time engaged in the battle, the foreigners and Lagenians were defeated by dint of battling, striking, and bravery; and there were slain therein Maelmordha, son of Murchadh, son of Finn, king of Leinster, and Mac Brogarbhan, son of Conchubhar, king of Ui Failghi, and many other noblemen, and an innumerable slaughter of the Lagenians around them: and there fell therein of the foreigners Dubhgall, son of Amlaff; Gilla Ciarain, son of Gluiniarainn; Siffraith, son of Loder, earl of the Orkneys; and Broder, chief of the Danes; and the party of the ten hundred coats of mail, and thirty hundred of the foreigners of the army fell therein. There fell therein, moreover, Murchadh, son of Brian, heir apparent to the monarchy of Ireland, and Tordelbhach, his son, *materies* of a monarch of Ireland, with thirty kings around

7 Tadg, mac Murcada, ri Ua Maini, 7 Maelruanaid Ua Eḋin, ríg Adni, 7 Cumuscbennaċ mac Dubċon, rí Fermaigi, 7 Mac Beṫad, mac Muredaig, Cloín, rí Chiarraigi Luaċra, 7 Domnall, mac Diarmata, rí Corcu Baiscind; 7 Scanlan, mac Caṫail, ríg Eoganaċta Loċa Lein, 7 Domnall, mac Emin, mic Cainnaich moir, .i. mór-maer in Albain, 7 alii multi nobiles. As and sein ra bí in tardrí Brian, mac Cennetich, ar cúl in caṫa 7 Conaing, mac Duindcuan, mac a braṫar, ac gabail a salm, cu danic enḟer du na Danmarcaib fo láim gan [ḟ]is da muintir gu nugi in n-inat irrabi Brian 7 Conaing, 7 ód connaic in m[b]aegal, is tocbais in laim 7 adaig beim clodeim don ardrig, 7 is tocbais arisi in laim air 7 adaiċ beim do Conaing, mac Duindcuan, 7 marbais an[d] is iat. 7 in eodem loco occisus est ipse. Brian, mac Chennetig, mic Lorcain, ardrig h-Erend 7 Gall, do tutim i caṫ Cluana da tarb ma Conaing, mic Duindcuan, 7 ma Murchad, mic Briain, 7 ma Tordelbaċ, mac Murċada, mic Briain; 7 rugatar mair na Baċla Isu fo cetoir a cuirp

them of the Connacians and Momonians, viz. Mothlo, son of Domhnall, son of Faelan, King of the Desies; Eochu, son of Dunadhach; Niall O'Quin, and Cudulich, son of Kennedy, the three life guards of Brian; and Tadhg, son of Murchadh, King of Hy-Many; and Maelruanaidh O'Heyne, King of Aidhni; and Cumuscbennach, son of Dubhchu, King of Feara Muighi; and Mac Beathadh, son of Muiredhach Cloen, King of Ciarraighi Luachra; and Domhnall, son of Diarmaid, King of Corca Bascinn; and Scanlan, son of Cathal, King of Eoghanacht Locha Lein; and Domhnall, son of Emin, son of Cannach Mor, i. e. Great Steward in Scotland; and many other nobles. Where the monarch Brian, son of Kenedy, was at this time, was behind the battle with Conaing, son of Donnchuan, his nephew, singing their psalms, so that one man of the Danes underhand, unknown to his people, to the place where Brian and Conaing were, and when he observed them in jeopardy (i. e. unprotected), he raised the hand, and gave a blow of his sword to the monarch; and he raised again the hand, and gave a blow to

leó ʒu Aꞃd Maċa, 7 ꞃa had-laiċit ʒu honoꞃaċ iat, 7 cu uaꞃal oꞃmitneċ and.

Conaing, son of Donnchuan, and slew them both; *et in eodem loco occisus est ipse.* There fell, moreover, in the battle of Clontarf, Brian, son of Kennedy, son of Lorcan, monarch of Ireland, and of the Danes, with Conaing, son of Donnchuan Murchadh, son of Brian, and Tordelbhach, son of Murchadh, son of Brian; and the keepers of the Staff of Jesus brought their bodies with them without delay to Armagh, and interred them there honourably, nobly, and respectfully.

VI. From the old Annals of Innisfallen, in the Bodleian Library, Rawlinson, No. 503, a compilation of the fourteenth century.

A. D. 709. Eteꞃꞃcel; mac Maelduin, ꞃi Caꞃꞃil, moꞃitur. Indꞃed Breʒ la Cathal mac Finʒuine, ꞃi Muman, ocuꞃ iꞃ iaꞃ ꞃein do ꞃonꞃat ꞃid ocuꞃ Feꞃʒal mac Maelduin, ꞃi Temꞃach, ocuꞃ ʒiallaiꞃ Feꞃʒal do Cathal. Aꞃ ite .u. ꞃiʒ do ʒabꞃat h-Eꞃind iaꞃ cꞃetim, do Muimnechaib, .i. Oenʒuꞃ mac Nadꞃꞃaich, ocuꞃ a mac, .i. Eochaid, qui Hiberniam ꞃexit .xuii. anniꞃ, ocuꞃ Cathal mac Finʒuine, ocuꞃ Feidlimid mac Cꞃimthainn, ocuꞃ Brian, mac Cennetich.

A. D. 709. Eterscel, son of Maolduin, King of Cashel, *moritur.* The plundering of Bregia by Cathal, son of Finguine, King of Munster, and after this he and Fergal, son of Maelduin, King of Tara, made a peace, and Fergal gave hostages to Cathal. The following were the five kings of the Momonians who obtained the sovereignty of Ireland after the reception of the Faith, i. e. Oengus, son of Nadfraech, and his son Eochaidh, *qui Hiberniam rexit xuii. annis;* Cathal, son of Finguine, and Felim, son of Crimhthann, and Brian, son of Kennedy.

A. D. 824. Mórdal fer n-Erend i Cluain ferta Brenaind, ocus Niall, mac Aeda, ri Temrach, do riarad Fedlimmid, mic Crimthainn, cor bo lan ri h-Erend Fedlimmid in la sein, ocus co n-dessid h-i suide abbad Cluana ferta.

A. D. 824. A meeting of the men of Ireland at Clonfert-Brendan, and Niall, son of Aedh, King of Tara, submitted to Fedhlimidh, son of Crimhthann; so that Fedlimidh was full King of Ireland on that day, and he sat in the seat of the abbots of Clonfert.

A. D. 826. Feidlimmid do indrud Lethe Cuind o tha Birra co Temraich, ocus a chostud i Temraich, ocus Gormlaith, ingen Murchada, rig Laigen, do gabail co n-a banchure, ocus Indrechtach, mac Maelduin, do marbad lais i Temraich.

A. D. 826. Feidhlimidh plundered Leath Chuinn from Birr to Tara, and stopped at Tara and captured Gormlaith, the daughter of Murchadh, King of Leinster, with her band of female attendants; and Indrechtach, son of Maelduin, was slain by him at Tara.

VII. Extract from a tract of the Brehon Laws, preserved in a manuscript in Trinity College, Dublin, E. 3. 5. p. 432, col. *a*.

Coirteaġ brog, no Coirteaġ aḋastair, amail indises is na lebruib: ruiḋles sin do buain a fid ċomaithcesa, aċt na dig ṫairis. Ma do cuaid tairis imorra, masa corteḋ bo seiched do ben, da banassa ind is fiu leṫscrepall. Masa corteḋ dam seiched ro ben de, da ḟer assa in-a dire is fiu screpall; ocus ní ráinig tra trian tairdib; ocus dia roised is a riagail re lan-timchell a misaiḃ marbdataiġ no re leṫtimchell, a misaib beodataiġ. Ocus masa

Bark for tanning [*a pair of*] shoes, or a bridle, as told in the books: there is an inherent right to strip it from a neighbouring tree, so as it is not exceeded. If it is exceeded, however, if it be bark for tanning a cow hide that is stripped, the penalty is two women's shoes worth half a screpall. If it be bark for an ox hide that is stripped, two men's shoes worth a screpall is the penalty. And this is when not one-third of the round of the tree has been stripped; and should a third be stripped it is

luġa ina lán-timchell po benaḋ de, in t-ainmpainde don timċell do benaḋ de ġur ab é ni t-ainmpainde prin do'n lan dire ícur a miraib marbdataiġ, no do'n leṫ dire a miraib beodataiġ. No ir do na crandaib ilarḋa po benaḋ in tan ata in screpall, no in leṫscrepall ind, gid re deṫberur, gid re h-indebur po benaḋ dib prin. No don ir and ata prin in tan ir re deṫberur po benaḋ; ocur damaḋ re h-indeṫberur imorra gomaḋ a riaġail re tairrdbe a mi marbdataiġ no beodataiġ fo cédóir. Aġ fo a comaithcher fo uile: mara eaġa do rigne ir in crand, in t-ainmpainde do'n timċell in ċraind po lebair ġur ab é in t-ainmpainde prin dia lán dire a mi marbdataiġ, no dia leṫdire a mi beodataiġ ícar.

equal to the full circumference in the killing months, or to half the circumference in the months which do not kill the tree. And if less than the full circumference has been stripped, the proportion of the circumference which has been stripped is the proportion of the full penalty which shall be paid in the killing months, and of half penalty in the months which do not kill the tree. Or, where the fine is a screpall, or half a screpall, the bark was stripped off many trees, whether they were stripped with necessity or without necessity, or, this is when they were stripped from necessity. And if it be without necessity, then the rule is that the case be referred to the "killing or unkilling months." The following is the summary of all this. If it be a notch that is made in the tree, the proportion of the tree that is stripped is to regulate the amount of full penalty in a killing month, or half penalty in a month which does not kill.

VIII. Extract from a medical manuscript, on vellum, dated 1352, now in the Library of the Royal Irish Academy. This extract treats of the cure of *Scabies*, or dry Scurvy.

Labrum anoir do leiġeṙ na h-erlainti ro, oir ir éiġin neċi

Let us now speak of the cure of this disease, for many things

ımda d'faġḃail d'á leiġes; ocus is é céd leiġes is fern do ḋénaṁ ḋi, .i. na lenna truailliġṫi do glanad maille caterfusia; óir a deir Auicenna 's an 4 Cañ. co n-déin in folmuġaḋ na leanna loisgi d'inarbad. An 2. ní, oileṁain biḋ ocus diġi d'orduġaḋ dóiḃ; an tres ní, an t-aḋḃar do ḋileaġaḋ; an 4. ní, a n-innarbaḋ go h-imlán; an 5. ní, foṫraicṫi do ḋénum dóib; an 6. ní, is eigin lictuberi coṁfurtaċta do ṫoḃairt dóib. An 7. ní, is éigin neiṫi noċ aentuiġius riu do ṫoḃairt dóib, muna roib an corp línta do droċ-leannaiḃ.

Is éigin uinnimindti do coimilt ar túr de, oir is mór in fortaċt is in eslainti so, mar do ċíḋfem tar ar n-éis.

Item, berḃṫar fumiterra a meḋg glan, 7 cuir 3, no trí 3 do ṙene air, oir foirid se pecugad na leannann, da ngnáṫuiġṫer, 7 glanaid iad o na imarcraig; 7 muna faġṫar meḋg bainne gaḃair ċuigi so, gaḃ suġ fumiterra 7 time, 7 scabiosa, 7 duḃcosaiġ, 7 ae aḃa; 7 maḋ aimsir ṙampa, berḃṫar, 7 glantar, 7 taḃair maille

must be got for its cure; the first cure which is best to be made is to clean the corrupted humours with caterfusia; for Avicenna says, in the fourth Cann., that evacuation causes an expulsion of the burned humours. The second thing, to order the patients a proper regimen of meat and drink; the third thing, to digest the matter; the fourth thing, to expel them completely; the fifth thing, to prepare a bath for them; the sixth, it is necessary to give them strengthening lictub. The seventh, it is necessary to give them such things as agree with them, unless the body be full of bad humours.

It is necessary to rub the part affected with ointments at first, for they afford great relief in this disease, as we shall see hereafter.

Item, let fumitory be boiled on pure whey, and put a drachm, or three drachms, of senna upon it, for this relieves the corruption of the humours, if habitually taken, and it purges them of superfluities; and if the whey of goat's milk be not at hand for this purpose, take the juice of fumitory and thyme, and scabiosa, and polytricum, and hepatica;

medg no le h-epitime, 7 is ro ṁaiṫ.

and, if in summer time, let them be boiled and cleansed, and given with whey or epitime; and it is very good.

An .2. ni dligiḋ do tobairt do, tuig naċ dliginn fer na h-esláinti so biada sailltе na géara do caiteṁ, 7 seċnad gac uile biad do ní los gaḋ fola deirgi, mar atalus, 7 uineaṁain, 7 gairleog, 7 pibur, 7 mil, 7 a g-comsaṁaile; gideaḋ féḋaiḋ mil do ḃerḃaḋ ina saeṫraiġib, 7 gan a caiṫeṁ mar ċuid. 7 dliġiḋ sé neiṫi géara do seċnaḋ, mar atá greanta poma, 7 clobus, 7 neiṫi diureiticeċa dlis a ċodaċ; 7 sſċnaḋ na biaḋa genius fuil derg maille h-imduġaḋ leanna duiḃe, mar atá feoil mairt, 7 mil maiġe, 7 fiaḋa, 7 gannḋail 7 laċan, 7 feoil tsailltі 7 loisgti, 7 sencaisi, saill, 7 a cusaṁaili.

Secondly, understand that one afflicted with this disease should not eat salt or bitter meats, and let him avoid every kind of diet which causes a burning of red blood, such as leeks, onions, garlic, pepper, honey, and the like; but he may take honey boiled in the combs, but not to use it at supper. And he should avoid bitter things, such as pomegranates and cloves, and diuretic things, after his supper. And let him avoid such meats as generate red blood, together with an accumulation of the melancholic humor, such as beef, the flesh of a hare, of a gander, and of a duck, and salt burned meat, old cheese, bacon, and the like.

IX. Extract from O'Hickey's medical manuscript, dated 1420; now in the possession of Mr. Robert Mac Adam, of Belfast, merchant.

Mar ḃenus cearṫuġaḋ acidigi na h-anma ris in ḃ-feallsaṁ móralta, innas co cruṫóṫaiḋe é a n-aibíḋciḃ maiṫe, as mar sin ḃenus ris in liaiġ an tsláinte do ċoimed co h-imċuiḃe; 7 an ṁéid do ṁoḋaiḃ i n-a claeċluiġṫer an corp co h-éigintaċ,

As the rectifying of the disorders of the soul belongs to the moral philosopher, who is to arrange them in proper habits, so it belongs to the physician to preserve the health properly; and as many modes as the body is violently impaired, so many

ar í an ṁéid sin a tá do ċinéluiḃ ar an leiġes; oir claeċluiġid aicídiġi na h-anma áṙ cuirp-ne; ar an aḋḃar sin do gaḃar aen ċinél leiġeis, 7 aen regimen uaṫa; 7 is ṙis in liaiġ benus iat d'aiṫne. 7 as iat so na h-aicidiġi sin, .i. fearg 7 gáirdeċus, eagla 7 dobṙón, cuangaċ, 7 naire; oir gluaistep an ḟuil coilerḋa ċum an ċroiḋe a n-aimsir na feirgi ar son toċlaoidi an diġaltais dáraċtuiġ, 7 gaḃann sé lasaḋ ċuige cum gluasaċta dána, 7 leatar nisa mó ná cóir, 7 do nítep an corp co h-uile do línaḋ, 7 go h-áiriġṫe na boill foirimellaċa le dasaċt an teasa; óir an uair gluaistep an teas 7 an sperma ċum na m-ball sin, 7 ċum an ċroiḋe do réir connasaċt, ó ṁinceaċt an ġluaiste 7 o'n téaġad móṙ tirmuiġṫep an corp uile; 7 is follos go d-téiġin̄ an ḟearg, áṙ go lasann sin an croiḋe 7 an sperma, 7 co sgaíltep ċum na m-ball co h-uile an teas, 7 co h-airiġṫi is in droing ag a m-bí teas láidir, 7 moran sperma; giḋeaḋ an drong ag a m-bí teas anfann, an uair fearguiġṫep iad, 7 toċlaid díġaltas do ḋénaṁ, ní h-eidir a teas do dísgailt ċum na m-ball foirimellaċ, aċt bít na boill foirimellaċa fuar,

different kinds of cure there are. As the diseases of the soul subdue our bodies, so the one kind of cure and one regimen is derived from them; and it is the office of the physician to know them. These are those diseases, viz. anger, joy, fear, melancholy, sorrow, and shame. For in the time of anger the choleric blood is moved to the heart, to excite it to violent revenge, and becoming inflamed for bold motion, it expands more than what is just, whereby the whole body is filled, particularly the external members, with the violence of the heat; for when the heat and the sperma are driven to these members and to the heart, with violence, from the frequency of the motion, and from the great heating, all the body is dried; and it is obvious that anger heats, because it inflames the heart and the sperma, so that the heat is circulated to all the members, and particularly in the people who have strong heat and much sperma. But those who have weak heat, when they are angered, and desire to take revenge, the heat cannot be discussed to the exterior members; but the exterior members are cold and palsied, while at the same time the heat is strong in the heart. We therefore

cṙiṫánaċ, an ceɪn do ḃiaḋ an ṫeaṙ láɪdɪṙ annṙ a ċṙoɪḋe; aṙ an aḋḃaṙ ṙɪn do cɪamaɪd moṙan do daoɪnɪḃ ḟeaṙgaċa aṙ a m-bɪad ṫoɪl ɪndeacaḋ 7 ɪaṫ aṙ cṙiṫ; 7 nɪ ḟeaṙg ḟoɪṙbṙiṫɪ ɪṙ coɪṙ do ṙáḋ ṙɪa ṙo, aċṫ ḟeaṙg maɪlle le h-eaglа. Aṙ an aḋḃaṙ ṙɪn an claoċloḋ do nɪ ḟeaṙg annṙ a coṙṙ daonna nɪ h-ɪmċuɪḃe a ṙegɪmen na ṙláɪnṫe é, oɪṙ buaɪḋṙɪḋ an ḟeaṙg gníṁaṙṫaċ an ṙeaṙun uɪle; maɪṙeaḋ ṙeaċaɪnṫeṙ aḋḃaṙ na ḟeɪṙgɪ aċṫ an ṁéɪd ḟoṙáluṙ an ṙéaṙun é a g-cúɪṙɪḃ ṫoɪleaṁla; oɪṙ ɪmcuɪḃe ḟeaṙg do deanaṁ co mɪnɪc a g-cúɪṙɪḃ ṙoċṙaɪḋɪ 7 ceadaɪġṫeaċa, gɪn cob ɪmcuɪḃe a ṙegɪmen ṙlaɪnṫɪ h-ɪ; . . . . . 7 aṫa cuɪd do na h-eaṙláɪnṫɪḃ daṙ ab leɪġeṙ ɪmċuɪḃe ḟeaṙg, maṙ ɪnnɪṙɪṙ Hali ag deanaṁ gluaṙa aṙ Almuṙaṙ, go ṙaɪḃ dɪuɪc aṙ a ṙaɪḃ ṙduṙaṙ, 'ga leɪġeaṙ ag lɪaɪġ eɪgɪn, 7 guṙ ḟoṙaɪl an lɪaɪġ ḟeaṙg do ṫogaɪṙm aɪṙ, 7 aṙ ngeɪneaṁaɪn na ḟeɪṙge, guṙ leɪgeaṙuḋ é ó'n ṙduṙaṙ.

see many angered people, who have a desire of revenge, seized with trembling; but this should not be called powerful anger, but anger accompanied with fear. Wherefore, the change which anger causes in the human body is not meet in the regimen of health, for active anger disturbs the whole reason; therefore, let the occasion of anger be avoided, except as far as reason orders it in cases of consent. For it is meet, in many well-intended, permitted cases, to provoke anger, although it be not fit for the regimen of health in general; . . . . . And there are some diseases of which anger is a proper remedy, as Hali relates in his commentary on Almusar, that a Duke, who was affected with stupor, was under the care of a certain physician, that the physician ordered his anger to be provoked, and that, as soon as the anger was produced, he was cured of the stupor.

X. Extract from Bishop Carsuel's Gaelic translation of the Confession of Faith, Forms of Prayer, &c., used in the Reformed Church of Scotland: printed in the year 1567[g].

[g] This is the passage so often referred to in the controversy concerning the antiquity of Ossian's poems. A free translation

(*From the Epistle Dedicatory.*)

Acht ata ni cheana is mor an leathtrom agas an uireasbhuidh ata riamh orainde[h] Gaoidhil Alban agus Eireand, tar an gcuid eile don domhan, gan ar gcanamhna Gaoidheilge do chur a gcló riamh mar ataid a gcanamhna agus a dteangtha fein a gcló ag gach uile chinel dhaoine oile sa domhan, agus ata uireasbhuidh is mó ina gach uireasbhuidh oraind, gan an Biobla naomhtha do bheith a gcló Gaoidheilge againd, mar tá sè a gcló laidne agas bherla agas in gach teangaidh eile o sin amach, agas fós gan seanchus ar sean no ar sindsear do bheith mar an gcedna a gcló againd riamh; acht ge tá cuid eigin do tseanchus[i] Ghaoidh-

But there is one thing, it is a great distress and want that we the Gaels of Alba and Erin have ever laboured under, beyond the rest of the world, that our dialects of the Gaelic have never yet been printed, as their dialects and tongues have been by every race of people in the world; and we labour under a want, which is greater than every want, that we have not the Holy Bible printed in Gaelic, as it has been printed in Latin, in English and in every other language whatsoever; and also that we have never had in print the history of our ancients, or our ancestors; for though there is some portion of the history of

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of it has been given in the Report of the Committee of the Highland Society of Scotland, appointed to inquire into the nature and authenticity of the poems of Ossian, published by Mac Pherson. This passage is pure Irish, and agrees with the Irish manuscripts of the same period in orthography, syntax, and idiom. It is the oldest specimen of the Erse that has been as yet adduced by the Erse grammarians, though there are certainly extant older Erse compositions. This specimen disproves many grammatical rules laid down by Stewart, and shews that his Grammar is drawn from the spoken dialect of the Scotch Gaelic, and not from any manuscript or even printed authorities of an age much older than his own time.

[h], *Orainde, on us.* Here are several instances of *nd* written for *nn* in the Erse, a combination unknown in the modern language. See chap. III., pp. 34, 35, and chap. IV. p. 138; see also the words *Fhind*, *Dhanond*, &c., in this extract.

[i] *Do tseanchus.* This is an instance of *t* being prefixed to *s* in a situation where it might be also aspirated. See chap. III. p. 61. Various examples of this

eal Alban agas Eireand sgriobhtha a leabhruibh lámh, agas a dtamhlorgaibh fileadh agus ollamhan, agas a sleachtaibh suadh, is mor tsaothair sin re sgriobhadh do laimh, ag fechain an neithe buailtear sa chló ar aibresge agas ar aithghiorra bhios gach én ni dhá mhed da chriochnughad leis. Agas is mor an doille agas an dorchadas peacaidh agas aineolais agas indtleachda do lucht deachtaidh agas sgriobhtha agas chumhdaigh na Gaoidheilge, gur ab mó is mian leo agas gur ab mó ghnathuidheas siad[j] eachtradha dimhaoineacha buaidheartha, bregacha saoghalta do chumadh ar Thuathaibh Dédhanond agas ar Mhacaibh Mileadh[k], agas ar na curadh-

the Gaels of Scotland and Ireland written in manuscript books, in the compositions of poets and ollavs, and in the remains of learned men, there is great labour in writing them over with the hand, whereas the thing which is struck off with the type, how speedily and expeditiously is it completed, be it ever so great. And great is the blindness and darkness of sin and ignorance, and of the intellect of the teachers, writers, and preservers of the Gaelic, that, with a view of obtaining for themselves the vain rewards of this world, they are more desirous and more accustomed to compose, maintain, and cultivate idle, turbulent, lying, worldly stories concerning

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accidence are found in good Irish manuscripts, as eiṛȝ tṙaiḷḷti, *salt fishes;* old Med. MS. by John O'Callannan of Rosscarbery, dated 1414; ꝺo tṙiṛ, *always, Id.;* ꝺo tṙeiḷȝ, *to chase,* paper *MS.* transcribed 1679, *penes auctorem;* ꝺom tṙuiṛȝiḋ, *to woo me, Id.*, p. 62.

[j] *Ghnathuidheas siad. They accustom.*—Here is an instance of the simple present tense of the indicative mood ending in *eas*, for Irish parallels to which, see Part II. chap. V. p. 156, line 3. This contradicts an assertion of Stewart's *Gaelic Grammar*, 2nd edit. p. 97, note [m], that the verbs of the Erse, except *bi*, *is*, have no simple present tense. See it remarked at p. 189.

[k] *Ar Mhacaibh Mileadh.*—This is translated "concerning warriors and champions," in the translation of this passage given in the Report of the Committee of the Highland Society of Scotland, but most incorrectly; for, by *Macaibh Mileadh*, the Irish and Scotch writers, previously to the period of the forgeries of the last two centuries, always meant "the sons of *Mileadh* or *Milesius*," from whom the Highlanders or Gaels of Scotland, as well as the Gaels of Ireland, were believed to be descended.

aibh[l] agas Fhind Mhac Cumhaill[m] go na fhianaibh, agas ar mhóran eile nach airbhim agas nach indisim[n] and so do chumdach, agas do choimhleasughagh, do chiond luadhuidheachta dimhaonigh an tsaoghail dfhaghail doibh féin, ina briathra disle Dé, agas slighthe foirfe na firinde do sgriobhadh, agas dheachtadh agas do chumhdach.

the Tuatha De Dananns, the sons of Milesius, the heroes, and concerning Finn Mac Cumhaill with his Fians, and concerning many others which I do not here enumerate or mention, than to write, teach, and maintain the faithful words of God, and the perfect ways of truth.

XI. Extract from the Annals of the Four Masters.

A. D. 1174. Sluaicċeaḋ laſ in iarla d'indraḋ Muṁan. Sluaicċeaḋ ele la Ruaiḋri dia himdeaġail ꝼorro. Oꝛ ċualaꝛꝛar na Ꝺoill Ruaiḋri do ṫoċꝛ iſ in Muṁain i naireaſ caṫa ꝼriu, ro

A. D. 1174. An army was led by the Earl [Strongbow] to plunder Munster. Another army was led by Roderic to protect it against them. When the English heard that Roderic had

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[l] *Ar na curadhaibh; concerning the heroes.*—By "the heroes" is here meant, not heroes in general, but the Heroes of the Red Branch in Ulster, who were generally called "The Heroes" by Irish writers of romantic tales. They flourished previously to Finn Mac Cumhaill, and were believed to be superior to him and his contemporaries in valour and feats of arms. The zealous bishop seems to have heard those stories himself from the Highland and Irish bards, who were then gaining more worldly emoluments by the recital of them than they would have gained by preaching the Word of God, a thing which they would not have been allowed to do at the time, even if they had been so inclined.

[m] *Ar Fhind Mhac Cumhaill*, rendered *Fingal*, the son of *Cumhal*, in the translation above alluded to, which is also given, as approved of, by Stewart in his *Gaelic Grammar*, p. 198. But there is no *gal* in the original!

[n] *Nach airbhim agas nach indisim.*—Here are two instances of a simple present tense of verbs different from the verb substantive, though Stewart asserts that this dialect wants that tense altogether. Will the Scotch grammarians ever be satisfied to tell the whole truth, or to give us fair specimens of their dialect from existing manuscripts? When will they be enlightened enough to give up fabrications, and love truth better than Scotland?

ṫoċuirṙiot Ʒoill Aṫa cliaṫ dia ṙaiġiḋ, 7 ni ro hairiṙeaḋ leo ʒo ranʒaṫṫar ʒo Durlaṙ. Tanaic Doṁnall Ua Ƀriain 7 Dál ʒ-Caiṙ, 7 caṫ iarṫair Connaċṫ, 7 mórċaṫ Shil Muirṙḋaiġ, cenmoṫa dirim deaġṙluaġ ro facc-ƀaḋ laṙ an riġ Ruaiḋri. Ro fiġeaḋ caṫ croḋa eṫer Ʒallaiƀ 7 Ʒaoidṙlaiƀ an du ṙin, ʒo ro ṙraoineaḋ fo deoiḋ ṫre nearṫ iommbualṫa foṙ na ʒallaiƀ, 7 ro marƀaḋ ṙeċṫ cced déċc do Ʒhallaib iṙ in caṫ ṙin, co naċ ṫearna aċṫ ṫioṙuairṙi beacc beo aṙ in caṫ ṙin do Ʒhallaiƀ imon Iarla. Taed ṙiḋe fo méla dia ṫiġ ʒo Poṙṫlairʒe. Soaiṙ Ua Ƀriain dia ṫiġ iar ccoṙccuṙ.

arrived in Munster, for the purpose of giving them battle, they invited the English of Dublin to them, and they delayed not till they reached Thurles. There came thither Donnell O'Brien and the Dal Cais, and the battalion of West Connaught, and the great battalion of Sil-Murray, besides a numerous brave host left by the King Roderic. A brave battle was fought between the English and Irish at that place, where the victory was at length gained, through dint of fighting, over the English, and seventeen hundred of the English were killed in that battle, so that there escaped not from that battle but a small remnant alive of the English, with the Earl, who repaired in sorrow to his house to Waterford. O'Brien returned home in triumph.

III.

ADDENDA ET CORRIGENDA.

The Author, on a most careful perusal of these sheets, after they had been worked off, discovered some inadvertent mistakes, which he begs here to notice and correct as briefly as possible.

Page 7, line 4, *for* "scarcity," *read* "sacristy."
——22, after line 16, *insert*, "In ancient Irish MSS. ıe is sometimes used for ıa."
——34, line 16, *for* "c, m," *read* "c, ʒ, m."
——48, — 12, *for* "ua," *read* "uaı."
——53, — 14, *for* "a Ꝼılıḃ," *read* "a Ꝼılıb."
——64, — 23, after the period here, *insert:* "In the fragments of Irish composition by Tirechan, in the Book of Armagh, the adventitious and eclipsing letters are separated by dots placed before and after them, thus: .n.epꝛcuıp."
——101, line 7, *for* "*onus*, *oneris*," *read* "*opus*, *operis*."
——102, — 2, after the period in this line, *insert*, "In ancient MSS. an attempt was made to make a genitive in ae, or aı, in imitation of the Latin, as tꝛé ṁéd ın tꝛnechtaı, in consequence of the greatness of the snow." *Vit. Moling.* Suıbnıu mac Maelaehumaı.—See p. 43.
——107, last line, *for* "after," *read* "before."
——112, line 8, *for* "mín," *read* "ṁín."
——123, — 1, *for* "Section 3," *read* "Section 4."
——135, — 29, *for* "ʒıba ba é," *read* "ʒíḋ ba é."
——136, — 23, *for* "against," *read* "against thee."
——139, — 14, *for* "ġċuaıḃ," *read* "ċuġaıḃ."
——146, — 6, *for* "tꝛḃ," *read* "tꝛíḃ."
——151, — 27, *dele* "he did be, &c."
——153, — 21, *for* "thou concealest," *read* "you conceal."
——156, — 28, *for* "má ceılım," *read* "má ċeılım."
——158, — 13, *for* "ellipses," *read* "eclipsis."
——158, — 19, *dele* "náꝛ."

Page 168, — 12, *for* "bıḃmíſ, or ıomaoıſ," *read* "bímíſ, or bíomaoıſ."
—— 186, lines 6, 9, 10, *for* "ʒlanfáıḋeaꞃ," *read* "ʒlanfaíḋeaꞃ."
—— 191, — 26, *for* "a ḃꞃıſeam," *read* "a ḃꞃıſeann."
—— 199, — 22, *for* "ɔo ṫıonſnaḋ," *read* "ɔo tıonſʒnaḋ."
—— 207, — 23, after the period, *insert*, "except in the first person singular, which ends in aɔ."
—— 218, line 2, although atnaʒaꞃ is here translated "*was given*," it is really the historic present, and means "*is given*."
—— 224, line 1, *for* "fa m," *read* "faıcım."
—— 264, — 23, *for* "hıſuıoıu," *read* "hıſuıɔıu."
—— 286, — 17, *for* "Ré, or ꞃıa, before the article," *read* "ꞃé, or ꞃıa, *before*, when placed before the article."
—— 289, line 8, *for* "ꞃoꞃ oınɔ," *read* "ꞃoꞃ cınɔ."
—— 301, — 13, *for* "Moling," *read* "Molaisi."
—— 349, — 19, *for* "participles," *read* "particles."
—— 353, — 27, *for* "Act 1," *read* "Act 4."
—— 354, — 19, *for* "hands," *read* "heads."
—— 356, — 8, *for* "we are not, tamaoıɔ," *read* "we are; not tamaoıɔ."
—— 400, last line, *for* "unerring," *read* "erring."

Aꞃ n-a ċꞃíoċnúʒaḋ a n-Aṫ clıaṫ Ɔuıḃlınne le Seaan, mac Eamoınn Oıʒ Uí Ɔhŏnnăḃáın, ó Aıt a' tıʒe ṁóıꞃ, fꞃı Slıaḃ Ua nʒꞃınn a noıꞃ, a n-Uıḃ Ɔeáʒaıḋ Oſꞃaıʒe, an cúıʒeaḋ lá ꞃıċıoɔ ɔe ṁí meáḋoın an t-Saṁꞃaıḋ, 'ſan m-blıaḋaın ɔ'aoıſ aꞃ ɔ-tıʒe-aꞃꞃa 1845.

Ʒo ʒ-cuıꞃıḋ Ɔıa cꞃíoċ ṁaıṫ oꞃꞃaınn uıle. Amen.

THE END.

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